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# EVANGELICAL MAGAZINE

AND GOSPEL ADVOCATE.

DEVOTED TO

THEORETICAL AND PRACTICAL RELIGION, FREE INQUIRY, RELIGIOUS  
LIBERTY, AND INTELLIGENCE.

AARON B. GROSH, EDITOR; ABNER R. BARTLETT, ASSISTANT EDITOR.  
G. W. MONTGOMERY AND E. H. CHAPIN, CORRESPONDING EDITORS.

*GP*

VOLUME XI.---NEW SERIES.

*E. H. Chapin*

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JANUARY 3, 1840.

NO. 1.

For the Magazine and Advocate.

## THE GOSPELS HARMONIZED AND EXPLAINED.

BY REV. W. E. MANLEY.

### INTRODUCTION.

The above title expresses the design of the following articles. It is to point out the harmony that exists between the four Evangelists, both as to the order of time in which the events occurred, that they record; and as to the language which they respectively use to express the same facts—and also to explain their language as to its peculiar idiom and phraseology, its precepts and doctrines. This will be done in the exercise of the best abilities of the writer, without claiming the credit of superior erudition, either literary or theological. And while it is not expected that the author's efforts will exhaust the sources of biblical criticism, or preclude the necessity of further investigation; yet it is expected, that, while his best endeavors shall be applied to the work before him, those endeavors will not have been applied in vain.

The reason for presenting a series of articles of this character, is, the absence of every thing of the kind among the believers in our faith, and the obvious utility of the information that, it is expected, will be conveyed.

As to explaining the Gospels, according to the order of time in which the events recorded occurred, as far as that order can be ascertained; so that the actions of our Saviour's life may be seen as they respectively occurred, there can, I think be no hesitation in saying, that it is decidedly the best method that can be adopted. It gives the clearest and most impressive view of the Saviour's history and character; one that will be retained, the longest in the mind, and excite the greatest respect and reverence for that Divine personage.

To accomplish this object, the respective statements of the Evangelists, of any particular event, and of all the events which any two of them have recorded, should be put down and explained together—the different terms which they severally use should be shown to convey essentially the same ideas, and to refer to the same time and event.

And when this is done, the sentiments which they express, or which they ascribe to the Saviour, should be pointed out and illustrated.—This is what is attempted in the following articles, and how well the writer will succeed must be determined by the result of his labors. Should any indications of a want of satisfaction on the part of the public generally, be given, the articles will be immediately discontinued. But should they appear to be generally acceptable, they will be continued, till the whole of the four Evangelists shall have been harmonized and explained.

Whatever errors may be detected in the criticisms and explanations that shall be presented, will be corrected, it is hoped, by those more thoroughly imbued with biblical knowledge, than the writer claims to be. And while such assistance is earnestly solicited, it is also confidently anticipated.

Gainesville, N. Y.

For the Magazine and Advocate.

## THE OBJECT OF INQUIRY.

BY REV. T. J. TENNEY.

We are all of us inquirers, or ought to be.—We are not so anxious to find what is called truth, as to find what is truth. The name of a religious denomination ought not to close our ears, and to withhold the common civilities of life—nothing

should cause us to do the latter, and nothing but a conviction, founded on something else than prejudice, the former. Johnson says, "Truth has no gradations; nothing which admits of increase can be so much what it is, as truth is truth.—There may be a *strange thing*, and a thing *more strange*. But if a proposition be *true*, there can be none *more true*." When we hear a speaker, then, we are not to ask, What order does he belong to? for let truth come from what source it may, *it is truth*, and truth is immortal without the aid of a party name.

I know I am called a Universalist, but if I show you what is noted in the Scriptures of truth, is it not as good as though it came from a Congregationalist, or Methodist, or Unitarian? What has a name to do with the communication of truth? And yet I am fearful that the cases are not few in which it has had a great deal to do. Eyes have been shut to the perusal of a book or paper, because they happened to discover the name of a Universalist! People have refused to hear a man, because the sound has gone out into the world that he was a Universalist! When the young have wished to go to our meetings, they have been forbidden, and when they have asked the reason, they have been told that it is wicked to hear a Universalist! How long shall it be to the end of these wonders? When will men "prove all things, and hold fast that which is good?" O, for a wide spread charity, for a deep felt piety, for a holy zeal in the cause of almighty God! For the days when the "wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fating together; and a little child shall lead them"—for the time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

For the Magazine and Advocate.

## NOTES ON THE RESURRECTION.....NO. I.

### INTRODUCTORY.

"Questioning one with another what the rising from the dead should mean."—MARK ix: 10.

A call having been made in this paper for articles upon the doctrine of the resurrection, I take the liberty of presenting my mite. My plan is, to write a series of numbers, mostly of moderate length, in which, commencing with my next, I design to glance at the opinions of the Jews, especially the Pharisees, respecting the resurrection in the days of Christ; 2. To revert to certain opinions now received among Christians, from which opinions I am compelled to dissent, giving a few brief reasons; 3. To present my own views, adduce the principal evidence by which I deem them sustained, comment briefly upon the principal passages of Scripture which have reference to the subject, answer objections, etc.

In descending upon opinions which I deem erroneous, it is my wish and design to pay all proper deference to the learning, talent, or piety, of those by whom such opinions are entertained and defended. In presenting and advocating my own views, I shall lay no claim to infallibility. In all, I hope to be governed by Christian charity.—Should my views be controverted in this paper, I will endeavor to defend them, unless I become convinced that they are erroneous; in which case I promise to publish a proper acknowledgment.

From an examination of the Scriptures with reference to the subject in hand, I am convinced that what is meant therein by the resurrection from the dead, is to be determined not so much by the literal meaning of the words and phrases

employed in teaching the doctrine, as by certain circumstances accompanying such teachings, aided by certain considerations which naturally attach themselves to the subject. I shall, therefore, for the most part, forbear troubling the reader with verbal criticisms, especially upon Greek words, as I conceive that it is the *usage* of a word, and not its etymology, that determines its meaning; and that this usage may be learned from a translation nearly as well as from the original.

The reader of the following numbers will also do me an especial favor, and probably himself no injury, by observing and remembering the following statements, which I wish to introduce here in due form, once for all:

1. When I speak of the resurrection of the dead, I do not in that expression, unless otherwise stated, include the resurrection of Jesus Christ to immortal life, or the miraculous raising of other persons (as Lazarus, for example) to mortal life.

2. When I speak of the soul or the spirit of a man, and do not define the term, I mean the same as the *mind*, or that which possesses and exercises the faculty of thinking, whose organ the body is. I am aware that in the Scriptures, the word soul has often, and perhaps generally, some other meaning; and that this is sometimes the case with the word spirit, yet I use these words in the sense above mentioned, and synonymously, except when I state otherwise.

3. I claim to be, under God, the lawful proprietor of my own ideas and opinions, having, in the course of His providence, come into the possession of them, either by my own industry, by paying the market price for them, or else by the generosity of my friends. I am not conscious of having *stolen* an idea in my life—and if I have ever *borrowed*, without paying, I hope yet to make payment, if not to the lender, at least to the lawful heirs of his mental inheritance. This by way of forestalling the charge of plagiarism.

The resurrection of mankind from the dead, has ever, among Christians, been considered as a cardinal truth. Yet it is a humiliating fact, that except in the earliest age of Christianity, the Christian church, so called, have never been entirely *agreed* upon even the first point in the doctrine of the resurrection, namely, what the resurrection is. This being the case, it is scarcely a matter of wonder, that they should have believed differently respecting the *time* of the resurrection, the condition of mankind after it, etc. And perhaps there are as many different opinions upon the subject now, as at any former period.

In our own denomination, I apprehend that a greater diversity of belief obtains respecting those points which are embraced in, or are intimately connected with, the doctrine of the resurrection, than upon all other points in theology. And each particular shade of belief is advocated by men of talent and influence. For these reasons I think it more than probable, that among our brethren, the laity especially, there are very many whose opinions respecting those disputed points are quite unsettled. I know some that are persons of intelligence, whose minds, from the causes above mentioned, may, as respects stability of faith, be said to waver like a balance in equilibrio, agitated by the wind. It is principally on this account that I am induced to write. I can sympathise with such persons. My opinions respecting the resurrection were in an unsettled state for a number of years. But new light, as I deem, has broken in upon my mind; and I feel desirous



to do, what by Divine assistance I hope to be able to do—throw out some hints which may prove useful as a means of enlightening the minds of others. At all events, of one thing I am tolerably certain: the readers of this paper will have the subject laid before them, and thoroughly investigated. For should my humble attempt turn out a failure, the publication of it will in all probability elicit from some abler pen, a more thorough and more ample exposition of the subject, than I have either time, opportunity, or talent to give it.

A RURAL EVANGELIST.

Penn's Woods, 1840.

For the Magazine and Advocate.

## PERFECTIONISTS.

BY REV. WM. ANDREWS.

Among the numerous sects and multiplicity of opinions now existing and prevailing in our land, it is doubtless well known that there is a class of *religionists* distinguished by the title or name of Perfectionists.

Of all the distinguishing features of their system, I am not qualified to speak. I believe, however, that they hold, in common with many others, that *natural death* is a penalty attached to God's moral law, which penalty is incurred by transgression. They contend that dissolution is not the natural result of our physical organization or constitution, but rather a punishment inflicted in consequence of a neglect or violation of duty; that mankind may live entirely free from all moral impurity and imperfection, in a state of complete holiness and redemption from all the contaminating influences of sin and mortality, and thus escape all the painful effects of disease, and all those physical sufferings connected with the closing period of our earthly existence. All these qualifications, forming that pretended safeguard against the arrows of the "king of terrors," they claim to possess; and hence the distinguishing name or title which they bear. The natural influence of such views may be learned from the effects which they have had upon the minds of those who have embraced them; and that they have a direct tendency to charge their possessors with the most blind fanaticism and unreasonable presumption, will not be questioned, I think, after reading a statement of the following facts, the truth of which may be relied upon.

In the town of Hannibal, Oswego county, there has been a small society of Perfectionists, headed by a leader by the name of ——. In September last, a child about fifteen months old, belonging to their leader and teacher, was taken sick, remained in a low state for some time, and then died. During its sickness, the parents manifested not the least uneasiness, having apparently the most implicit confidence in its restoration. The father repeatedly asserted that the child would not die—declared that his assurance was based upon a direct revelation from the Almighty, and that he would stake his reputation as a teacher of truth, upon the fulfilment of his prediction.

But all their prayers and professed freedom from the seeds of dissolution, did not retain the spirit of the little sufferer within its earthly tabernacle, when the time arrived for it to depart to its Father and its home. It died. But strange as it may appear, none of those painful sensations usual in seasons of bereavement, were manifested by the deluded parents. Although they had the most positive proof before them, that their predictions had failed, and that their pretended revelation was no more than the production of a disordered and inflamed imagination, yet they were not unloosed from the strong chords of delusion, which had been thrown around them by the pallying hand of error and fanaticism. Notwithstanding their acknowledged disappointment, they now affirmed that they had had a special communication from God, in which they had been assured, beyond the possibility of a doubt, that the sleeping tenement should be reanimated. The child was therefore, by their directions, left to

remain on the couch where it expired, with eyes unclosed, without any change of clothing or covering from that usually worn, being fed occasionally with *sweet cream*, and no preparation made for its burial. The father and his deluded subjects exhorted the public to wait for the manifestation of the power of God, assuring them that that power would surely be exhibited. And even children who called in to see the corpse, were told that the child was not dead—that its spirit had only left the body for a short time—that it had gone on a journey to see its grandmother, and that it would return—and that in a few days it would be restored to health and activity, and ever remain in a state of perfection. In opposition to all the wholesome rules of civilized life, and contrary to all the entreaties of neighbors, it was kept in this situation from *Tuesday* until the *Monday* following. During all this time, and especially nights, the scenes enacted were allied to the ravings of a maniac. The most unreasonable and revolting exclamations and invocations were breathed forth by the family and those of kindred faith; the Almighty was called upon to vindicate his character and cause by the fulfilment of his promise, being told repeatedly, that if he did not raise the child, they would have no more confidence in him, but would burn up their Bibles, etc.—thus attracting the attention and exciting the curiosity of the surrounding inhabitants, who flocked around the scene of action, to listen to their wild ravings and disconnected, unintelligible jargon.

After a week thus spent, unsuccessfully, to the great annoyance of the public, preparations were made for the child's interment, and the neighbors assembled for the purpose of aiding in the performance of its funeral obsequies; but even at that late hour they were not allowed to discharge the last duty which we owe to one of our kindred race, without being forced to witness a repetition of the same disgusting folly which had for days shocked the finest sensibilities of their natures.—A certain young lady, belonging to the society, knelt down by the coffin, in presence of the company assembled, and after striking upon the lid several times with her hand, audibly exclaimed—"Maria, [the name of the child.] in the name of Jesus Christ, I command thee to arise! arise!!—I say unto thee, arise!!!" This last attempt, like all the rest, proved fruitless and unsuccessful; and the mortification experienced in consequence of disappointment, induced Mary Ann to exclaim, "Can it be possible that all this is delusion?"

Thus closed this scene of almost unparalleled fanaticism and folly; and the company assembled at the house proceeded to the church, where an address was delivered by the father of the deceased, the leader in what we have attempted to describe. He there manifested some of those painful sensations growing out of disappointed hopes and blasted expectations, and even expressed doubts of the existence of an overruling Intelligence, by prefacing his remarks throughout his discourse, by the following sentence—"If there is a God."

In closing my remarks upon a subject so painful to all the nobler feelings of the enlightened, understanding Christian, I would observe, that the result of such conduct has been just what we might reasonably expect—their *entire downfall*. They no longer exist as a society professing Christianity, their shepherd and pastor having left the place, to avoid that merited derision and contempt, which would have been heaped upon him by an enlightened public. A narration of the above facts may strike the mind of the reader living in the *nineteenth century*, with astonishment; but allow me to say, that they are nothing more than might reasonably be expected, where those faculties which give rise to our religious feelings and emotions, are left to act unaided by the light of intelligence. Our moral powers simply lead us to seek some object for their religious exercise, without any regard whatever to

the nature or character of that object. They are wholly dependent upon the intellect for that wisdom and knowledge so necessary to guide them in the selection of an object, justly claiming the exercise of their devotional feelings. The intellect is to our religious faculties, what the light of the sun is to the natural vision. A man may be in possession of a good pair of eyes, but his eyes possess no power of imparting rays—they are wholly dependent upon a source which they do not in themselves possess; and unless they receive aid and assistance from some luminous body, they are useless, and he is left to grope his way in darkness, gloom and despondency. It is just so with the religious faculties of a person.—They are blind and can not see—they possess in themselves not the least intelligence—they derive all their light and information from the intellectual organs; and if this source is cut off by habit, education or practice, he is just as likely to bow down before some dumb idol or poisonous reptile, as before the God of the universe.

The above remarks, if founded in truth, will enable us to account philosophically for the numerous systems of idolatry and error which have been instituted and tolerated in different ages of the world, and which have effectually eclipsed the light of reason; thrown around the moral horizon of the minds of thousands dense clouds of impenetrable darkness, leaving them a prey to the devouring elements of blind fanaticism, and overheated enthusiasm, with no beacon light of truth to direct them to the fair haven of unperverted, uncorrupted Christianity. The most valuable gift ever bestowed upon beings of mortality, may, by its perversion and abuse become a source of human degradation and misery. And, perhaps, in the numerous exhibitions of the wisdom, power and goodness of our heavenly Father, no favor can be named which has suffered greater abuse than that part of our nature which gives rise to our religious feelings and emotions. And it will continue to be thus perverted, until a world shall be favored with a natural, reasonable, and scientific religion; until the teachers in Israel, shall by their well-directed, united exertions restore to a perfect equilibrium, all the faculties and propensities possessed by man. O, that the professed Christian world, might be induced to avail themselves of the means of information within their reach, and thereby become acquainted with the character and attributes of "the one only living and true God," the principles of his moral government, and with themselves, and those immutable, unyielding laws by which they are and ever must be governed! Then, and not till then, will they rise in the scale of divine knowledge, moral virtue and Christian perfection, above the clouds of superstition, ignorance and fanaticism, where they will be permitted to reap the fruits of "pure and undefiled religion," and to participate in all those desirable blessings which beings of the higher order, are capacitated to enjoy. May Heaven grant to stimulate us in our exertions, and to direct us in our efforts, to promote this needed and much desired elevation and reformation!

Wolcott, Nov. 19, 1839.

For the Magazine and Advocate.

## ESSAYS ON WAR..... NO. VII.

BY REV. C. SPEAR.

"Push hard with the bayonet. The ball will lose its way; the bayonet never. The ball is a fool; the bayonet a hero. Stab once; and off with the Turk from the bayonet! Stab the second! Stab the third! A hero will stab half a dozen! If three attack you, stab the first, fire on the second, and bayonet the third."—Swarrow's Catechism.

In our last, we noticed some of the tremendous results of war—the expense, the loss of life, and the immoral tendencies of the whole system. We appealed to reason on the subject, and now we come to an examination of the Scriptures, promising, however, that our remarks must be exceedingly brief, owing to the wide range of the great moral subject on which we have entered.



We have selected for our motto an extract from Suwarrow, which fully sets forth the horrid spirit of war. Only compute such language with that of our divine Lord and Master, and who can hesitate to condemn at once the whole war system. Look at the maxims of Jesus—"Love your enemies; bless those that curse you," etc.—and then at his inimitable prayer for his foes—"Father, forgive them, for they know not what they do!" The Christian can not long remain in doubt respecting the one whom we ought to follow.

But our principal object now is to show that war directly violates the whole Decalogue. We are aware that in directing the reader to the Old Testament, he may remind us of the wars of the Israelites, many of which were undertaken by the command of God himself! But this part of our subject will come under the head of objections to our views. We freely admit that the responses of Jehovah have been given out from between the Cherubim, and from the Urim and Thummim on the High Priest's breast-plate, enjoining it upon the favored people of his adoption to gird on the sword and go out to battle with the nations. But then we shall show that God has a right to make one nation the executioner of his vengeance upon another. But this point we leave, not from any fear of touching the objection, but solely because it would interrupt our general plan.

War, we have said, violates every law of the Decalogue.

*Thou shalt have no other gods before me.* War goes directly contrary to all such precepts. It originated in paganism; and its laws every where require soldiers to obey their officers rather than God! Soldiers are notorious for their neglect of God. War dethrones Jehovah. It is, indeed, a vast nursery of irreligion. Every man must yield implicit obedience to his superiors. He is not permitted to follow the dictates of his conscience. A British officer was once cashiered by Protestants for refusing to join in what he deemed the idolatries of Popery; nor must soldiers scruple at the bidding of a superior to commit the grossest outrages ever recorded in the annals of crime. Indeed, war is a system of tyranny in regard to man, and a system of rebellion in relation to God. To prove this we will cite the rule adopted by George IV. in relation to the army: "If religious principles were allowed to be urged by individual officers as a plea for disobedience of orders, the discipline of the army would sustain an injury which might be dangerous to the state." Comment is unnecessary.

*Thou shalt not take the name of the Lord thy God in vain.* War certainly breaks down this precept, for it is a school of impiety and profaneness. Go, enter a camp or a war-ship, and you will at once hear a volley of oaths. An eye-witness, speaking on this subject, says, "we should not wonder at their frequent defecations, if we could witness the drunkenness and debauchery from the general to the private, and hear them strive to outvie each other in uttering the most horrid imprecations and blasphemy, and ridiculing every like religion."

For the Magazine and Advocate.

#### BAPTISMAL FORM.

We have been present at the administration of baptism by our Unitarian brethren. *The form of words* used on such occasions was familiar to our ear; but we do not recollect of ever inquiring into their meaning or authority till recently. After some research we found that the 19th verse of the 28th chapter of Matthew was most probably the foundation or authority for this form of words. We do not find any parallel expression in Mark, Luke, or John. The meaning of the charge contained in the above named verse we take to be this: Go ye to all nations and teach them the lessons you have learned from me; such of them as are prepared and willing to make an open profession, receive into the church or society of believers by the ceremony of baptism.—The profession which they ought to make is this:

that the Christian religion was revealed by the Father of all, was communicated by His beloved Son, Jesus, and was confirmed by miraculous powers.

I find that Dr. Lardner thus writes in reference to this verse:—"The design of the word is this, that they should teach men to receive and profess the doctrine which Jesus had taught with authority from God the Father, and confirmed by miracles done by the finger, the power, or the spirit of God." We do not think this is the meaning usually attached to these words, especially when used by the Orthodox clergy in the ordinance of Baptism.

We next looked into the Acts of the apostles, for information as to the mode of primitive baptism. We there found, not the employment of this modern formula, but language as follows: "Repent and be baptised, every one of you, in the name of Jesus Christ." Acts xi: 38. "They were baptized in the name of the Lord Jesus."—viii: 16. "He commanded them to be baptized in the name of the Lord." x: 4, 8. "They were baptized in the name of the Lord." xix: 5. Such we find to have been the practice of the apostles in primitive baptism, but to us it appears that neither the language nor the intention of the apostles is followed by their self-styled successors.

S. S.

For the Magazine and Advocate.

#### "SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?"

How animating and consoling the thought, amid all the trials and changes to which we are subject in human life, that they are permitted, by that Being who holds the destiny of nations and individuals in his hand—who over rules all things for the greatest good of his creatures, bringing light out of darkness, good from seeming evil, and salvation and praise from sighs and tears! Who that reflects and understands the ways of God to men, can doubt his paternal care and goodness? Do we see and experience clouds of adversity?—we see, and enjoy, also, the sunshine of prosperity and peace. Are we afflicted with a sense of our sins and unworthiness? we hear the voice of Jesus whispering in our ears, neither do I condemn thee; "go thy way and sin no more."—Are we visited with sickness and pain? we frequently experience returning health, and permitted to rejoice in the God of our salvation!—or if otherwise ordered, in infinite Wisdom, our ears are again saluted with the sweet strains of Gospel truth—"be of good cheer, I have overcome the world"—"I am the resurrection and the life," and "because I live you shall live also." How much wiser and happier, then, is that man whose faith is in the mighty God of Jacob, than he who doubts and distrusts that beneficent Benefactor, in whose hand our time is, and who orders all things "after the counsel of his own will." Who, indeed, would wish to read the history of our race, with the eye of incredulity, after having once read it with the eye of faith?

Dear reader, have you not experienced the loving kindness of your Creator from the earliest days of your existence? And do you, nevertheless, doubt his superintending care and watchfulness? How happens this? Have you read his Holy Word with care and attention? Have you lifted your thoughts in prayer to Him, that he would lead and guide you in all truth? Or have you neglected these precious privileges, and turned a deaf ear to his counsel? Have you not rather read, and heard, His truth with indifference? Have you not sought for contradictions, rather than for truth? If so, I have one request, which I wish most sincerely and affectionately to make of you, and that is, that you will in future spend as much time, and seek as earnestly to understand the true import of the Scriptures, and make them harmonize, as you have in making them appear like a mass of contradictions; and if you will be honest with your God and yourself,

in this investigation, and do not arise from their perusal a better and happier man, then must I acknowledge that you are an anomaly, and should not be blamed for your incredulity. But, remember, by all means, to do as I have pointed out, and great will be the result. You will be led to exclaim, "whereas I was once blind now I see!" and rejoice in hope of the glory of God; having a well grounded faith, that what God hath promised in his Holy Word, he is faithful, able, and willing to perform—viz: the "restitution of all things, spoken by the mouth of all his holy prophets, since the world began." MURRAY.

Some employment may be better than others, but there is no employment so bad as no employment at all; the mind will contract rust, and an unfitness for every good thing; and a man must either fill up his time with good, or at least innocent business, or it will run to the worst sort of waste—to sin and vice.—[Burnett.]

No trees bear fruit in Autumn, unless they blossom in Spring.

Br. Bazin—Credit Andrew Zimmerman, Fort Plain, \$2 for Expositor, and discontinue. Charge G. & H.

Also—Discontinue the Expositor hitherto sent to E. B. Vedder, Rochester, N. Y. His last volume was spoiled for binding, by not receiving the May number, which was not sent, although requested.—Rev. O. Wilcox, Fowler, N. Y., wants No. 1, Vol. 2, of the Expositor. He has sent for it three times, and each time has received No. 1, volume three. He wants No. 1, volume 2, if any.

Br. Tompkins—Send Repository to B. B. Healy, Canton, St. Lawrence county. G. & H.

Also—Miss L. Hazleton, Fowler, N. Y., has never received the first No. of her Repository. Miss L. M. Barker, Clinton, N. Y., has not received the numbers for September and October last.

NEW AGENTS.—S. Ross, Jr., Reading—D. Anthony, Sharon—Daniel A. Brainard, East Hamilton—W. F. Gibbs, Auburn—D. Harlow, Sacketts Harbor, to whom we wish all payments hereafter made.—Br. John Polly, 2d, Massena, is requested to resume his agency at that place, to whom all payments must be made until further notice.—Jasper Griggs, Delevan, W. T.—W. A. Bacon, Oppenheim.

#### RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. BULLARD, in Marathon—Br. CLOWES, in Marshall, and every two weeks thereafter—Br. GIBSON, in Hamilton—Br. GROSH, in Bridgewater.

There will be preaching on the third Sunday inst., by Br. GIBSON, in Burlington, and on the third Sunday of each month—Br. CLOWES, in Chuton, and every second Sunday thereafter—Br. STAS, in Columbia village, and at Long Rapids in the evening.

There will be preaching on the fourth Sunday inst., by Br. GROSH, in Taberg.

Br. STAS, will preach on the evenings of January 14th, at Sumnerville, St. Lawrence county—15th, in Canton—16th, in Potsdam—17th, in South Potsdam—20th and 21st, in Ogdensburg, as the friends may appoint—24th, in Hammond.

#### LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last No.

P M, So. Canton, for self, J B W and L W—P M, Perinton, for S R T—J H, Clearville, (U C)—S S, Coldwater, (Mich)—E G T, Barre, (Vt)—E S, Hopkinton, for S B and E H—P M, Sandy Creek, for R W—Rev S J G, Norwich, for A S—D H, Sacketts Harbor, for C H—P M, Delavan, (W T) for J G—P M, Union Mills, (Pa)—D D D, Syracuse, for self and O D—P M, Athens, (Pa) for E M—J W, York, (Mich)—J A, Bennington, (Vt) for self and J M—P M, Royal Oak, (Mich) for W J—P M, Vernillonville, (Ill) for W R C and J B—Rev N S, Ann Arbor, (Mich) for J P, D S, T I, J T and I W—B H F, New Milford, (Pa) for self, D F, W S and E B—P M, Bernardstown, (Mass) for J B and C C—P M, Ames, for A H, L R, S H P, J I D and A J A—P M, No. Easton—Rev G W M, Auburn, for G S, D H and H W S—A S, Nashville, for H P B and W P—D R, Cambria, for self, J P, J S and C P N—E H, Pers a, for self, J J, H P, E F and I B W—W S S, Berkshire—D B, Tuscarora, for self and S P—T A P, Paine's Hollow, for self, C D, E P and L S—L T B, Whitestown, for E P—P M, Linklaen, for L C—D B, Harperville, for J T, T K, A B and W K—S G, Oriskany—P M, Mt. Upton, for A A—P M, Cooperstown, for self, J K, A M and A F W—Rev T S B, Binghamton,



For the Magazine and Advocate.

"LUKEWARM."

The Revelator tells us of certain Christians who were "neither hot nor cold, but lukewarm." That is, says Dr. Clarke—"they were neither heathens nor Christians; neither good nor evil; neither led away by false doctrine, nor thoroughly addicted to that which is true. In a word, they were listless and indifferent; and seemed to care little whether heathenism or Christianity prevailed. Though they felt little zeal either for the salvation of their own souls, or that of others, yet they had such a general conviction of the truth and importance of Christianity, that they could not readily give it up."

Now, this is so particularly true of many Christians in our day, that I have a good mind to set them off in the clear light of truth. And if I should happen to be so peculiarly unfortunate as to offend a brother, (as I did once, on a time while preaching on the subject,) why, I am sure it won't be owing to any disposition to be cutting—that is, severely so. Should we look throughout Christendom, we should find many churches and many individuals in the same condition as the Laodiceans of old. Many, my friends, who are neither hot nor cold—care, apparently, as little about the spread of one doctrine as another, as the church at Laodicea cared whether heathenism or Christianity prevailed. There are men and there are women of the same stamp. They have no settled opinions of their own, or like the followers of Baal, are continually "halting between two opinions"—"for ever learning, and never able to come to a knowledge of the truth." They are not, it is true, led away by any false doctrine, but neither are they thoroughly addicted to that which is true. They are of a middle character. They stand listless and indifferent—are frequently heard to express their lament for the state of indecision which they are in, yet are never seen to apply themselves in good earnest to the task of investigation; and they remain in this unsettled state—in a state of half-skepticism, or half-infidelity, and finally despair of ever coming to the truth, amid the world of conflicting opinions. And not only do they rest in this indifference themselves, but, strange to say, finally recommend it to others.—Yes, in a state of impatience themselves for the discovery of truths they never diligently sought after, they will advocate the propriety of indifference in others. And there is not a more common thing in the religious, or rather, irreligious world, than to hear the voice of declared and haughty neutrality—to hear even boastings of indecision, and freedom from the distinctive peculiarities of any sect, which is looked upon as a state of independent separation—a state of disentanglement from any contested points of doctrine, and an evidence of sound sense and clear headed wisdom. There are those who can not sympathise with any part of the doctrine of Jesus Christ, and him crucified, who, nevertheless, have such a general conviction of the truth and importance of Christianity, that they could not abandon it altogether, and so they will advocate the propriety of keeping up the Christian institutions, of attending to all its ordinances, of setting apart one day in seven for religious purposes, and, if they can not sympathise with any particular doctrine of the church, they can talk about good society and good morals; these must be kept up, and here endeth all their Christianity. They care not about the spread of one doctrine more than another. They may favor, perhaps, liberal principles and liberal sentiments; they may go to one church in preference to another, but alas! they are neither hot nor cold, but insufferably lukewarm professors, whose only principle is reputation, fashion, or good morality—good enough in itself, but not to take the place of the doctrine of Jesus Christ.—Such Christians are a dead weight upon the cause of Christianity; and it is astonishing, when we consider the importance of revealed truth, how any man can be thus situated, or manifest such culpable indifference. What! is it not a matter of

interest, of deep and thrilling interest, whether the doctrine of any particular church be true or not—whether, when we die there is an end of us, or there is a world of light and glory, of darkness and despair, which we must inhabit for a whole eternity? Is it not a matter of interest whether religion is a fable or a truth—whether man is concerned in the story of the Gospel or not—whether this doctrine, or that doctrine, or the other doctrine, is true or false, all equally important, and respecting our interests through time and eternity? Is it no matter what we believe if we only *do* right? Is this the sentiment? This is altogether a mistake. It matters a great deal what a person believes. We must not only *do* right, but *feel* right. And this we can not do without *believing* right. Carry this principle out. I may *believe* that there is no God, no Christ, no heaven, and no hell; and if I only *do* right, is it no matter about my belief? Most assuredly it is. How absurd, then, is that hackneyed couplet—

"For modes of faith, let graceless zealots fight,  
His can't be wrong whose life is in the right."

I would rather say—

For modes of faith let honest Christians fight,  
His *may* be wrong whose life is in the right.

But I would have this fighting done in a proper manner. I would have it done with the sword of the spirit, tempered with charity, and polished with Christian courtesy. The importance of a right faith must be evident to every one. A right faith, it ought to be remembered, is a powerful assistant to a person's doing right. And it is astonishing, I say, when I reflect upon the importance of the matters of revealed religion, how any man can be listless and indifferent in the examination of it. The matter is no less important than the whole will of God, and the salvation of man, our duty here, and our happiness hereafter. And while any earthly interest is at stake—while a land speculation, or a rise in the price of bread stuffs, or a freight of merchandise across the waters, will inspire an interest, and an activity, and an anxiety, and call into constant watchfulness all who are concerned, it is surprising that eternal interests—the bread of God which giveth life unto the world—and our own passage across the waters of death and the ocean of eternity, should all be forgotten and laid aside, as things of minor importance, or indeed, it would seem, of no importance at all. For our own part, we could say in the language of the Revelator to every such one—"I would thou wert cold or hot." Be either one thing or the other. For we declare, if ye are neither cold nor hot, but sickening lukewarm, the church, afflicted with nausea, would "spue thee out of her mouth."

What can we expect of a heavy, slow moving body of lukewarm professors, who have just life enough to crawl about, and get out to meeting occasionally, when the weather and the walking is favorable, and even then pass into a comfortable slumber—what can we expect of such Christians—pardon the name—but a complete cliche and stagnation in the cause of onward Christianity? I speak plain, but I speak the language of plain truth. How little fitted for soldiers of the cross! to enlist under the Captain of their salvation, and fight the battle of the Lord! A hundred such soldiers would quit the field in fright before one such enemy as Saul of Tarsus, or even the boasting Goliath of more ancient times. We want no lukewarmness on the field of action. We must "contend earnestly for the faith once delivered to the saints." "For we wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places." In such a conflict, we want "good soldiers of the cross"—who can "endure hardships for Christ Jesus"—who can go forth to meet no common foe, but to grapple with the hydra monster *sin*, and *error*, and *unbelief*, in all their protean forms, and prove successful in pulling down the strong holds of satan. But alas! how many such Christian

soldiers can we muster? What multitudes have gone over to the Laodiceans, neither hot nor cold, but lukewarm—just warm enough to keep the life blood from congealing—just warm enough to keep alive—and existing in the body of the church, a heavy, uncongenial, unassimilating, loathsome mass, which it would disgorge and vomit away from her. Let the words of the Revelator be remembered. "I would thou wert hot or cold." Be either one thing or the other.—Have some decision. For the Bible is written in language sufficiently plain to prevent unsettled opinion with regard to its essential matters, and why should man sit indifferent and regardless? "Revive thy work, O Lord, in the midst of us, and breathe upon these dry bones that they may live."

W. M. F.

Newburyport, Mass.

For the Magazine and Advocate.

CONFIDENCE IN GOD.

What will incline men to turn from the nauseating fount of sin, to confidence in God?—a belief that he is good, independent and unchanging, and that *all* his requisitions are not designed for His own aggrandizement and gratification, but for the improvement and happiness of his children. What will enable man to bear up under and view aright, and meet with calmness and resignation, the various ordeals of affliction and bereavement, through which he is called to pass? Confidence in God—a belief that they are the results of infinite wisdom and goodness, designed not for the gratification of God, but for the benefit and amelioration of his children. What will effect a heartfelt repentance on the mind of man? Confidence in God—a realizing sense of his goodness, and of the utility of all his requisitions; a belief that every thing enjoined upon man, is not calculated to gratify a spirit of despotism in God, but is conducive to his best good and happiness. What has prevented man from turning from the deadening pool of sin and impenitence? Preaching the wrath of God rather than his goodness, which has served to diminish man's confidence in God, and led him to believe that his requisitions were designed to make up the happiness of the Deity, rather than to subserve the advancement of men in the pathway of happiness and peace.

West Halifax, Vt., 1839.

F. W.

For the Magazine and Advocate.

A DIALOGUE.

SON. Father, I heard Mr. D. conversing, the other day, with a gentleman, on the object of man's creation. As the subject is new to me, I should like to ask you a few questions on it.

FATHER. I should be very happy, my son, to give you any instruction you may ask for. But as you have heard neighbor D. converse on that particular subject, you may state to me what he said, and I will make such remarks on it, as suggest themselves to my mind.

S. Mr. D. said that our Creator gave us existence, because he could make that existence a blessing; and that it was his design to make it so.

F. It is generally said that he created us for his own *glory*, and I think that a majority of professing Christians will agree that that was his object. If it was not, then he would have no right to set some on the right hand, and some on the left, as his honor, in vindication of his justice, might require.

S. So the gentleman said to Mr. D. But he replied he did not see how it could be so; for our Creator being infinite in all his attributes, it could not add to his glory, in the popular sense of that word—and if it could not, then it was not his object. Again, if it was his object, it must have been selfish, which he could not believe.

F. True, my son, it would be the height of presumption to accuse the Deity of selfishness, or to say that he acted from a selfish motive. But when we are brought before his bar, in the great day of accounts, and each one receives his doom,



then we shall know what his object was. As for neighbor D., he is always arguing, and has some very strange ideas.

S. Your saying, that Mr. D. was always arguing, brings to mind one thing farther in relation to their conversation. He said that if it was God's design to bless them, all mankind must be, finally, holy and happy. Our Creator, he said, was omniscient; therefore, if there had been any thing that could have operated against his purpose, he must have known it; as he was omnipotent, he could have prevented it; and as he was infinitely benevolent, he *would* have prevented it.

F. You must remember, my son, that we are free agents, and if we use our agency so as to bring a curse on ourselves, it is our fault, and can not be laid to the charge of our Maker.

S. Did not our Creator know, when he made man, and gave him his agency, what use he would make of it? Did he not see the end from the beginning? And would he, being infinitely good, have given man an agency which he *knew* would prove a curse to him?

F. He knew the end from the beginning; but simply his foreknowledge is no proof that he *meant* it should be so.

S. Things must be as God knew they would; or he did not *know* how they would be. To say that he knew how they would be, and they not be as he knew they would, is saying that he knew and did not know at the same time. I will tell you, further, how Mr. D. summed up the whole argument, as it was quite interesting to me. He said, 1. God created us to bless us. 2. If there was any thing to thwart his plan, he being omniscient, must have known it. 3. Being omnipotent, he could have prevented it; and, 4. Being infinitely benevolent, he would have prevented it. Therefore, all mankind must be, finally, holy and happy.

Queensbury, N. Y., 1839.

For the Magazine and Advocate.

#### INTENDED PERVERSION OF SCRIPTURE.

Towards the close of the great protracted meeting held in our city the early part of 1838—a meeting of which, in view of its results, I never think, without being reminded of the fable of the mountain in labor with a mouse—the individual who conducted it, delivered what was called his great sermon on Restorationism. In winding up his vile philippic (for surely *such* a production could not properly be termed a sermon) against the doctrine of the “restitution”—a doctrine which God hath spoken by the mouth of *all* his holy prophets since the world began, and therefore *must* be true—he, with great pomposity and mock solemnity, requested the congregation, every man and woman, ere they reclined their heads on their pillows to sleep, or closed their eye lids to slumber, to read the last verses of the last chapter of the prophecy of Isaiah, the awful words of which, he said, had reference to the final state of the wicked in the future and eternal world, and which forever settled the question of Restorationism—forever cut off all hopes of its proving true. We know not how many of that great congregation obeyed the request of the speaker, but some of his supporters who did, we know were mortified and chagrined at the want of judgment and discernment in their organ. Others, on reading the portion of Scripture referred to, were constrained to laugh outright—for they could not conceive what right or business horses, chariots, litters, mules, swift beasts, new moons, flesh and carcasses (see the whole of the chapter) had in the eternal, the spiritual world. To the believers in the ultimate reconciliation of all things to God, it was a matter of great joy, as it was the means of leading many to perceive the weakness of the objections that are so frequently brought against their faith, and upon what a flimsy foundation the doctrine of endless misery rests. Thus it is that frequently what wicked men mean unto evil, God turns into good. W. R.

Utica, December, 1839.

#### MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, }  
E. H. CHAPIN, } Corresponding Editors.

UTICA, FRIDAY, JANUARY 3, 1840.

#### A HAPPY NEW YEAR.

To wish each of our numerous readers a happy new year, embraces desires for the accomplishment of various circumstances, all of which are absolutely necessary to their happiness. The wish rises easily, spontaneously and expandingly in the heart, but no sooner reaches the surface and flows abroad, than it calls into exercise the mind, to perceive the means which would accomplish it. Take a few instances.

To our wealthy patrons we wish a happy new year. But to be happy *as* wealthy patrons, we had better desire you to possess affections liberalized and humanized by the influence of the faith we profess. When wealth is possessed as an end, instead of pleasure it yields all the pains of anxiety and care—it narrows the soul, contracts the mind, and hardens the heart—it creates an aching void in the highest, purest, best and most happyfying powers of the soul, and preternaturally enlarges those ravening propensities which are ever crying, “give,” and which crave but the more, the more you give to them. To wish you a happy new year, then, I must desire you to be wise—to use your wealth as a means to a higher and greater end—to desire it, not for its own sake, but for the good you can accomplish with it. The poor and the destitute are around you—every smile you can light up on their countenances will reflect its gladness into your own soul—every tear of joy you can draw from their eyes, will concrete in your memory and be to your soul an everlasting pearl of which fortune can never deprive you. There, one source of happiness is pointed out to you, and on yourself it depends, whether my desire will be realized when I wish you a happy new year.

To our poorer subscribers we wish a happy new year. But to render it happy, the wealthy must not only be liberal in giving them sufficient employment, at good wages, and with kindly intercourse and aid, but they themselves must possess industrious, economical habits to rightly earn and judiciously employ their earnings—their homes must be *homes indeed*—and its inmates must be, not strangers, not aliens, not foes to each other and themselves, but a *family*. To effect this, Christianity must be among them—its doctrine in their minds, its spirit in their hearts, and its precepts wrought out into living exemplification in their practice. With this, however poor they may be, they will be richer than kings who have it not. A few of the means of happiness in every poor family's reach, are here disclosed, and on them depends the fulfilment of my cordial wish for a happy new year.

To our readers, *as* readers, we wish a happy new year. To ensure it *as* readers, they should, if able, be subscribers also. To read a *borrowed* paper—borrowed perhaps from a neighbor poorer than yourself, or, at all events, who is annoyed by your using his property—can not give any thing like the amount of happiness conferred by reading *your own* paper. Reader, I wish you a happy new year—do make it one for yourself.

To our subscribers we wish a happy new year. To insure it *as* subscribers, they should read *their own* papers and not *ours*—that is, they should be certain that they have paid for what they read. Oh, how much happier is the advance paying subscriber than the slack one! Is there a dun in the paper? He don't see it—it is not for him! Do the publishers suffer? Their load of care rests not a corner on his conscience—he may feel pity for them, but guilt is a stranger to his bosom—he therefore reads on in comfort and peace, fully enjoying what he peruses, for he has paid for it! Dear subscribers, we wish *every one* of you, a very happy new year.

To our agents, *as* agents, we wish the happiest of new years—for there are but few of them that have not already

richly merited the same; and even the rest may go into the bargain. God bless them all, and make them rich in the rewards of duties well and truly performed.

To our correspondents *as* such, we wish a happy new year. We think of some, and a queer feeling begins to stir about the heart, that sends a choking sensation into the throat and brings a moisture into the eyes, and—pshaw! this is really womanish—so let us turn to the rest. Do they feel as if they had done enough last year to merit a happy new year? Let conscience answer, and the pen in hand atone to the full extent of its demands—not merely in *quantity* but in *quality*—and our wish will be realized. Most fervently do we wish them a happy new year.

To our late excellent partner, our worthy associate Editors, and to all connected with the Evangelical Magazine and Gospel Advocate by laboring for it with head or hand, we wish a happy new year. I feel persuaded that every one will realize it, by a careful, arduous and faithful endeavor to perform his duty in his proper station and relation.

To all then—to the *whole world*—we wish a happy new year—happy in the faithful performance of allotted duties—happy in the success of proper measures—happy in the prosperity of laudable pursuits—happy in the possession of needful acquirements—happy in the employment of Heaven-bestowed gifts, talents and means—and happy in the cultivation of required graces and virtues—to one and to all, we wish such a happy new year.

A. B. G.

#### TO THE PUBLIC.

As noticed in our last paper, and as may be seen by the advertisements on the last page of the present number, the following changes have been made in the relations existing between those heretofore and at present connected with this periodical.

The late firm of Grosh and Hutchinson has been dissolved by mutual consent—Mr. H. becoming the sole proprietor of the Bookstore, and of the books heretofore owned and published by the firm—and C. C. P. Grosh becoming the business partner of the writer, in Mr. H.'s stead, in publishing the Magazine and Advocate. The printer and Editors of the Magazine and Advocate remain the same as before.

Agents and subscribers to the Magazine and Advocate may, for the present, direct their letters to either firm, or either party in them—but they should be careful to remember, in *all* cases, that business connected with *previous* volumes of the paper, belongs to the late firm; and that that connected with the *present or future* volumes of the paper, belongs to the new firm—and in making payments, they will save trouble and prevent mistakes, by carefully stating on what volumes, or to what firm, (and in what proportion, if any,) those payments are to be applied.

So in the book business.—All purchases or sales of books, made before the first of January inst., belong to the old firm of Grosh and Hutchinson—all since, to O. Hutchinson *alone*. In making payments, or demands, therefore, for books and stationery, be careful to designate to what period, or how, they are to apply.

With these necessary explanations, made *once* for all, the reader is referred to the advertisements on our last page.

A. B. G.

#### THE POWER OF GOD.

“God hath spoken once; twice have I heard this; that power belongeth unto God.”—Ps. lxi: 11.

Power is that principle by which things are moved, plans executed and designs accomplished. And in proportion to the object moved or the magnitude of the plan executed, is the amount of power manifested. It requires power to raise a ball of ten pounds weight—but it requires *much more* power to raise a ball of one thousand pounds weight. It required power to combine and arrange the materials which form the Capitol of the United States; but it required much more power



to raise the masses of stone found in the ruins of ancient Balbec, some of which are 62 feet long, 15 feet thick and 20 feet broad. And if an individual could, by any means, overturn the largest pyramid of Egypt, which, taking the smallest admeasurement of it, is 440 feet in height, and 612 feet on each of its sides, it would be an immense exhibition of power over what man has yet accomplished. We discover then, that power increases in the ratio of the greatness of the object to be moved or the plan to be accomplished. Does it not by inevitable conclusion follow, that if in nature we discover an object in motion, which immensely exceeds the power of man to move, that the power there exhibited, is greater than that of which man is possessed? And if there are objects in nature, which increase in magnitude and rates of motion, until the mind of man is lost in their immensity, does it not follow that the power of the Being who created and established them in their revolutions, increases according to the vastness of his works?

The power exhibited in nature is boundless. When the ocean sends forth its volumes of water to flow in the tides and currents of its motion—when the storm levels the mightiest trees of the forest, sweeps down buildings, and stirs up the irresistible waters to crush the staunch ship—when lightning rends rocks asunder and strikes to pieces the giant oak—when the volcano vomits forth torrents of melted lava in a stream 50 miles in length, from 12 to 15 miles in breadth, and averaging 100 feet in depth, as was the case of the eruption of Skaptar Jokul in Iceland, 1783—when in one day and night the volcano throws up a mountain 440 feet in height and one mile and a half in circumference, as was the case with Vesuvius in 1533, which formed in that period of time a volcanic hill called Monte Nuovo—we discover the exhibition of a power which mocks the puny arm of man, and beside which he is as helpless as a mere weed on the tossings of the mighty ocean.

There is, however, another exhibition of magnificent power which is overwhelming to the mind. If we stood upon a mountain and saw the landscape stretching out in every direction for 20 miles, we should at once be convinced that said landscape contained a vast mass of matter. And when we see a steam car moving on a railroad at the rate of twenty miles an hour; or when we are assured that some birds fly at the rate of from fifty to sixty miles an hour; or when we are informed that a cannon propels a ball between 450 and 800 miles per hour; we deem such rapidity almost inconceivable. But if we direct our attention to the solar system, we shall find masses of matter and behold rapidity of motion, infinitely surpassing every thing which the earth can present.

The sun is the centre of our solar system, and is 880,000 miles in diameter, and 2,764,600 miles in circumference—and revolves on its axis at the rate of 4,532 miles per hour. If it was exhibited in the same proportion with the earth, its inhabitants would be 850,000 times more than those on earth. The planet Mercury revolves around the sun at the distance from it of 36,000,000 miles, and with the inconceivable rapidity of 109,800 miles per hour. The next planet is Venus, which, at one period of the year, is our morning star, and at another period of the year, our evening star. It is distant from the sun 68,000,000 miles. The circumference of its orbit around the sun is 433,800,000 miles, and moves at the rate of 80,000 miles per hour, or above 22 miles every second. Its diameter is 7,800 miles. The Earth is more than 95,000,000 miles from the sun. It revolves in its orbit around the sun at the rate of above 66,000 per hour, and it revolves on its own axis once in twenty-four hours, at the rate of 1000 per hour. Its diameter is 8,000 miles. The next planet is Mars. It is 145,000,000 miles from the sun, and revolves in an orbit of more than 900,000,000 miles in circumference. Its rate of motion is 56,649 miles per hour. It is 4,200 in diameter. Dropping the four planets of Vesta, Juno, Ceres and Pallas, the next is the planet Jupiter,

which is 495,000,000 of miles from the sun. The circumference of its orbit around the sun is 3,110,000,000, and it moves at the rate of 30,000 per hour. It is 89,000 miles in diameter, and is 1400 times larger than the earth. The next planet, Saturn, is 906,000,000 of miles from the sun. The circumference of its orbit is 5,695,000,000 of miles, and it moves at the rate of 22,000 miles per hour. Its diameter is 79,000 miles, and it is nearly 1000 times larger than the earth. There are two rings around Saturn—the outer one is 7,200 miles in breadth—the inner one is 20,000 miles in breadth. The next planet is Uranus or Georgium Sidus, and it is 1,800,000,000 from the sun. Its orbit around the sun is 11,314,000,000 of miles, which it passes in 84 years, at the rate of 15,000 miles per hour. Its diameter is 35,000 miles, and it is 81 times larger than the earth.\*

Thus far I have adduced a few facts from nature.—Facts, which although they are startling to the unthinking mind, and wear the appearance of impossibility to a person unacquainted with astronomy, yet are demonstrated with mathematical precision. How much power they manifest! What unbounded might is set forth in them! Take one single fact, and it proves that God is Almighty. The orbit of the planet Uranus is 11,314,000,000 of miles in circumference. If a steam-carriage should run on this orbit at the rate of 20 miles per hour, it would require 64,570 years to complete the circuit. Yet Uranus, containing a mass of matter 110,000 miles in circumference, being 81 times the size of the earth, is thrown around this immense orbit in 84 years, at the rate of 15,000 miles every hour. How powerful must be he who can accomplish such a work as this! Yet when we consider that Uranus is but one planet of the solar system, and that the solar system itself is but a speck in the immensity of the universe—when we consider that the telescope has enabled man to count multitudes of stars, and yet that those multitudes of stars in comparison with those which crowd infinite space, are but as a drop to the ocean—when we consider that every star is most probably a world of itself, and that each and all were created and sustained by the power of God—we may well not only exclaim with the Psalmist, "power belongeth unto God," but declare with the prophet, "Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee."

G. W. M.

#### INDIVIDUAL INFLUENCE.....NO. I.

Most persons who would be active in public and general matters, undervalue their influence and remain silent. In this manner much good that might be effected, remains undone. In many neighborhoods where there are but a few believers in the restitution, they remain unorganized—destitute of religious meetings, destitute of the preached word, and with but very few, if any, accessions to their numbers or improvement of their gifts—and all, most probably, because each one deems him or herself without influence, and therefore all remain idle. Humility is a good thing; but when it is pushed to the verge of abasement and degradation, and leads to inefficiency, and idleness, and neglect of duty, it ceases to be Christian humility, and from being a virtue and a blessing, it becomes a vice and a curse.

Permit me, then, to say to all such persons, that they have influence—every one of them has some influence, and many of them, I have no doubt, have a great deal. Let them but try the experiment forthwith. Say, for instance, that you resolve to form a social compact of some kind, to meet together statedly for social intercourse and religious conversation. Mature some definite plan—fix for the ultimate result of your labors, the procuring of a preacher to labor with you statedly, or at least, occasionally. Go with your plan, and all the arguments you can muster in its favor, to your neighbor

\* See Dick's Celestial Scenery, No. 85 of the Family Library, from whence these facts are taken.

of like faith. Go, firm in resolve—confident of the goodness of your cause, and full of hope of success.—Lay your plan open in regular order before him, and ask his aid in carrying it into execution. If he refuses positively, go to another, and another, and another—until you find one who will aid you. Get him to go with you to those who opposed or discouraged you, and unite your efforts to persuade them into the work. So do—so persevere—so combine the influence of all others with your own, and I am persuaded you will no longer say, "I have no influence." Try it, reader—try it immediately. A. B. G.

#### NEWS DEPARTMENT.

Under this head I propose to present a brief summary of the "sayings and doings" of the order in general, and of our Editorial brethren in various sections—jotted down hastily as we read them in our letters and exchange papers, with such running comments as fancy or judgment may dictate at the time. In this way we can notice removals of preachers, changes, dedications, proceedings of public bodies in our order, etc., etc., informally and briefly, earlier than we have been able to do in our Record kept in former volumes. With a due degree of spicing, we hope to render it worthy of perusal, as well as useful for future reference.

"HONOR TO WHOM HONOR," ETC.—"A fact for Universalists," (which turns out to be merely a Methodist fact, so fit as Br. Bushnell's case is concerned,) was copied into several other papers from Zion's Herald, and among others into the Wesleyan Journal. The Editor of the Journal, Rev. Mr. Springer, promptly corrected the story on its being proved false; but Mr. Brown, the Editor of the Herald (so says Br. Drew) "is silent and dumb on the subject as if 'the very pious Miss Juliet B.' had been praying over him also!"

DEDICATIONS.—Br. Price, in order to show the Editor of the New-York Evangelist how "Universalism is decidedly waning," gives the following list of Universalist meeting houses lately dedicated:—

"In Prompton, Pa., date not given; Potsdam, September 19; New-Gloucester, Me., Nov. 2; Middletown, Conn., Oct. 18; Union house, McDonough, Oct. 24; Union house, Sutton, N. H., Oct. 31; Churchville, Nov. 20; Denmark, Me., Nov. 20; South Reading, Mass., Nov. 20; Hinsdale, N. H., Nov. 28; South Dennis, Mass., Dec. 4; Chatham, Mass., Dec. 4; Bridgton, Me., Dec. 4; Bath, Me., Dec. 12." Fourteen in all, in about three months!

To the above list may be added, as within the three months, two which were dedicated September 12th and 13th, in Cambridgeport and Weymouth, Mass.; Union house, East Alstead, N. H., Dec. 12; Union house, So. Wobstock, Vt., Dec. 11; Murray Hall, Boston, Mass., Oct. 13; and Belfast, Me., Oct. 30—making twenty within three months!—and very probably all are not yet told. "Universalism decidedly waning"—yes, as the light wanes when the sun is rising.

NEW LABORER.—Br. John Prince, who studied with Br. Cobb, and resides in Beverly, Mass., has lately commenced preaching.

The committee on Fellowship of the Central Association of this State, have granted a letter to Br. Abner R. Bartlett, of this city, and Associate Editor of this paper. Br. Bartlett has been preaching nearly two years, and such are his talents as a preacher, and character as a man, that a letter would have been granted him at any period within a year previous to this, by the Association or its committee, had he applied for it.

We have received specimens of paper, print and embellishments of the Lady's Book for the present month. They are very beautiful.

Br. Whittemore, and some correspondents of the Trumpet, are out upon an alleged intrigue, headed by Lowell Mason and others, to exclude from general use all books of sacred music but those issued by the so-called Boston Academy—for the purpose of introducing



Trinitarian and Partialist sentiments of the "right stamp," along with the music. I am fond of good music—of sweet harmonies—but if any thing can jar on my nerves so as to destroy all my pleasure in this branch of public worship, it is the introduction of words conveying erroneous and abominable sentiments, in Universalist meetings. In other meetings, I expect such sentiments as a matter of course, and bear with them. But at Universalist Conventions, Associations, Conferences and celebrations of Christmas Eve, etc., they are unendurable—and yet, how often are the joys of conscientious worshippers disturbed by them! If our choirs and musical men must use Partialist and Trinitarian collections of church music, can they not, in mercy to their hearers, contrive to find and sing words that are unobjectionable? I think they might—and should.

Rev. Paul Dean, pastor of the Bullfinch-street church in Boston, (formerly Universalist,) has united with the Unitarians, and had a Unitarian (Rev. Mr. Gray) settled as his colleague. Mr. Dean is said to be a Trinitarian, and some years ago seceded from the Universalist denomination, and endeavored to draw with him the believers in limited punishment after death, and thus establish a new denomination. But not succeeding in getting a *tithe* of such believers under his banner, and losing many of his adherents, one after another, among the Christians, the Unitarians, the Universalists, etc., he has at last joined the Unitarians himself—whether with or without a change of opinions in regard to the Trinity, we are not informed!

For some time past a species of mystical infidelity or transcendentalism, has been gaining advocates among the Unitarians, until, as we learn from the Gospel Banner, Professor Palfrey has resigned his station as Theological professor in Cambridge University, alleging that one part of his class are *mystics*, another part *skeptics* or *rationalists*, and the other part *dyspeptics*; thus showing that those who are not spiritually diseased are physically so. A noble set of preachers to Christianize the world, this theological seminary must send forth!

The following singular marriage took place in November last. Br. Leach may enter this among the official acts of his life which are to be remembered. Annisquam is in Massachusetts.

In Anni-quam, Gloucester, on the 16th ult., by Rev. Mr. Leach, Mr. CALK HADEN, to Mrs. HANNAH INGERSOLL. Twenty-four years since, the parties were betrothed, the bans were published and every preparation made for celebrating the nuptials. Some untoward circumstance prevented the accomplishment of the marriage, and a separation ensued. Subsequently each formed a matrimonial connexion. These ties being dissolved by death, the parties became free, the attachment of their early days was renewed, and the long deferred union was consummated.—*Gloucester Telegraph*.

## BUSINESS NOTICES.

**BRIEF BUT IMPORTANT.**—The terms of the paper will be rigidly enforced. Every one that does not pay in advance, must expect to pay the enhanced price of two dollars, or two and a half dollars as the case may be. We beg of every one to pay in advance—it will greatly accommodate us and save each one from fifty cents to a dollar. Why delay then? Surely every one can get the small sum of one dollar and fifty cents, within the first four months, and pay it over to us, or to one of our accredited agents.

2. If there is no agent near you, select a responsible person to act for you, from among your number, and send us his name and residence—or, if you are alone, act yourself, and get one or more subscribers, and send us the amount of dollars, leaving the balance of cents less than a dollar for another time. In most cases the Postmaster will send money for you, if requested, and so save you postage, if the sum is less than a five dollar bill—or you postage, if the sum is that or more. Save all you can, for money is scarce—and by paying in advance you can save at least fifty cents. Remember it.

3. If you have ordered a discontinuance, and yet receive this number, be assured there is a mistake somewhere. So, if you will not continue, and can not get some one to take it in your stead, write your name, and the name of your Postoffice and State, with a lead pencil on the margin, and return the paper immediately, unsoiled and whole and in a wrapper, directed "Magazine and Advocate, Utica, N. Y." And do so with every number you receive. For if you take the paper from the Postoffice, and keep it, you are legally bound to pay for it.

4. Having greatly curtailed our list, we much need an increase of good subscribers. Will not every brother, who is a Universalist in deed, and therefore desires others to enjoy the same happy and holy faith, use a little exertion to increase our list? Get advance paying subscribers, if possible, and then we need not dun any, and will be able to make our paper nearer what it should be, than we have done for two years past. Do try and aid us kind reader—we think you can, if you will.

5. Agents will confer a very great favor, by an immediate and renewed effort to close up all business belonging to the late firm, and reporting at an early day how its debtors stand. (See "Directions" on Prospectus.) And on the new firm, they will also confer a very great favor, by urging the conveniences, pleasures and advantages of advance payments in all cases—not only to publishers but to subscribers also. We have twice been brought so near to the very brink of ruin, by giving long credit, and are so heartily sick of dunning (and of being dunned!) that we are resolved to avoid both ruin and duns hereafter, by urging our business towards the cash system as rapidly as possible. Will they not aid us, one and all?

PUBS.

## THE APPOINTMENT IN MIDDLEVILLE.

I hate apologies, and I regret the necessity of making them still more. On this account I had thought of passing this over in silence. But justice to the friends in Middleville requires that they should be made acquainted with the circumstances which subjected them to the disappointment on Christmas Eve. The circumstances are these. Br. Keeler of Newport applied to Br. Cook of this city to know whether a preacher could be obtained to deliver a discourse in Middleville on Christmas Eve. I consented to fill the appointment if Br. Keeler or some one else would meet me at Herkimer village and convey me over and back. A letter was addressed to Br. Keeler, informing him to that effect, and requesting him to write to me if he wished me to come. Time passed on and no letter came. Perhaps I should have considered myself relieved from my engagement. But not knowing whether or not the letter had been received by Br. Keeler, and considering my engagement made in good faith, I ventured to publish the notice in the Magazine. In accordance therewith, I proceeded to fulfil my part of the supposed contract by repairing to Herkimer on Tuesday the 24th. But no one came for me, and, by my expectation that some one would yet be after me, up to six o'clock, I was effectually prevented from seeking a passage over for myself. Of course I had nothing to do but to wait as patiently as I could until the cars returned to Utica. So ended this lesson of mutual disappointments.

A. R. B.

## THE BOOKSTORE

Now owned and conducted solely by Br. Hutchinson, has proved itself a highly valuable auxiliary in the spread of liberal Christianity, and therefore deserves the continued, cordial and increased support of all liberal Christians. Until its establishment, Universalist, and Unitarian, and other liberal publications could not be procured short of New-York, and often not short of Boston. Even works on Phrenology, or other sciences which were regarded by the so-termed Orthodox as inimical to Christianity, were seldom kept in our book-

stores—and then only a few of the most common of them. Not only liberal Christians therefore, but lovers of science generally, owe to this bookstore a debt of gratitude for bringing such excluded works into more general circulation among the people of this and the western States. I feel, therefore, considerable boldness in inviting their attention to, and support of, Mr. Hutchinson's Bookstore. He will, as rapidly as means and encouragement are afforded him, gather into it all scarce and valuable books that are excluded or not kept by the other booksellers—particularly Universalist, Unitarian and Phrenological works—and will, with them, also keep a good, general assortment of the best and most popular theological, literary, scientific, school and miscellaneous books and stationery. Let him be encouraged, therefore, by a prompt, generous, steady and increasing support; for such a store is needed greatly, and under his care and attention, (devoted, as it will now be, exclusively to it,) will be made useful—highly useful to the cause of truth and humanity. A. B. G.

## CONTENTS OF VOLUME XI.

Among several valuable communications received during the latter part of last volume, and the beginning of the present one, and which will be attended to in due time, we feel particularly grateful for one prose and several poetical articles from Miss Edgerton, who, amidst her own editorial duties, has kindly taken time to aid us in ours. We did not receive them in time for this number. Br. Spear, who as an essayist stands very high in our estimation, has sent a continuation of his peace articles, and promised us essays on other interesting subjects—perhaps even one a week. Br. Austin will continue to completion his Voice to the Married, beginning the volume with the duties of wives. Br. A. C. Thomas has also promised us his aid during the present volume. These, with our old and constant correspondents, and the two series of articles commenced in this paper, aided by the occasional contributions which come in during each year, will, I think, enable us to show some improvement in the eleventh volume of the Magazine and Advocate over, at least, the two volumes preceding it. May God enable us so to improve it, by smoothing our rugged path before us, and disposing the hearts of our brethren and sisters of the quill, to "indite good matter" for us.

A. B. G.

P. S. Ministering brethren to whom the paper is sent—especially those who do not act as agents—can well pay us for the same, by furnishing a few well-written and carefully penned articles for our columns, during each year. Let each such guest add a few dishes to the mental feast, and there is no doubt that all pure and well regulated appetites will find on the board all they can crave. The plain and uncooked vegetables—i. e. crude gossip—I will furnish myself.

A. B. G.

## SEND IN NEW SUBSCRIPTIONS.

By the change in partnership, it becomes necessary to make out new mail books, etc., as soon as possible. We wish therefore to get our list regulated early. Will our agents and friends, then, please to stir actively in getting new subscribers, and sending in the names already procured, that we may regulate matters accordingly. After that, an occasional new subscriber, will still be welcome, of course—but we want the main body of the reinforcement sent in soon. The discontinuances we suppose are all in, as we gave them timely notices of the law on the subject.

PUBS.

THE FIRST NUMBER of a new volume is necessarily occupied with many business notices—condense them as we will—which, however important to the publishers, are distasteful to a majority of the readers. We have given as few as possible—and had to give more than we wished to, in order to have matters fully understood, so as to save a repetition of them at a future day. We hope not to offend soon again.

A. B. G.



## POETRY.

## THE WINTER KING.

BY MISS HANNAH F. GOULD.

O what will become of thee, poor little bird  
The muttering storm in the distance is heard;  
The rough winds are waking, the clouds growing black!  
They'll soon scatter snow-flakes all over thy back!!  
From what sunny clime hast thou wandered away  
And what art thou doing this cold Winter day?  
"I'm pecking the gum from the old peach tree,  
The storm does't trouble me—Pee, dee, dee."

But what makes thee seem so unconscious of care?  
The brown earth is frozen, the branches are bare  
And how can'st thou be so light hearted and free,  
Like Liberty's form with the spirit of glee,  
When no place is near for thine evening's rest,  
No leaf for thy screen, for thy bosom no nest?

"Because the same hand is a shelter for me,  
That took off the Summer leaves!—Pee, dee, dee."

But man feels a burden of want and of grief,  
While plucking the clusters and binding the sheaf!  
We take from the ocean, the earth, and the air,  
And their rich gifts do not silence our care,  
In Summer we faint; in Winter we're chilled,  
With ever a void that is yet to be filled.

"A very small portion sufficient will be,  
If sweetened with gratitude!—Pee, dee, dee."

I thank thee, bright monitor! what thou hast taught  
Will oft be the theme of the happiest thought;  
We look at the clouds, while the bird has an eye  
To him who reigns over them changeless and high;  
And now, little hero, just tell me thy name,  
That I may be sure whence my oracle came.

"Because in all weather I'm happy and free,  
They call me the WINTER KING!—Pee, dee, dee."

But soon there'll be ice weighing down the light bough,  
Whereupon thou art sitting so merrily now!  
And though there's a vesture well fitted and warm,  
Protecting the rest of thy delicate form,  
What then wilt thou do with thy little bare feet,  
To save them from pain 'mid the frost and the sleet?  
"I can draw them right up in my feathers, you see!  
To warm them, and fly away!—Pee, dee, dee."

[From the New-York Evening Star.]

## DIVORCES.

As this is the season for applications for divorces to the several Legislatures, it may be well to state that the increasing number of these applications is truly alarming, and threatens to undermine the very foundations of the social system. Marriage is a religious as well as a civil tie, and is to be sustained on both considerations, and can not, therefore, be loosely dissolved. The fashion now is to separate or ask for divorce for un congeniality of mind and difference of opinion. A lady whose romantic fancy has not realized all she hoped and desired for in her choice of a husband, sighs to return to single blessedness and be again her own mistress, and asks for a separation or a bill of divorce. A gentleman who is disappointed in his wife's fortune, manners, mind, or accomplishments, is rude, insulting, disaffected, without domestic habits or happiness, and talks of separation and divorce. A Legislature, or a Court of Chancery, should never annul a marriage unless on the most conclusive proofs of criminal infidelity. Men and women are supposed to use proper caution in the ordinary transactions of life—how much more cautious should they be in contracting matrimony, that most serious of all steps and stages in the journey of life. If they have been rash and imprudent—if they have fallen in love in haste and compelled to repent at leisure, they must stand the hazard of the die—the law should grant no relief. The more we grant divorces, the less will be the caution in contracting alliances; and men and women, instead of feeling humiliated and broken-hearted in thus appealing to the Legislature for relief—instead of shuddering for the sake of their children at the prospect of a separation, will account it an every day affair—quite a fashionable thing, on the least quarrel to ask for separation and divorce. It is incredible what efforts a man and wife would make to live happily, to overcome the effects of temper and reconcile each to their fate calmly and tranquilly, did they know positively that nothing this side of the grave could separate them. We

are all inclined to submit when there is no help. Let our legislatures be firm in resisting these appeals, and society will be the gainer.

**FANCY STOCK.**—An aged father called his son into his room on the day he was 21 years of age, and with a serious countenance addressed him thus:

"My son, you are now free, and must hereafter provide wholly for yourself. In this packet is \$3,000; yet you will have to labor as though you were not worth a cent. Take it with my blessing."

The son retired, examined the packet, and found—1,500 dollars in continental money, and the remainder in outlawed due-bills, accompanied with this note:

My son: I came to Boston 20 years since with a shilling in my pocket, and the enclosed valueless papers, given me by my father, in my hat. By honesty, sobriety and tough hands, I kept a clear conscience, and obtained the property I now possess. Do likewise.

Your affectionate FATHER.

He did, and now occupies the noblest palace that "the city of palaces" can produce. A shilling was his father's capital—a shilling was his.

**Reason.**—The three thousand dollars given by his father was the only "fancy stock" he ever possessed.—*Detroit Spectator.*

**THE RETORT DIRECT.**—Some time ago, my friend Aminadab paid me a visit from the country. He wanted to purchase some agricultural books for his boys; I accompanied him to the bookstore of "my very particular friend," Mr. —. Aminadab had on a full suit of home made drab, country-manufactured brogans, and the identical broad-brim that had sheltered his head and shoulders from sun and storm for 5 years.—He could not find exactly the books that he wanted, and probably was a little troublesome; at least so thought the salesman, a pert young wag in starch and buckram. "You are from the country, are you not, Sir?" said he, a little impudently.

"Yes."

"Well, here's an Essay on the Rearing of Calves."

"That," said Aminadab as he returned to leave the store, "thee had better present to thy mother."

## MARRIAGES.

In this city, on December 26th, 1839, by Rev. A. B. Grosh, Mr. GEORGE G. McBRIDE, to Miss ELIZABETH WHITE, all of Utica.

In Gerry, on the 3d ult., by Rev. T. C. Eaton, Mr. JOSEPH J. SPRAGUE, of Pomfret, and Miss PHEBE JACKSON, of the former place.

In Sheridan, on the 1st ult., by the same, Mr. JAMES B. SPRAGUE, of Gerry, and Miss ANGELINE S. GREEN, of Ellery.

In Hanover, on the 5th ult., by the same, Mr. AURELIUS H. PHELPS, and Miss MARCIA S. WASHEURN, both of Hanover.

In Salisbury, on Sunday, December 15th, by Rev. J. D. Hicks, of St. Johnsville, Mr. SHERMAN MUNGER, to Miss SOPHIA PHENELIA CURTIS, both of Salisbury.

Also, in same place, December 16th, by the same, Mr. ETHAN A. FAY, Esq., recently from Albany, to Miss ANN BARTLETT, daughter of the late Col. Bartlett.

In Fowler, September 17th, 1839, by Rev. O. Wilcox, GEORGE W. HAZELTON, to ALMIRA COLE, all of that place.

## DEATHS.

In Buffalo, November 14th, of whooping cough, VICTORIA, infant daughter of Aaron and Luranie Bean, aged 5 months, and 23 days—a flower cut down in all its loveliness, and the 5th that the afflicted parents have been called to consign to the silent tomb. The consolations of the Gospel were tendered by Br. Pickering, Mr. Hosmer, (Unitarian,) and Mr. Copeland, (Methodist,) attended as neighbors, and kindly took part in the services.—*Com.*

In Stratford, Montgonery county, December 1st, Mr. EDWARD W. MOSHER, only son of Abiathar Mosher, Esq., aged about 25 years. The deceased had been, for about two years previous to his death, afflicted with frequent and excessive bleeding at the nose, which complaint at last terminated his mortal existence. He has left a companion, to whom he was united last March, who deeply feels her loss, and an aged father and mother, two sisters, and many other relatives to mourn their loss. But they mourn not as do many, for being believers in the resurrection of a ransomed world to holiness and happiness, they expect to meet again where sorrow will never come, and they shall part no more. The funeral was attended on the 3d, and a discourse delivered by the writer to a large and apparently deeply interested congregation, composed of different denominations of Christians; but the Baptists were the most numerous among which was their preacher, who declined taking any part in the services of the occasion, for reasons best known to himself.

J. D. HICKS.

In Lewiston, N. Y., November 24, Mr. LEMUEL COOK, in the 79th year of his age. In this dispensation of divine

Providence, another of our Revolutionary fathers has fallen asleep in death. But he has left to his children not only the national liberty for which he struggled; but he has left them in the enjoyment of that more glorious liberty, the freedom of the mind. This enables them to look to their Father in heaven as the friend of all his intelligent creatures, and to rejoice in the assurance that they shall again meet their father and mother in heaven. This faith had been the staff and stay of the deceased through a long life, for he told me that he embraced it by hearing Murray preach soon after the war. And by his moral worth he has left an everlasting refutation of the oft repeated assertion, that a belief in a world's salvation leads to licentiousness. By his perfect composure through his sickness, and resignation in the hour of death, he has given ample testimony to the peace-giving influence of his faith in the hour of death. The funeral was attended on the 26th, when the consolations of the Gospel were tendered by the writer to a large congregation of neighbors and friends.

O. WILCOX.

Very suddenly, in Fo t-Covington, on Friday, the 13th inst., in consequence of strangulated hernia, Mr. WM. RYAN, aged 66 years.

Mr. Ryan was one of the early settlers of this town, having emigrated here from New-Hampshire, about 30 years ago, when this section was almost an entire wilderness.—He died leaving a spotless and irreproachable character.—Mild and inoffensive in disposition, honest and upright in his dealing, and decent and moral in his habits, he was respected and beloved by all who knew him. In all the relations of society, his conduct was exemplary and becoming. In life he was a firm and consistent believer in the doctrine of universal salvation, and in the hour of death he remained steadfast in his faith in the efficacy and impartiality of a Saviour's redeeming grace.

The writer of this brief obituary has seen many occasions for thankfulness and gratitude that man's eternal interests are in the keeping of a just and merciful God; but never did I entertain those feelings more strongly, than when listening to the discourse of the clergyman who officiated at the burial of the deceased. In the truth uttered by the preacher, that not he, but the beneficent Creator and Ruler of the universe, had fixed the destiny of our departed friend, there was truly great consolation. Verily there is joy in believing that in the sight of our heavenly Father a pure and blameless life, and not empty and ostentatious profession, constitute the true standard of Christian and moral excellence.—*Franklin Gazette, of December 18th.*

## DISSOLUTION OF PARTNERSHIP.

The partnership heretofore existing between the subscribers, is this day dissolved by mutual agreement. All persons indebted for books and subscriptions, are earnestly requested to make immediate payment, as our affairs must be settled without delay; and all who have claims against us, will please present them for settlement.

Utica, January 1st, 1840.

A. B. GROSH,  
O. HUTCHINSON.

## O. HUTCHINSON,

Will continue the Bookstore and publication of books, heretofore owned by Grosh and Hutchinson, at the old stand.

## 41 GENESEE-STREET,

where he will be prepared to supply orders for Universalist, Unitarian and other theological works—Phrenological books, busts and charts, and a general assortment of miscellaneous, literary and school books and stationery—wholesale and retail.

Utica, January 1st, 1840.

## A. B. &amp; C. C. P. GROSH,

Have this day formed a co-partnership for the publication of the Evangelical Magazine and Gospel Advocate, lately published by Grosh and Hutchinson, and will continue its publication at the old stand, 41 Genesee street.

Utica, January 1st, 1840.

## C. C. P. GROSH

Continues to print to order, books, pamphlets, etc., in his Printing office in the third story of No. 41, Genesee-street, (old stand,) immediately over the publication office of the Magazine and Advocate, and Mr. Hutchinson's Bookstore.

Utica, January 1st, 1840.

## THE MAGAZINE AND ADVOCATE,

IS PUBLISHED EVERY FRIDAY,

By A. B. &amp; C. C. P. GROSH.

**TERMS.**—To Mail and Office subscribers, at \$1.50 per annum, in advance, or within four months; \$2.00 if not paid within four months; or \$2.50 if not paid within the year. No subscription received for less than one year, unless the money is paid in advance; and no paper sent until all arrears are paid, except at the discretion of the publishers. All orders for copies, will be filled, and the work copy sent; and so in proportion for a larger number. All communications by mail must be post paid or free.—To City subscribers who receive their papers by a carrier, \$2.00 per annum, payable in advance, or \$3.00 if not paid within the year.

C. C. P. Grosh, Printer, 41 Genesee-street



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL,"....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JANUARY 10, 1840.

NO. 2.

For the Magazine and Advocate.

## THE SKETCH AND ITS REMINISCENCE.

BY MISS S. C. EDGARTON.

"This is a pretty little village," said Ada Vernon, throwing up her lace veil, which she had worn over her face till the last rays of the bright June sun were withdrawn, and the soft, rich shadows of a golden twilight were resting in the meadows that lay on either side of the road they were travelling. *They*, I say, for in company with Ada, rode her husband, to whom she had been then married half a year. "This is a pretty little village; why not stop here through the night?"

"I was just about to propose it—and just ahead of us is a neat building which seems to be an inn. We will try it." So saying, he touched the lash lightly upon the ears of his beautiful little horse, and drove briskly up the green yard of the village hotel. The ostler stood ready to lead away the horse, and the landlord politely ushered his company into the public drawing-room. It contained only one person—a lady, who sat at an open window, sketching. She rose when they entered, and offered them seats; then quietly resuming her occupation, seemed soon to forget their presence.

Ada, who was a familiar, social, little body, at length approached her, and looked out upon the scene she was transferring to paper. It was sweetly picturesque, and so very simple, that Ada felt convinced, it was less for the beauty of the landscape than for some association connected with it, that the lady bestowed so much care and interest upon her task. She looked up to Ada and smiled.

"You will think my taste not very fastidious," she said in a low and gentle voice; "I might have chosen a more romantic subject for a sketch, than this, but I hardly think one of more simple rural beauty, and I am sure not one of so sweet and holy associations. That old oak tree and the moss-grown rock beneath, have a world of interest to me, for there, not four years since, was commenced a work of spiritual reformation which has spread through, and almost completely renovated our little village; which has led the stray lambs of God back to the paths of virtue, and brought up our little children in love and Christian piety;—in short, which has made us all that we are. Do you then wonder, lady, that I wish to preserve a sketch of the old oak tree and the moss-grown rock—of the rivulet that winds so gently around their feet—of even the little foot-path at its side? Oh, no! the little scene would be dear to you, too, had it been consecrated by the first tears of your soul's penitence!"

"I doubt it not," said Ada, taking a seat by the lady's side, and bending down to examine the half-finished picture which she held on her knees; "the homeliest spot is made beautiful by holy associations, and I know many little places about my own natal home of far less loveliness than this, yet which seem to me quite enchanting, simply because they were the haunts of my childhood. But perhaps you will tell me a tale of yonder rock and tree? You may be sure it will be of interest to me."

"Thank you," replied the lady, pausing in her task, and raising her dark, spiritual eyes, with an expression of gratitude, to Ada's face. "It is a rare thing for me to make a confidant of an utter stranger, but without flattery I may say, that the sweetness of your countenance, and the frank tenderness of your manners, have won upon me

with a singular power which I can not resist: I feel that you can pity and pardon human frailty, no less than admire the victory of religious principle."

"I have too many frailties of my own, dear lady, not to be lenient to those who err; but I would not desire you to relate any incidents in your own life, which may be painful to your feelings in the least. When I asked to know the associations connected with your sketch, the idea did not occur to me, that they might be personal; and of course, sacred from a stranger's curiosity. Yet I own myself exceedingly gratified by the confidence you have avowed—and not a little flattered by the causes to which you have ascribed it. I think you will never have occasion to repent of this confidence, even if it lead you to repose in me many of the secrets of your past life. I have no interest, except what arises from warm and ready sympathies. I love to know the joys and sorrows of my race, that I may feel and pray for them as they have need."

"If, then, you will spend a half hour with me in the little arbor at the foot of the yard, where we shall fear no interruption, I will tell you something of the past, both in connection with myself and this little village in which I have spent most of my life. Your husband—or rather, I should say, the gentleman who is with you, will perhaps excuse your absence."

Mr. Vernon, who sat at a distant corner of the room absorbed in a newspaper, merely bowed his head in token of his acquiescence, and resumed his reading. The ladies passed out into the yard. The roses were in bloom, and loaded the air with fragrance. The arbor was nearly covered with them. Here the ladies sat down as familiarly as though they had been acquainted for years.

"You are perhaps expecting something in the shape of a love-tale," said the dark-eyed lady, smiling seriously; "if so, you will be disappointed. The traitress I am about to confess, were not those of love. Indeed, as I understand the word, love has no frailties. But I was a *skeptic*—I fell away from the covenant of grace which had been sealed in my soul by the pious teachings of a sainted mother, and openly professed and taught infidelity. My situation in life, as the daughter of a village innkeeper, threw me early and often into the society of gay, young men, with whom I have reason to believe I was somewhat of a favorite. My mind, so to speak, is by nature *intellectual*; and instead of amusing my company by idle sports and giddy nonsense, I did worse—I engaged them in discussions upon the truth of the Christian religion—and artfully, too; for many of our young men are highly educated, and their tastes for polite literature have received the best cultivation—so I led them on by degrees from poetry and the arts, to subjects of mythology—to the beautiful idolatry of the ancients—to the doctrine of deities and divinities, of sylphs, and nymphs and fountain naiades—to every thing, indeed, that was beautiful in error—that I might wean their minds from a too faithful attachment to the religion of their fathers. And I succeeded—too well I succeeded in my folly.—What my object was in thus undermining their hopes of a happy immortality, I am unable to decide. I think, however, it was a pride of opinion, and a feminine love of influence. I rejoiced in my success, for my converts were not only numerous, but among the most respectable and talented young men our village could boast.—Young ladies, too, joined my party; but I am happy to say they were not many. We held re-

gular meetings at length, and strengthened our influence by making them of a character so interesting as to entice nearly all the inhabitants of the village—even those who abhorred our principles—to pay us occasional visits. We made literature the foundation of our glory, and with the aid of poetry and the arts and sciences, had established a miniature Babylon—at least in spirit. We did not openly countenance immorality—indeed, most of us had too much natural love of the beautiful to be pleased with outward vice.—But I fear the mischief that we wrought was not for this cause, any the less. A subtle and honied poison was infused into the hearts of those who listened to us, which polluted the very fountains of their being. Of course, public and private devotions were discarded; and the Sabbaths were appropriated to pleasure parties, and literary picnics. One day we had convened beneath the great oak opposite; some of us were seated upon the rock, and some rested upon the banks of the rivulet, and not a few of the gentlemen had perched themselves upon the branches of the tree.—Our exercises were to consist of impromptu orations and discourses of various character from the male members, and the ladies were called upon for extempore criticisms, dissertations and the like, the subjects to be prescribed by such persons as the speakers, individually, might choose. Among us, that day, was a stranger. He was young, and of a singularly striking figure and countenance; not handsome, as the world goes, but perfectly *intellectual* in every feature and expression—ay, if I may so speak, his very attitude was intellectual. No one knew his name, nor from whence he came; but the bland and spiritual expression of his face had immediately enlisted our sympathies, and won our especial interest. When my turn came for discoursing, I deemed myself only observing the obvious principles of courtesy, by appealing to him for a theme. He smiled graciously, and acknowledged his sense of the honor conferred upon him. He hesitated a moment, and then approaching me with a grace at once respectful and affectionate, proposed his subject in a low voice, whose every tone was delicious music. "It would gratify me exceedingly," he said, "if the theme be agreeable to you, sweet lady, to hear you offer a few remarks upon the beauty of that faith of ancient times which peopled every wild haunt, and mossy spring, and every domestic shrine, with deities of grace and love; which made a sanctuary of every sylvan nook, and an altar of every flower;—which made every star a god, and the rainbow the throne of a goddess; in a word, lady, that faith which filled the whole universe with a spirit of divinity, and made every little bower and glen the dwelling-place of something holy and sanctifying."

"Here was the very theme of all others, that I best loved. I sat upon the highest point of the mossy rock, and the whole company gathered around me. I was, at first, somewhat embarrassed by the stranger's presence, but the subject inspired me, and he was soon forgotten. Probably I never made a stronger impression upon the minds and hearts of my hearers, than at this time. I aimed to touch their hearts and exalt their feelings, by showing them the beauty and poetry of a faith which made all nature one vast and beneficent Deity, surrounded by ministers ever ready to carry her blessings forth to her intelligent offspring, and offering at every step an altar for their incense, and a shrine for their adoration. I felt a secret triumph in the effect I had produced, and asked in a tone of assurance, as I closed,



whether the theologies of the present day, could give us a creed so beautiful and holy as this; whether the Deity they represented, the great and awful Judge of guilty man, was worthy of that place in our affections, which we could so freely open to the benign and glorious goddess of the universe—to Nature, the mother of man and brute? Murmurs of applause ran through the groups around me, and I felt that in the wide world there was no vocation so holy and divine, as to be a priestess in Nature's temples, and, by the powers of a warm heart's eloquence, to win devotees to her altars. But with a degree of painful anxiety, I sought the stranger's countenance. It was lighted with the most beautiful expression I ever saw on a mortal's face. It was perfectly angelic; and my heart beat high with gratified vanity, for I deemed it the reflection of my own pure, ideal doctrines. In a few moments he rose from the seat he had occupied at my feet, and requested the privilege of adding a few words to the beautiful eloquence with which he had been so completely enthralled—(I use his own words)—and though he could not hope to enlist their feelings as they had been enlisted by the gifted lady they had just heard with so much enthusiasm, yet he could not but feel that the creed of the fair priestess might be spiritualized and made still more beautiful and divine by some light drawn from another fountain than that of poetry and fable.

"You must imagine the interest, the eagerness, with which all eyes were turned toward him as he spoke. His voice was the most musical that can be imagined, and I looked upon him as a being little less divine than those of whom I had been so rapturously discoursing. But if my interest was great now, how can I describe to you the perfect bewilderment of every sense which succeeded, as he warmed and advanced in his subject. He was preaching *Christianity*—not as it is taught by our learned and dogmatical professors, but as Christ himself taught it—as nature teaches it—as our own hearts and consciences teach it. He, too, dwelt upon the beauties of that faith which finds a divinity in every tree, and flower, and gushing fount; which gives an oracle to every running brook, and builds a sanctuary in every grove and glen,—but the divinity which he taught, was the spirit of Love which created all things;—the oracles were the breathings of that spirit as he speaks out from the beautiful things which he has made; and the sanctuaries were the places of his presence with the children of his love. In short, so fascinating and convincing was the stranger's eloquence, so holy and glorious were the doctrines that he taught, so soothing and beautiful was the faith that he commended to our hearts, that not one among us was stoic enough to remain unmoved. I never before shed tears so pure and sanctifying. I felt as much humbled as I had been previously elated—and oh! so happy in the hope which he presented of an eternity of holy joy, of sacred love, that I could have knelt at his feet, and wiped them with the hair of my head. Those around me were scarcely less affected, and when the stranger paused after a discourse of two hour's length, we would not have him leave us, but kept him in conversation till long after the sun was gone, and allowed him to depart then, only on condition that he would assemble with us, on the same spot, the succeeding Sabbath. He gave his promise, and fulfilled it; and from that time forth, we have never neglected our fervent and grateful devotions to the Christian's God, who sent the light of Bethlehem's Star upon us, while we were groping in heathenish darkness. We have a neat little church now, and a prosperous and zealous society of young believers; but never can any spot on earth have the same holy interest to me, as the old oak tree and the moss-grown rock, where first I bowed my heart to the worship of the living God, who will have all men to be saved, and come to a knowledge of the truth. Do you wonder that I love the scene, simple and object-

less as it is? Oh, no, dear lady—those tears in your eyes are answering, oh, no!"

Shirley village, Mass.

For the Magazine and Advocate.

## THE GOSPELS HARMONIZED AND EXPLAINED.

BY REV. W. E. MANLEY.

### SECTION I.—INTRODUCTION TO THE GOSPELS.

#### Luke's Preface.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

Verse 1. "Taken in hand."—Undertaken, attempted. The persons referred to, had undertaken to give a regular narrative of the Saviour's life; and some of them had perhaps succeeded to a certain extent; but not as well as Luke believed he could. The Greek word does not necessarily imply success, though it does not preclude that idea. In Acts ix: 29, it is applied to the unsuccessful attempts of Paul's enemies to slay him; and in Acts xix: 13, it is applied to the vain attempts of the exorcists to expel evil spirits.

"Many have taken in hand."—As early as the time that Luke wrote his Gospel, it seems that a large number of persons had undertaken to compose a history of the Saviour—some doubtless having been more, and others less, successful.—See concluding remarks.

"Most surely believed."—Most certainly performed, seems a better rendering. See Campbell's notes in loco.

Verse 2. "Eye witnesses and ministers of the word."—The word here may denote the doctrine of the Saviour; or it may denote the Saviour himself. The latter application seems the most probable; since the apostles could hardly be regarded as *eye witnesses* of the Saviour's doctrine, though they might be of him.

Verse 3. "It seemed good to me also."—It will be observed that Luke does not censure the motives of those that had previously written the history of the Saviour; but indirectly admits that their motives were good. His predecessors had been influenced by good motives; but had not been successful in their attempts.

"Having had perfect understanding."—"Having accurately traced out." Clarke.

"Theophilus."—Literally, Lover of God.—Some suppose that Theophilus is here used indefinitely to denote the friends of God in general; but the qualifying phrase "most excellent," and the use of the singular number, makes it probable that the term is a proper name; and that some man of distinction was intended.

Verse 4. "Those things."—Or, doctrines, (*logos*.)

CONCLUDING REMARKS.—A brief account of the early writings, aside from those embraced in our present canon, that claimed to be histories of the Saviour, as well as others ascribed to the apostles, will perhaps be acceptable and profitable to the reader.

There is a collection of what are called Apocryphal writings, entitled "The Apocryphal New Testament, being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries, to Jesus Christ, his apostles, and their companions; and not included in the New Testament by its compilers." This work is much used by infidels for the purpose of casting reproach upon the Christian religion.

Among the pieces contained in this work, are the writings of Barnabas, Ignatius, Polycarp and Hermas, "which (says Horne) ought not in strictness to be considered apocryphal, since their authors, who are usually designated *Apostolical*

*Fathers*, from their having been contemporary, for a longer or shorter time, with the apostles of Jesus Christ, were not divinely inspired apostles. The first Epistle of Clement to the Corinthians, indeed, was for a short time received as canonical, in some few Christian churches, but was soon dismissed as an uninspired production: the fragment of what is called the second Epistle of Clement to the Corinthians, Dr. Lardner has proved not to have been written by him. These productions of the apostolic Fathers, therefore, have no claim to be considered as apocryphal writings."

Concerning the remaining pieces contained in the Apocryphal Testament, Horne says, that the Epistles of Abgarus, and of Jesus Christ, were never heard of till published by Eusebius in the fourth century. The Epistle of Paul to the Laodiceans "is unquestionably of very late date."—Mr. Jones places it near the time of the reformation.

The six Epistles of Paul to Seneca, were never heard of till the fourth century. The Gospel of the birth of Mary, belongs to the third, or perhaps the second century. "This Gospel of the birth of Mary is for the most part the same with the Prot-evangelion, or Gospel of James, (which, nevertheless, it contradicts in many places,) and both are the production of some Hellenistic Jew. Both also were rejected by the ancient writers." The Gospels of the infancy are placed in the beginning of the second century. The Gospel of Nicodemus, and the Acts of Pilate, belong to the latter end of the third or the beginning of the fourth century. The Apostles' Creed to the fourth century. The Acts of Paul and Thecla, to the latter part of the first, or the beginning of the second century.

Such are the dates of these Apocryphal writings as given by Horne, in his Introduction, vol. I, p. 438.

At the close of the Apocryphal Testament, there is a "list of all the Apocryphal pieces not now extant, mentioned by writers in the first four centuries of Christ, with the several works wherein they are cited or noticed. The number of pieces contained in this list is seventy. These, and those previously named, as belonging to the Apocryphal Testament, are all that claim to give any account of the Saviour or apostles, or that relate to that subject, that existed during a period of four hundred years. Some of them, and perhaps the larger number, were the productions of honest men, and contained what they knew, and what they had heard, and what they believed respecting Christ and the apostles, and the religion they taught. Others were, doubtless, the productions of impostors, whose designs were, either to cast reproach upon the religion of Christ, while wearing the garb of friendship, or (as was probably the case in most instances) to make money by their writings, as every thing relating to the history of the Saviour, met with a ready sale, till exposed (if it were an imposture) by the jealous eye and watchful care of the sincere and intelligent Christian.

And that these pieces have any connection with the genuine and canonical writings of the New Testament, more than have the writings of many modern professors, whose sentiments are equally absurd and ridiculous, we have yet to learn.

That the genuine writings of the New Testament are not, as some infidels seem to suppose, to be confounded with the Apocryphal and spurious, may be seen from the following statements of Dr. Paley.

"1. That there is no evidence that any spurious or apocryphal books whatever, existed in the first century of the Christian era, in which century all our historical books are proved to have been extant.

2. These apocryphal writings were not read in the churches of Christians.

3. Were not admitted into their volume.

4. Do not appear in their catalogues.

5. Were not noticed by their adversaries.



6. Were not alleged by different parties as of authority in their controversies:

7. Were not the subjects among them of commentaries, versions, collations, expositions.

Finally, besides the silence of three centuries, or evidence within that time of their rejection, they were, with a consent nearly universal, reprobated by Christian writers of succeeding ages." The reverse of these statements is shown to be true of the canonical books. And how this could be, if the canonical and apocryphal books are to be confounded, is what infidelity must yet explain.

In concluding these remarks, it may be well to remind the reader, that the apocryphal writings we have noticed and alluded to, are not to be ranked among those histories of the Saviour, alluded to by Luke. The latter existed in the days of Luke, the former, not till a long time subsequent. Of those which he refers to, we have now no traces, though it is not improbable that they may have furnished materials for subsequent productions.

For the Magazine and Advocate.

### UNIVERSALISM, IN FORT PLAIN.

Br. GOSH—I take up the "grey goose quill," (for such is the one I am using,) to tell you something of what is taking place in this village. It is nothing less than I have been expecting for some weeks past, nor do I apprehend any evil to the cause of true Christianity will result from it—I refer to the thing absurdly called "a revival of religion." It has commenced, or rather the steps preparatory to a mad revival of scenes for the exhibitions of human folly, are now being taken.

The Rev. Mr. Pepper, the Dutch Reformed minister in this village, has commenced delivering a course of lectures on "the momentous subject of a revival of religion in Fort Plain." He has come to the awful conclusion, that "unless something be done soon, the people will all get to be Universalists." What a lamentable state of things this would be! It never will answer! And accordingly, the Rev. gentleman has set himself at work to do that "something;" which, if accomplished, will match this "seemingly doomed place" as a brand from the burning, from the awful vortex of Universalism, on which it is closely verging. A mighty work, truly, for a man that "can't do any thing," and I should think, rather a hopeless task.

I am informed that the work was begun last Sabbath, but no intelligence of it reached me until last evening, when I attended. On this occasion he preached and exhorted; alternately, for the space of about an hour and a half. His object was, "to point out the evidences of a true revival of religion, and the appointed and proper means to be used in effecting it," and to urge the necessity of speedily bringing it about. But so far from doing this—except, perhaps, the last mentioned—he showed that "the church was in a backslidden state;" that "by their conduct and example they were leading sinners down to hell;" that unless they returned to their first estate "the blood of sinners would be on their hearts when they should get to heaven;" that they "were cold, prayerless, lifeless, dead, yea, twice dead and plucked up by the roots," etc., etc. He applied to them language which, to say the least, represented his church in an awful state of moral pollution. And if he told the truth about them, they need as much reformation as any of the sinners in this place; and I hope he will effect it in them, though I confess that my faith that he will do so, is hardly as large as a grain of mustard seed.

But the lethargic state of the church is only of small moment. "That moral pestilence that has lately come here, whose withering influence is rolling over the place like a mighty ocean;" "proclaiming peace, peace, where there is no peace;" "sowing pillows under sinner's arms;" "preaching lies"—which, by the way, he may be called upon to prove—; "deceiving the wicked by perverting the Scriptures;" "promising the sinner he shall go to heaven, when God says he

shall make his bed in HELL;" that "sayer of smooth things" it is, that gives the Rev. gentleman so much uneasiness and "fearful concern." Elder Pepper is not ignorant that our congregations are increasing, and his knowledge on this subject troubles him; as likewise, I have no doubt, do the facts that have reached his ear relative to the glorious time we had on Christmas eve. That the Elder is in trouble, I have not the least doubt. He feels greatly alarmed for the safety of his flock; for they are exposed, even "in the streets, to the blighting shafts of [what he calls] infidelity!"

The Elder seems to be, and I have no doubt is, inflated with the windy notion that he can control this place as he pleases. But I will assure him, he will find himself, in the end, egregiously mistaken. For there are many here, who are too much enlightened, and too well acquainted with "the mysteries of designing priestcraft," to be awed, or moved in the least, in their religious feelings by the threatenings of Elder Pepper, or the machinations of any other revivalist.

But I must add a few words concerning the celebration of our Saviour's birth at our church. The house, agreeably to notice, was decorated and illuminated. The trimming was light and plain, but tasteful. The motto, "*O come and let us worship*," placed over the desk, was most beautifully executed. Indeed, in the whole of this matter, our friends evinced much judgment and good taste.

But the best part of the decoration was an overwhelming audience. In this respect, the most sanguine were disappointed—but happily—as the congregation was much larger than even they anticipated, being the largest, except one, that ever convened in the house. The house thus literally "cramped full," was uncomfortable, and calculated to make the people restless. But it prevented them not from giving the strictest attention, nor grave-like stillness from reigning during the whole service. The occasion seemed to awaken deep and thrilling interest in the bosoms of the entire audience. And I cannot believe it will very soon be forgotten. It will "live in memory," be the subject of reflection and productive of good. The choir performed their important, and always interesting, part of the services, to the general admiration of the "happy throng." It was a refreshing and happy time. And may both speaker and hearers long keep it in remembrance. Especially may they remember the virtues and example of Him whose nativity they met to commemorate, pattern after him, and grow wiser, and better, and happier. Affectionately yours,

H. B. SOULE.

Fort Plain, December 30, 1839.

### NEWS DEPARTMENT.

In resuming my weekly gossip, I wish to notice two events not exactly new, but which were not noticed in our last volume on account of my attention being deeply engaged in other matters. Br. M. H. Smith, of Salem, Mass., has formally withdrawn from the fellowship of all associated bodies of the denomination, not on account of any change of faith or profession, but because (as he says) he is conscientiously opposed to any body's exercising jurisdiction of discipline over a minister, except the society of which he is pastor. Br. Smith has several times been brought before committees of discipline, Associations and a Convention on various charges, and been cleared by a unanimous vote—and lately has been censured by a mutual council called to investigate charges against him. It is very probable that these events have enlightened his conscience on this subject and rendered it more tender than formerly!

Rev. Wm. Whiting, formerly in fellowship with Universalists, has lately withdrawn from the fellowship of the Old Colony Association, in consequence of his conversion to a faith in the endless sin and misery of a portion of mankind. He expresses much fear lest he may have led many souls to endless perdition by preaching Universalism. Our friends at the East say he is in fear

without cause, for his labors were probably very inefficient—but even if otherwise, he has only to wait till he gets to a partial heaven, where he will be ignorant of the fate of his converts, or he will rejoice at their endless wo as the will of God—for, I presume, he has no fear that he, himself, will be miserable there to all eternity, in consequence of knowing the miseries of those he has led to endless perdition by his preaching!

BR. BUSHNELL'S CASE, AGAIN—Rev. Mr. Sprague, the author of "A fact for Universalists," asks Br. Whittemore to open his columns, for testimony from persons who were present when Br. Bushnell was struck dumb—also that of Miss Banister ("the very pious Miss Juliet B.") in regard to her praying as stated. Br. Whittemore agrees, on condition that Zion's Herald shall be opened to publish proofs that Mr. Balfour has been slandered in that paper, and his writings garbled and perverted—a course positively refused by the Editor of the Herald. I doubt not that Mr. Sprague could prove that Mr. Bushnell lost his voice at that meeting—a thing not denied, but only that it was the first time—nor that Miss Banister would certify that she prayed as stated—but can she prove that she knew that Mr. B. intended preaching there before he knew it himself? If she can, our columns are open to Mr. Sprague and her for the purpose; if she can not, then must we believe that her long season of special prayer is all hypocritical pretence; for Mrs. Bushnell positively declares that Mr. B. never thought of lecturing there, until a few hours before the time, and that but these few hours of previous notice were given. Here is the point in which "the very pious Miss Juliet B." will find her veracity called in question.

Br. L. Paine has removed to Columbus, Warren county, Pa., where he wishes all letters and papers intended for him, directed for the present.

### COLDS AND COUGHS.

Dr. A. C. Draper, of Philadelphia, at present delivering a course of popular lectures on the various systems of the healing art, in this city, at the close of his lecture on Consumption, (the inefficiency and impropriety of the remedies commonly used, and the true treatment of that scourge of our country,) gave the following recipe for common coughs and colds. It is published at the request of many present, and from a belief that it will be found highly beneficial to the public. Will the newspapers generally please copy it, and thus do a service to afflicted humanity? The tinctures may be prepared by steeping a considerable quantity of the herbs (and roots) named, in strong brandy, until it is fully saturated with their virtues.

A. B. G.

### Dr. Draper's Domestic Pectoral.

Take one quart of an infusion of slippery elm—hot. (Where slippery elm can not be procured, the next best mucilage is, that obtained by boiling flax-seed, or dissolving gum arabic.) Add two large lemons sliced, and two ounces of sugar candy. Simmer the mixture over a fire for a short time, strain it; and when the liquor is cold, add one ounce of *Lobelia inflata* (common names, Indian tobacco, or Eye bright)—one ounce tincture of *Sanguinaria Canadensis* (common names, Bloodroot, or Puccoon)—one ounce, tincture of *Ictodes foliata* (common name, Skunk cabbage)—and two ounces syrup of *Arun triphyllum* (common names, Wake Robin, or Indian turnip).

Dose.—A small wine glass full, several times a day—and in proportion for a child.

A. C. DRAPER.

Br. Price.—Credit Richmond White, Sherburne, \$2, and charge us. Send Union, (octavo,) to Rev. T. D. Cook, Utica, with a bill, charged to this office.

Br. Tompkins.—Credit Mrs. H. Gaylord, Magnolia, \$2.50 for current vol. Repository, and charge us. Cr. P. L. Moran, Lima, O., \$2, and discontinue at end of vol. Charge us. Send Repository to T. I. Fraser, Black River P. O., Jefferson county, and credit him \$2, (probably takes at Watertown, if so, transfer,) charge us. Send also to Silas Pierce, Rochester.



For the Magazine and Advocate.

## ESSAYS ON WAR.....NO. VIII.

BY REV. C. SPEAR.

"War introduces and propagates opinions and practices, as much against heaven as against earth; it lays our natures and manners as waste as our gardens and our habitations, and we can as easily preserve the beauty of the one as the integrity of the other, under the cursed jurisdiction of drums and trumpets."—LORD CLARENDON'S ESSAYS.

We laid down as a true position, in our last number, that war violates every command in the decalogue. We considered two precepts, and we now pass to others.

*Remember the Sabbath day to keep it holy.* War acknowledges no Sabbath. Battles are fought, marches continued, fortifications constructed, on the Sabbath as readily as on any other day of the week. It is the time in many parts of Europe for splendid reviews. We are aware that there have been soldiers who have regarded the Sabbath. Washington is said to have been in the habit of attending the nearest place of public worship, when encamped on the field. There have been some distinguished soldiers who have been men of religious habits. Such was Col. Gardiner, who was killed at Preston Pans. Such, probably, was the character of many of the soldiers and officers, (Fleetwood, Harrison, Goffe, Whalley, and, perhaps, Cromwell,) who bore a conspicuous part in the great English Revolution of 1640. Cromwell says, "that when he first went into engagement, he saw his men beaten on every side; but afterwards, when he had raised such men as had the fear of God before them, and made conscience of what they did, he was always successful against the enemy.\*" But these are rare instances; and are to be regarded as exceptions to the general statement. But all who know any thing of history, must be aware that during wars, no respect whatever is paid to the Sabbath. The battle of Waterloo was fought on that sacred day. Indeed, where the war-spirit prevails, it is found to be almost impossible to preserve, in any degree of vigor, this mainspring of God's moral government over our world.

*Thou shalt not commit adultery.* It is a just remark of Dr. Doddridge, in respect to the military life, that "the temptations are so many, that it may seem no inconsiderable praise and felicity to be free from dissolute vice, and to retain what in other professions, might be regarded a mediocrity of virtue."† We propose now to give two facts in illustration of the present subject.—In 1380, some English troops, while wind-bound near Portsmouth, and waiting for provisions, forcibly carried off men's wives and daughters; and among other outrages, their commander went to a nunnery, and demanded admittance for his soldiers; and being refused, they entered by violence, compelled the nuns to go with them, and afterwards threw them into the sea! When an English man-of-war was accidentally sunk near Spithead, she carried down with her no less than six hundred lewd women; and amidst the fires of captured Magdeburg and Moscow, were heard the wild, despairing shrieks of ravished mothers and daughters. Such facts speak volumes; and we believe if all the impurities of war could be collected, we should say it was a Sodom.—Such a sight would astonish the most indifferent, and would, it appears to the writer, wake up every philanthropist on earth to see what could be done to stay the tide of licentiousness caused by war.

*Thou shalt not steal.* War, it has been well said, is a system of legalized national robbery; the very same thing, only on a larger scale, and under the sanction of government, for which individuals are sent to the prison or the gallows. To plunder, burn, and destroy is the soldier's professed business. "At Hamburg," says a writer, "40,-

000 persons were driven from their homes without clothes, money, or provisions, of which their enemies had despoiled them;" "Out of a plentiful harvest," says a Saxon nobleman, "not a grain is left. The little that remained was consumed in the night-fires, or was next morning, in spite of tears and entreaties, wantonly burned by the laughing fiends. Not a horse, not a cow, not a sheep is now to be seen." The French troops, on their return from Moscow, often destroyed every building for leagues together, and around Leipsic nothing was spared, neither the ox, nor the calf two days old, neither the ewe, nor the lamb scarcely able to walk, neither the brood-hen, nor the tender chicken. Whatever had life, was slaughtered, and even the meanest bedstead of the meanest beggar was carried off. Such is the horrid spirit which actuates men when in the employment of soldiers. Such a view led one of our best writers to remark, that "war is a temporary repeal of all the principles of virtue."

*Thou shalt not kill.* How completely does war trample on this command of Heaven; for it is the great business of war to slay, plunder and destroy. It has destroyed more lives than the slave-trade, than famine, pestilence, or any form of disease that ever swept the earth. Take a few instances:

At Eylau	50,000
At Borodino	80,000
At Arbela	300,000
By Julius Cæsar, in one engagement	400,000
By Xerxes, in the invasion of Greece	5,000,000
By Jengiskhan in Herat	1,760,000
By Alexander	3,000,000
By Bonaparte, reckoning the loss on both sides.	6,000,000
By the Saracens	60,000,000
By the Crusaders	40,000,000

Finally, Dick, in one of his works, has estimated that war has destroyed as many lives as would fill eighteen worlds like our own!!\* Brenke says, that the world has been depopulated seventy times by war!! So we might go on, and show the manner in which the command on which we are now commenting, is violated; but we forbear, for there would be no end to our labor.

We conclude this number by observing that it is melancholy to reflect that in the present age; which boasts of its improvement in science, in civilization, and in religion, neither reason, nor benevolence, nor Christianity, has yet availed to arrest the progress of destroying armies, and to set a mark of ignominy on those "who delight in war."

\* Hull.

For the Magazine and Advocate.

## NOTES ON THE RESURRECTION.....NO. II.

BY A RURAL EVANGELIST.

"For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both." ACTS xxiii: 8.

From various passages in the New Testament, particularly the one which we have placed at the head of this article, it is evident that, at the time of the introduction of Christianity, those belonging to that sect of the Jews called Sadducees, denied that there was any resurrection; while the Pharisees, as probably also many of the non-professing multitude, admitted that there was. And most readers of the Bible seem not to be aware that the Pharisees and their adherents did not believe in the *Christian* resurrection. A few quotations, however, will, we think, be sufficient to convince any one that the resurrection held by the Pharisees, and by at least some of "the common people," was quite different from that taught by our Lord and his apostles. Thus in Luke ix: 19, it is related that upon his asking his disciples who "the people" said he was, they replied, "John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again." In the same chapter, verses 7 and 8, we are told that "Herod the tetrarch heard of all that was done by him: and he was perplexed, be-

cause that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and of others, that one of the old prophets was risen again." See, also, Matt. xiv: 1, 2, and Mark vi: 14, 16—from which we learn that Herod also said of Jesus, that he was John the Baptist who had risen, etc. Here it is easy to see that this supposed rising again, or rising from the dead, was believed to be to a state of *mortality on the earth*, which we presume no one now supposes to be the Christian doctrine of the resurrection from the dead.

Josephus tells us that the Pharisees of his time, believed that "the souls of good men only are removed into other bodies." See Jewish War, B. II, chap. viii, sec. 14. From whence it is clear that, in Josephus' day, the Pharisees' doctrine of the resurrection was equivalent, so far as it went, to the Pythagorean doctrine of the transmigration of souls. In our Saviour's day, however, it appears to have been thought, by some of the Jews, to have been at least possible that the soul of a bad man might pass into another body; and that in such case the soul would be punished in its new tabernacle with some bodily calamity or defect; as when Christ's disciples inquired of him respecting a blind man, John ix: 2, "Master, who did sin, this man, or his parents, that he was born blind?" as much as to ask whether he was born blind as a punishment to him for sins committed in a previous body, or as a punishment to his parents for their sins. See also 34th verse, same chapter, where we learn that the Pharisees, unable to refute this man's arguments in favor of Christ as one sent from God, seeing that he had bestowed on him the gift of sight, vented their spite against him not only by casting him out of the synagogue, but by reproaching him thus: "Thou wast altogether born in sins,\* and dost thou teach us?" This case also throws some light respecting the opinion then prevalent as to the manner of such resurrections; since it was evidently supposed that the pre-existent soul of the blind man was born with him. But this passing of the soul before birth, though it was probably thought the most common period of its transmigration, was certainly not considered the only one. Thus when the people accounted for the teachings and miracles of Jesus, that in him was exemplified the resurrection of one of the old prophets, it is quite likely that they supposed that whose soul soever he possessed, it had inhabited his body from the first. But when it was said by some that John the Baptist, who was put to death but a few months before, had arisen from the dead, and was to be seen in the person of Jesus of Nazareth, it would seem that, whatever the Rabbins had, it was actually believed by some of "the people," and by Herod also, that the soul of a dead man could enter the body of an *adult*, and could either dispossess such soul of its habitation, or else hold it in complete subjection, so as to make the man, thereafter, to be, or to appear to be, not the individual he had been, but that one whose soul had taken possession of his body.†

So, also, when the Sadducees attempted to confound the Saviour, by demanding of him respecting a deceased woman whom they represented as having been seven times widowed, whose wife she should be in the resurrection, it appears to me that the supposed force of the objection embodied in their question, lay mainly in the

\* Critics of the more liberal stamp, say, that the phrase "born in sins," is a proverbial expression, and meant merely this, that the individual was very sinful. The connection, however, leads me to conclude, that the idea intended to be conveyed, is specifically this, that the sins of a former life were attached to him at his birth. But granting the expression to be proverbial, I would still suggest, for the consideration of the learned, whether the proverb did not originate from the notion, that sins committed in a previous body sometimes accompanied the infant into the world.

† Permit me here to suggest an idea which may be new. Was not the resurrection, as believed in by many of the Jews in our Saviour's day, closely allied, in some instances, to the doctrine then prevalent, of possession by unclean spirits?

\* Godwin's History of the Commonwealth of England, B. iv. Chap. 23d.

† Doddridge's Remarkable Passages in the life of Col. James Gardiner.



ground assumed by them, that when the parties came to be raised, they would not only live in this world, and retain all their former attachments, but be of at least marriageable age from the first; in which case it might truly be difficult to decide to whom the woman of right belonged. If I am right in this, then it is probable from this passage, that some of the Jews actually believed as I suppose the Sadducees to have assumed that Christ did. But of this I am by no means tenacious.

It can scarcely be necessary to observe, much less to attempt proving, that neither our Lord nor his apostles either taught or countenanced such a resurrection, as being the final destiny of our race, or any part of them. But as we have spoken of Elias, it may be well to offer some few remarks tending to illustrate those passages which speak of his coming, especially as fulfilled in the person or the mission of John the Baptist.—From a promise recorded in the last two verses of the Old Testament, which let the reader consult, the Jews had imbibed the idea that Elijah (whose name is spelled Elias in Greek) would come upon earth, and “turn the hearts of the fathers to the children, and” *vice versa*, before the advent of their expected Messiah, or Christ. Hence when the Baptist appeared, we are told, John i: 19–21, that “the Jews sent priests and Levites from Jerusalem to ask him, ‘Who art thou?’” and that when he had “confessed ‘I am not the Christ,’” they asked him “what then? Art thou Elias?” and his reply was, “I am not.” And yet, according to Matthew, Mark and Luke, Jesus taught that John was Elias.

The apparent contradiction which these two statements present, will disappear if we duly consider two circumstances:

1. It was prophesied to Zacharias, respecting his son John, that he should go before the Lord “in the spirit and power of Elias, to turn the hearts of the fathers to the children,” etc., as it had been promised in Malachi, that “Elijah the prophet” should do. See Luke i: 17.

2. When we read of the priests and Levites going to ask John who he was, we are particularly informed that his questioners were Pharisees, who, as we have seen, held the doctrine of transmigration.

Hence, then, when John *denied* being Elias, he merely denied that the soul of Elijah the Tishbite inhabited his body. But when Jesus pronounced him to be Elias, he meant that he was so in the Scriptural sense, by manifesting the spirit and power of that prophet, as if it had been predicted that he should resemble Elias, in the moral qualities of his mind, the natural boldness of his manner, and the efficiency of his labors as a reformer. He *was* Elias in the sense intended in Malachi; but he was *not* Elias in the sense in which many of the Jews, and especially the Pharisees, then understood that prediction.—With this view of the subject, it is interesting to observe that the evangelist, when he tells of their questioning John, takes pains to add, what may have oftentimes been deemed a frivolous remark, “And they which were sent were of the Pharisees.” John i: 24. And how careful, also, was Jesus to qualify his declaration! “If ye will receive it,” said he, “this is Elias which was for to come.”—Matt. xi: 14.

Penn's Woods, 1840.

For the Magazine and Advocate.

#### TENDENCY OF RELIGIOUS ERROR.

The Rev. Joshua Marsden, a Partialist clergyman of some considerable talent, thus feelingly speaks, in his very interesting memoirs of himself, of the effects which despair, occasioned by false and erroneous views of our heavenly Father's character, produces upon the human mind. “Despair,” says Mr. Marsden, “is the most deplorable mental malady in the world. It fills the countenance with gloom, and the heart with corroding melancholy; it perverts the divine goodness; casts into shade all the precious promises, and draws a dark veil over the resplendent glories of redemption.

love. Few things tend more to harden the mind, and disparage scriptural piety, whose ways are pleasantness, and whose delightful paths abound with peace. Instead of beholding Deity as represented in his holy Word, the despairing sinner forms a gloomy picture from an image in his own desponding and uneasy mind! Not as the God of love, whose mercies are over all his works; who delighteth not in the death of a sinner; but an ideal monster, compounded of wrath, fury, malignity and cruelty; somewhat resembling the terrible Thor of our Saxon ancestors. My mother continued in this state for several months, wresting the Scriptures to her own misery, and desperately skilful in collecting every passage in the sacred book, against whomsoever levelled, and aiming them against her own breast. Hence our Lord's unpardonable sin, St. Paul's fearful falling away, St. John's sin unto death, were as fuel to the flame that burned within. Mercy appeared to be clean gone, and all light vanished, save what served to show the horror of her situation. I have known her to dash the Bible on the floor, and in an agony bordering upon phrenzy, exclaim, ‘I am lost, I am lost forever, lost! lost!’” To such a state of misery was this poor woman brought by a belief in the false and pernicious system of Partialism. And think, for one moment, too, of the distress of mind endured by Mr. Marsden himself, in view of his mother's deplorable condition. Says he, “No one can conceive the distress of mind I endured on her account. I well remember many of her words, for they were like sharp spears piercing my very heart. I would have given the whole universe to have calmed the agitations of her troubled breast. She spent whole nights in walking the house, wringing her hands, stamping with her feet, and frequently venting her emotions in language gloomy as misery itself, bitterly bewailing her hopeless state. Many times have I lain trembling, weeping, and sleepless, for hours, distressed beyond measure, on account of the melancholy and horrible state of my mother's mind. The impressions then made upon my imagination, will never be wholly erased.”

Such are the effects which a belief in the God-dishonoring, soul-harrassing system of Partialism produces upon the human mind. Such are the hopes, the joys and the consolations which it affords its believers. Oh, that the sons and daughters of our race would look upon God, and view him as he really is, the chief among ten thousands, and the one altogether lovely. Forsake. O ye children of error, the turbid and deadly streams of Partialism, and come and drink of the pure river of the water of life. Come, taste and see that the Lord is gracious.

W. R.

Utica, December, 1839.

For the Magazine and Advocate

#### PAUL A UNIVERSALIST, OUR ENEMIES THEMSELVES BEING JUDGES.

Riding on the Grand Erie canal, there happened to be in the cabin, a number of persons earnestly engaged in conversing on the Christian religion. In the course of the conversation, our attention was called to the *fulmess of the redemption through Christ*. One observed, that “in him dwelt all the fulness of the God-head bodily,” and “it pleased the Father that in him should all fulness dwell.” “That is Paul's writing,” exclaimed a man of grey hairs—“that is not divine inspiration; for Paul was not divinely inspired.” “Why not, Sir?” “Because in principle he was a Universalist,” was the reply. Thus it was, that he rejected the counsel of God, that he might hold to the tradition of men. But grey hairs are honorable—and the judgment of the aged should be respected: and the old gentleman was right in this, that Paul was in principle a Universalist. Who can consistently conclude otherwise, after having cautiously examined his epistles? And now, kind reader, for this same reason—i. e., that the triumphant apostle to the Gentiles, was—I am a Universalist. What art thou? IRA W. FIELD

## MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, JANUARY 10, 1840.

### PROPHETIC EXPERIENCE.

The morning was clear and beautiful, and I had opened my eyes joyfully upon its first dim pencillings in the east, gazed with rapture, for a few moments, on the gracefully retiring shadows of night which had so lately mantled a thousand spirits with slumbering forgetfulness, and then sallied forth for a day's journey.—I had a destiny before me that day, which called me to the azure crowned eminence, though it seemed not to me irrevocable, and I therefore acted freely. I was rather the pleased and voluntary servant, than the child of necessity. In that destiny were concealed many a dark and fearful step, but I saw them not; and if I had seen, I should almost have ventured, for the sake of the bliss which beckoned me onward at the commencement. The air was fragrant with the balmy and untainted breath of the hills, and the mellow yet rapidly deepening tinge of light which spread itself over the sky, told that the successive and uninterrupted order of nature's laws, rather than the first burst of radiant power, which dawned upon the morning of time, was about to light up the earth in its accustomed glory.

But as yet, though the feathered tribes had begun their dance upon the slender boughs, they had not lifted their pretty voices, to rival the sun of his first thanksgivings in sight of a waking world. Even the lark had not yet tuned her matin lay to the God of nature; but there was a melody in the silence of that charmed hour, which compensated me for the lack of the songster's voice; and I could patiently travel on, entertained by all that I saw, until a new scene should burst upon me—until the golden sun beams, and the forest melody, should descend to earth in kindred fellowship, and go up to heaven together. These scenes and these anticipations, were precisely such as an innocent and inexperienced heart would expect, to make a heaven of his earthly pilgrimage. Brightness and peace were around me, and I enjoyed them as if in sympathy with every thing I saw. No shadow of doubt had as yet crossed my path, and I knew not what it was. Indeed, I was happy. As if youthfulness had not yet thrown off its shield of intuitive confidence, I thought of nothing but the prospect immediately before me, nor dreamed that it was possible for a day so brilliantly begun, to harbor on its bosom dark reverses and fearful threatenings.

My way was to be, for a short distance, along a broad and beautiful valley bounded on each side by a range of mountains whose brows, through the distance, seemed to smile upon the brook which rippled almost noiselessly at my feet; and then my duty led me up the mountain path to its summit on the east. This short distance was accomplished unconsciously, and I passed the road unheeded, which should have taken me from the quiet seclusion of the valley, to the rugged mountain scenery. But then I had not, I thought, seen enough of the vale and the streamlet, and enjoyed enough of the quiet and the solitude—I mean the solitude of the happy heart which is constantly drinking in new pleasures, without time to greet the passer by with other than a joyful smile—to wish for a change of pursuits. Emulation would have pointed to the rough and toilsome way up to the lofty eminence, but curiosity whispered that I had many wonders yet to see ere I reached the side path, and I passed, without observing it. Ambition said that the base of Wisdom's temple might be yet above the secret pavilion of the clouds, but Pleasure suggested that I could journey easier over the plain, than up the rocky way. Indeed, how could I leave my deep and quiet pathway? Every step that I took opened new scenes before me, and added to my profession, new hopes and brighter anticipations; and



every countenance which I met, seemed to wear the same smile of joy and contentment which I expected would ever gild my own. I confess that occasionally, amid the evidences of self-contentment that I saw, I discovered an eye turned upon me with an anxiety that seemed to say, "Young man, thy hopes are too high to be realized;" and the expression of the lip was, that experience might be more profitable than maxims. But the sun rose from behind his craggy shield, and sent his scorching glance over mountain and glen, forest and lake, and I forgot the warning of the eye. The birds sang gaily from their woody bowers, and I forgot the expression of the lip. I thought that those I met were happy, and I knew that I was too.

Thus passed hours away. Thus I wandered slowly and carelessly along, regardless of all but the rapture which dwelt upon each passing moment, until I caught a glance at my shadow pointing to the sun above me, careering in his mid-day splendor. I had hitherto thought nothing of my progress unless it was to wonder what I should do if I reached the end of my journey too soon; or of my purpose in journeying, unless it was to wonder why any purpose was needed; but now as I gazed upon the king of day, I began to think I had other duties to perform besides that of dreaming away my time, in vain imaginings that the sunlight would ever be as bright and unclouded, the flowers as fragrant, and the streamlet as clear as now. I must leave these enjoyments for others in a loftier range of action and of thought. The sun had already measured his pathway up to the zenith chamber, and now seemed to be rejoicing in the intensity of his rays, that he had attained the summit of his power, but my journey—I had but just begun it! I had yet to climb the summit of the mountain brow, from whence I could look down upon the gathering shadows of the valley below, while the light of the sun shined around me, and I could view the smile of his parting rays—else wo would betide me.

Such was my condition and such the thoughts that now hurried my footsteps as I turned towards the foot of the mountain. Although its scenery had now lost the few charms which were at first presented to my view, yet I hastened toward it the more eagerly because the scenes which I now left, seemed like enticements calculated to cheat me into an abandonment of my new pursuit. I felt, too, a conviction of guilt which I had never felt before. I had never run the giddy maze of pleasure so far till now, and in this instance I shunned the more laborious path, and forgot that "the night cometh when no man can work." But I suffered keenly for my neglect, and was doomed to suffer still more. I learned, also, to expect what I was now receiving, the certain punishments of my acts. I found, too, that after having indulged in the luxury of ease, and of quiet and dazzling pleasures, I was not prepared to enjoy the sterner scenery which I must surmount ere I could rest from my journey, and had but little strength to meet the struggles before me. Still the decree that impelled me onward could not be loosed, and I toiled up the mountain ascent with slow motion and a heavy heart.

At length, having progressed far enough to afford a considerable prospect of the route I had traversed, I paused and turned around to enjoy a moment's relief in contemplating the flowery pathway I had left. While gazing upon the extended valley—retracing my footsteps to where I first bounded forth to inhale the fresh morning breeze, and wondering why a route which afforded so much pleasure at first, should subject me to such inconvenience when prolonged beyond the prescribed limits—I cast my eyes toward the western horizon, and beheld a small, yet dark and threatening cloud, which seemed like some dreaded storm-prophet, just advancing from his secret hiding place that he might warn man to prepare for a trial of strength. My heart sickened within me! I looked upward and saw many a

weary step yet to be accomplished ere I could find shelter. I looked down, and a gloom crept over me like the gathering gloom on the valley beneath me. I looked toward the cloud, but its mantling blackness hung not stationary over the hill top; it spread with a rapidity which told how soon I must encounter the fury of the storm. O, what would I have given—I who had never dreamed of future struggles, who had never thought till then, that I should see ought but a clear sky above me—what would I have given that moment for some friendly shelter where I could rest free from the painful anticipations which distracted me. I was approaching one, but I saw it not, and my murmurings satisfied me not. I felt that I must run the race set before me, and my impatient heart urged me faster than my weary feet could carry me. Onward I ran, and on came the storm; deeper grew the agitation of my mind, and deeper the shadow beneath, and broader the storm-cloud above me. The thunder-boom awoke the long slumbering echo of the mountain sides, and the lightning poured its liquid light around me. The waters of mid-air were loosed from their duraged, and came down to earth in torrents, the brooks received the tribute of the clouds and filled their banks, and then rushed down the jagged precipices with the deep, harsh muttering of the angry elements.

Notwithstanding the buffetings of the storm I reached the summit of the mountain. I was near the end of my journey, and of my present troubles. I saw before me an aged man bidding defiance to the storm with a calmness and an energy which showed that he had encountered such scenes before. He approached me, and with kind words soothed my feelings, and bade me trust in him who "hath his way in the whirlwind," and who "measures the waters in the hollow of his hand." His words encouraged me, and though the storm still raged in all its fury, I felt that it could not drown the voice of friendship. Following, therefore, my kind guide, I was conducted to the entrance of what appeared to be a large and substantial mansion. Pointing to the open gateway, my guide invited me to enter, and exclaimed as I did so, "There shall be a tabernacle, for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain."

I had now an opportunity of observing the war of elements without, myself freed from their pitiless ragings. I had time now to think of those, who were struggling hard, as I recently did, against fearful obstacles, and looking anxiously yet in vain for some friendly shelter. And had I known that there were such, I would gladly have gone forth for them as my guide did for me. But I knew that mine was an uninstructed sympathy, and I watched for the waning of the storm. But the appearance without was fearful. It seemed that the powers of the air had assembled in independent warfare, and now waged battle with the unconscious productions of nature. Fierce and fiercer came the sweeping winds—nearer and heavier seemed the thunder-flash—brighter and swifter went the lightning-gleam—and as the contending elements blended together as if for one final effort, an aged oak which had stood many a time before the storm in unbending defiance, now bowed beneath the stream of united vengeance which was poured upon it, and fell prostrate upon the earth; shivered and torn into a thousand fragments.

The storm was hushed. Its strength had been exerted in the destruction of one of the last and oldest children of the forest. Nature's battle sons, as if ashamed of the wantonness they committed, retired to their silent and inaccessible retreats. The old gentleman I have mentioned, now took me by the hand and led me to where I had a commanding view of the prospect around me. Still holding me by one hand, and pointing with the other to the west, his countenance seemed to light up with a holy enthusiasm, that assured me he had some important message to communicate. I looked toward where he pointed, and the setting sun burst forth from

the retiring mass of clouds, and smiled the assurance to earth that her discord could not impede his progress, or her storms extinguish his rays.

"Young man," said my guide, "in this day's events read the history of human life. Study it, and never forget it. And above all remember perseverance.—Tarry not in all the plain, but fly to that mountain which was once a small stone cut out without hands; and if you do so, though you may meet with sorrow, the sunset of your existence shall be as bright and as beautiful, and as triumphant as yonder parting rays."

A. R. B.

## HOW TO GAIN RESPECT.

The corrupting influence of some wily opposers of the restitution, aided by the evil examples of popularity seekers, has made shipwreck of the honesty of not a few young persons of both sexes on their first entrance into life—especially if that entrance has been made in a strange place, where the doctrine of Universalism has but few open advocates, compared with the mass of opposers. The desire to please our friends—to succeed in business—to win the approbation of those with whom we principally associate—and an innate modesty, amounting almost to bashfulness, which leads us to shrink from standing forth prominently in opposition to the reputedly great or learned; or to the multitude around us—all these feelings are very strong in the bosoms of the young and the amiable, and especially of young females. Their unsuspecting minds, unused to look deeply into events passing around them, are too often persuaded to judge according to appearances, and are thus induced to remain silent on religious subjects—to seemingly acquiesce in the decisions of those around them—to follow the multitude—and to believe that the tokens of respect won by doing so are sincere—and that the older hypocrites whom they see basking in the popular favor, are really esteemed and favored by those who smile on, and encourage their dishonesty in religion.

Who has not witnessed such deliriums from an honest profession of an unpopular creed—especially in large villages or cities—and more especially still, in young ladies, when sent abroad to a popular boarding-school or female Academy? I will not stop formally to refute the errors of judgment which have thus led them to grasp at a shadow, and lose the substance—nor occupy time in proving by strict arguments, or numerous facts, the tendency and final result of this weakness (to give it no harsher name), on the part of our young friends. But by a supposed dialogue, founded on and embracing a real occurrence which occurred some time since, in a city in this State, I will endeavor to correct their erroneous judgment—show the hollowness of the apparent respect which their conduct gains for them, and exhibit in contrast with it, the really solid and valuable esteem which a more decided and honest course would certainly win for them from friends and opposers.

B. Ah, Miss Sarah, I am glad to see you! When did you arrive in town?

SARAH. I have been here nearly two months.

B. Two months! why, I never saw you at our meetings till to-day—where did you sit?

S. I—I—that is—I did not attend Universalist meetings. I boarded with Mrs. Partialist, and she seemed so much opposed to my attending Universalist meetings, and urged me so hard to go with her and her daughters to her meetings, that I went there altogether.

B. How comes it, then, that I find you here at our meeting to-day? Has Mrs. P. softened any in her prejudices—or what change has occurred to change your usual course?

S. A great change. Sir—not in my hostess, but in me—and if you have leisure to hear me relate a simple statement of facts, I will tell you all about it.

B. Proceed—I shall listen with much pleasure.

S. Well, Sir, the facts are these—I came here to attend school in the Female Seminary. I found the teachers, and a goodly proportion of the scholars, Par-



tialists in their religious faith, and it was not long before it was intimated to me, that if I wished to be treated with favor and respect by either teachers or pupils, I must not avow myself a Universalist.

B. But I thought the Seminary was not conducted on sectarian principles!

S. Nor is it intended to be, by its trustees, nor by its Principal—but, Sir, there are ways of making known disrespect and disapprobation by *looks* and *hints* which may be *felt*, but can not be so described as to form specific charges. However—even of these, I have no complaints to make on my own account. But the intimation to keep my religious opinions hidden, came from the scholars, and especially from the few whose parents are Universalists but who judged it good policy to act, while in the school, as they counselled me to act. Their advice was backed by the conduct and remarks of my relative, Mrs. P., who assured me, that however numerous and respectable the Universalists were where I lived, here they were but a mere, insignificant handful of the community, and that, excepting her husband and one or two more, there was not a respectable man among them, and as for females—she filled out her meaning by some very significant shrugs and looks indicative of the greatest contempt and disgust.

B. But, my young friend, you surely did not believe this almost wholesale slander?

S. Not to the full extent—but still, when I saw my Universalist schoolmates, with scarcely an exception, going to the Partialist churches, and saw them and myself graciously smiled on by our opposers; and then thought of the frowns and contempt I must meet from all around me, if I stemmed this popular current, my heart failed within me.

B. Did your conscience fail also?

S. No—conscience did its duty, but I did not do mine. I wanted the favor of some of those around me, and I had no hopes of obtaining even that of my Universalist schoolmates, if I did my duty—how, then, could I hope to gain the confidence of my teachers, and of the majority of my fellow-students, who were opposed to my faith?

B. Poor girl—you were sorely tempted, and I pity you from my soul—the more, too, as, it seems, you yielded yourself a prey to the tempter! But what released you from your bondage?

S. Alas, Sir, I fear it was a motive which, when analyzed, will give me but little credit for breaking away from my disgraceful hypocrisy and tacit denial of my faith!

B. Nevertheless, let me hear it, for I am very deeply interested in your story. I promise, also, to be very lenient, so far as my judgment goes.

S. More lenient, I doubt not, than my conscience ever will be. Know, then, that I was released by finding that “the hope of the hypocrite is as a spider’s web”—that all the supposed smiles I received for the concealment of my faith, were as deceitful as my own conduct—that all the apparent respect which I thus gained, was as hollow as my own hypocrisy—that, in short, if I wished others to respect me, I must respect myself, by being *honest*—especially in that most important of all duties, *religion*.

B. I am delighted that you made that discovery—a discovery so seldom clearly made and fully realized by our popularity seekers, though even they declare with their lips, that “honesty is the best policy.” But how came you to make the discovery?

S. By the moral courage of a noble minded and resolute girl, who would not be a hypocrite.—At the risk of being tedious, I will relate the *whole* story. Mary Erskine, like myself, is the daughter of Universalist parents, who sent her here for instruction in the Seminary. As she boarded with a Universalist family, she attended with them, at your meetings, and became a teacher in your Sunday school and a pupil in your Bible class.—Disregarding all the hints of cool looks, she remained open in her profession of Universalism by her actions:

but obtruded her sentiments on none. One day, however, one of the under teachers deemed it her duty to remark on the sincerity of some religious denominations, and the merits of their systems of faith. When she named Universalists, it was with expressions of the utmost contempt. They could not even claim to be *sincere*, for their tenets were too absurd to be believed by any one—and too demoralizing to be allowed with safety in community, inasmuch as they allowed that there was no punishment for sin, nothing to restrain the wicked and depraved, etc., etc. The eyes of the whole class were fixed, with mingling exultation, contempt and pity upon poor Mary, whose indignation was only equalled by her astonishment, at hearing herself, her parents and best friends branded as *hypocrites*, and her faith slandered by wholesale! But quietly suppressing her feelings, she mildly and modestly assured the teacher that she labored under mistakes—that she (Mary) and her parents honestly and sincerely believed Universalism—that Universalists held, in the language of Scripture, that “though hand join in hand the wicked shall not go unpunished”—that “God will by no means clear the guilty,” but “will reward every man according to his works”—with many other passages equally to the purpose; for Mary is well acquainted with the Bible, and its clear teachings flowed freely from her lips. The teacher astonished at such a positive and certain punishment for sin, attempted to correct the noble girl, by telling her that on faith and repentance punishment would be forgiven; but Mary knew better the teachings of Holy Writ, and poured forth text after text into the ears of the excited teacher, assuring her that punishment for sin would not be forgiven, but *sin only*. Unwilling to be beaten thus by her own pupil, yet unable to cope with her in argument, Mary was “left alone in her glory,” while the irritated teacher and the class concealed their defeat as best they could, by whispering apart, and sneering at the victor. The crisis had come. Many of us felt that Mary must quit the school, or henceforward be a solitary in it. But we knew not the power of self respect in winning the respect of others.

Mary on her return to her boarding house, related what had happened, and her friends addressed a polite note to the Principal, stating that they supposed the school to be free from sectarian influence, and then related what had occurred, pointing out the mistakes of the teacher, and offering the use of books, etc., to enlighten her on the subject. This letter was accompanied by a copy of the Universalist Profession of Faith, and some papers on the subject. It was answered by an equally polite and respectful letter from the Principal, declaring the school not sectarian in character, apologizing for what had occurred, with many expressions of regret, and a promise that it should never occur again.

This, one would suppose, was glory enough for one time—but Mary’s reward was not yet full. The teacher who had offended, with a magnanimity and honesty worthy of all commendation, voluntarily made an apology to Mary, before the whole class—declared herself ignorant of the sentiments of Universalists, and mistaken and wrong in what she had said of them and their faith—commended the moral courage, unshaken honesty, and mild firmness evinced by her in defence of her faith and her friends when thus assailed, and concluded by saying that henceforth Mary might be certain of the increased esteem and respect of her teachers, for she had proved herself worthy of them.

Oh, Mr. B., you can not imagine the deeply piercing daggers of reproach that were carried to my heart by every word the teacher uttered! Mary had shown moral courage—had I? Mary had exhibited unshaken honesty—had I? Mary had been mildly firm in defending her traduced friends and faith—had I? Mary might be *certain* of the increased respect and esteem of even opposers—could I be certain of them? No—no—for while Mary had proved herself *worthy* of the respect of opposers, I had proved myself, by all my actions, *unworthy* of respect from friends or foes; for I had

not even *respected myself*!! I dared not look up—for some of the class knew that I, as well as Mary, was a Universalist—and they knew, also, that I denied my Lord, as did Peter, and betrayed him, as did Judas.—And I thought the teacher must know it, too, and if so, I was sure she could not respect me—for I had not respected myself.

But to make a long story short—from that day to this, Mary has been treated with marked respect and kindness in the Seminary; and most especially by the excellent and right-hearted teacher who had condemned her and her faith—and from that hour, I resolved to *respect myself*; not alone, believe me, Sir, that I might gain the respect of others, but that I might be able to look honest people in the face, and to abide the voice of my own conscience. And I now say, if any one wishes to gain the respect of the world, let them *deserve it*, by *respecting themselves*.

A. B. G.

Br. Bazin.—Credit F. J. Briggs, Canton, \$2 for Expositor. Credit E. S. Lyman, Sherburne, \$2 on vol. 3, and charge this office. Send November No., which was not received, to Rev. W. H. Waggoner, Watertown. H. Barden, Benton, has not received the September and November numbers. Send next volume of Expositor to Rev. J. S. Kibbe, East Richfield, Otsego county, N. Y.

## RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. GIBSON, in Burlington, and on the third Sunday of each month—Br. CLOWES, in Clinton, and every second Sunday thereafter—Br. SIAS, in Columbia village, and at Long Rapids in the evening—Br. H. Belden in Cedarville.

There will be preaching on the fourth Sunday inst., by Br. GROSH, in Taberg—Br. J. S. KIBBE in Colliersville. Bad weather prevented him from fulfilling his other appointment.

A lecture will be delivered in the Universalist meeting-house in this city, by Br. Cook, on the evening of the third Sunday inst. Subject, the Parable of the Sheep and Goats.

The new Universalist meeting house in Litchfield Herkimer county, will be dedicated to Almighty God on Wednesday, January 22d. Services to commence at 11 o’clock, A. M. Sermon by Br. Grosh. Ministering brethren are invited to attend.

A Conference of the Central Association will be held in Minnsville, on the first Wednesday and Thursday in February next. T. D. Cook, Standing Clerk.

## LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last No.

P. M. Volusia, for E. P. W. S.—C. L. Attica, for R. W. R. E. and C. D. B.—W. C. T. Valparaiso, (Ind) for J. C. W. B. Mr. H. J. P. N. H. E. W. L. M. and I. R.—R. T. Spring, (Pa) for self, S. P. R. and O. H.—A. B. Norwalk, for self, S. B. J. M. and M. K.—P. R. N. Grass Lake, (Mich)—J. T. H. Clintonville, for self, R. T. and H. B.—P. M. Hampton, (Conn) for B. F. R.—P. M. Speedville, for C. J.—S. L. Tecumseh, for F. A. K.—H. R. S. Utica, (Mich)—W. H. W. Watertown, for D. C. S. J. D. and J. M.—T. K. jr, Norfolk, for self, J. C. M. and M. K.—G. W. C. Theresa, for J. D. and J. L. B.—S. G. M. Hume, for W. M. H. and I. A. W.—B. C. West Richmond—J. F. West Henrietta—P. M. Allen Centre, for U. C.—P. M. Portageville, for W. W. and H. O. B.—P. M. Cazenovia, for self, J. M. M. E. K. and W. B.—P. M. Half Moon, for W. C. and J. B. A.—H. W. C. Schenectada—S. E. Leesville, for B. E. and L. E.—J. P. jr, Wheeler, for J. A. B. G. R. and A. L.—L. W. Preston, for self, A. G. C. L. S. and B. G. T.—J. F. Denmark, for self and B. H.—E. M. Copenhagen, for J. C. and M. C.—J. L. So. Canton—P. M. Concord Centre, for J. M. E. A. D. and E. S.—G. L. B. West meath, (U. C.) for E. O.—A. B. Guilford, for self, N. W. C. Z. B. and A. D. K. W.—I. J. Canton—D. C. Romulus, for S. R. and W. S.—P. M. Sheshequin, (Pa) for Z. F. T. R. D. F. B. and G. R.—P. M. No. Newberry, (O) for V. S.—P. M. Guilford Centre, (Vt) for J. C.—J. C. West Hebron—D. R. Fultonville—P. M. West Edmeston, for H. C.—W. S. Lyons, for self, W. J. N. and W. W.—C. L. Friedicks, for D. B.—L. D. Greenwood—W. H. Plymouth—P. M. Penn Yan, for J. J.—S. B. W. Cazenovia, for self, D. F. and D. J.—P. M. Truxton, for D. P. R. A. A. and E. R.—P. M. So. Edwards, for S. C.—H. W. D. Geneva—J. P. Canandaigua—P. M. Mendon, for A. P. D.—P. M. Griffin’s Mill, for S. B. C.—P. M. Phoenix, for J. B.—S. B. L. Oil Spring—A. T. C. Cuba—W. W. Euclid, for D. W.—J. B. S. Schuylers Lake, for H. B.—L. B. Philadelphia, for self, and S. H.—H. B. Benton—J. G. Oneonta, for P. H.—L. E. F. LaFargeville, for self, E. C. and R. G.—P. M. Hornby, for T. H. in full to Jan. 1, 1840—S. F. S. West Richmond, for self and E. S.—O. P. M. West Bloomfield, for F. K.—A. S. Brownville, for J. W. P. M. Danville—F. P. Elba, for I. S.—L. V. Elliotville, for self, I. L. J. R. and Q. R.—P. M. Morenci, for A. F.—S. R. D. Garoga, for J. H. W. B. and D. E.—P. M. Clarendon, for J. C.—P. M. Plymouth, for N. E.—P. M. Leroy, (O) for E. M. and M. L.—P. M. Pavilion, for W. W.—



## POETRY.

## "VIA CRUCIS VIA LUCIS."

The following expressive poetry appeared originally in the New-York American, under the above heading, as a translation from the German, with the following German verse as a motto. The reader will see the doctrine of progression in God's moral government, and the consequent triumph of goodness over evil, beautifully taught in the verses.

A. B. G.

"Durch nacht zum licht!  
Und wenn das grause Dunkel  
Hoch rings um dick die schöpfung huetlt,  
Getrost! Getrost!  
Auf mitternachtig Dunkel  
Folgt sonnen Aufgang lieb und mild."

Through Night to Day!  
And when the solemn fold  
Of darkness wraps creation all;  
Trust on! Trust on!  
For sunrise bright and bold  
Shall break and burst the midnight pall.

Through Death to Life!  
Aye, through this vale of tears  
The thorny path of being hurled,  
High, high above,  
We reach Heaven's wedding feast,  
The joy, the gladness of a better world!

Through Storm to Calm!  
And when through earth and sky  
The wind-god drives his thundering wheel,  
Trust on! Trust on!  
For sweet and gentle calm  
Shall o'er the wildest tempest steal!

Through Frost to Spring!  
And when the northern blast  
Shall freeze the very marrow of the earth,  
Trust on! Trust on!  
For through the ice-bound sod  
Spring's breezes give sweet flowers birth.

Through War to Peace!  
And when mid bristling spears  
A thousand deaths beset thee near,  
Trust on! Trust on!  
For close on slaughter's din  
Flow songs of peace and freedom's cheer.

Through Sweat to Sleep!  
And when the mid-day sun  
Wears thee and wastes with sultry heat,  
Trust on! Trust on!  
Soon blows the evening wind  
To rock and soothe thy slumber sweet.

Through Cross to Cure!  
And when the ills of life  
Like demons haunt thy weary bed,  
Trust on! Trust on!  
Soon shall, mid direst griefs,  
The peace of God be o'er thee spread.

Through Wo to Joy!  
Weep'st thou at morning tide?  
And still to tears at midnight giv'n?  
Trust on! Trust on!  
Trust to thy Father's care,  
Who keepeth constant watch in Heav'n!

[From the Ladies' Companion]

THE FUNERAL OF A MOTH:  
A CHILD'S VISION.

BY MRS. SEBA SMITH.

A little child had been amusing itself at the feet of its mother, kicking and rolling about, and playing all sorts of antics, when it espied a moth disengage itself from the fibres of the carpet, and poise its small wing with a short, wavering flight. The child stopped its noisy song, rolled over upon all fours, and commenced a scramble for the poor insect, slapping its clumsy hand upon the carpet in the hope of striking it down. It did so at last—the moth fell upon its side, quivered slightly, and was still.

The child would have taken it in his hand, but sud-

denly there was a sound as of innumerable tiny bells tolling, and very low, sad music. He laid his cheek upon his arm, the bright curls falling all about the carpet, and his little feet stretched out, and crossed one over the other, the disarranged tunic revealing, liberally, his round white limbs, indolently exposed. Thus, the child lay, listening to the music, that seemed to say—

"Alas, for death is amongst us."

It could not tell what was meant, but it saw that the beautiful moth stirred not, and it felt something very sad must have happened. At length a large black beetle was seen to move slowly along, and look at the little insect, and then, while the eyes of the child were fixed intently to see what would come of it, the beetle seemed a little small old woman, much wrinkled, and dressed in black. She moved about quite briskly, and the child could scarce forbear a smile to see such an alert, diminutive thing. His mother's little gold thimble had fallen from her basket, and now stood upon the carpet beside the dead moth, and the child observed that the little woman in black was not as tall as the thimble.—She took a robe, made of the fibres of a rose-leaf, from her pocket, and shrouded the moth, singing all the time,

"Alas! for the gladsome wing  
Shall never more be spread—  
When cheerful voices ring,  
They may not wake the dead."

Then a grasshopper came in with a slow, sepulchral tread, bearing upon his thigh the severed pericarp of the balsam, (Impatiens,) lined with gossamer, and having tassels hanging from the pall. He had no sooner approached the dead moth, than he appeared a grave and venerable undertaker, bearing the coffin, into which he and the little old woman put the poor insect, and covered it with the pall of gossamer, singing, all the time, in a sweet, sad voice.

Then an immense procession of moths, (they were of that kind called death's head, undoubtedly a class designed to officiate exclusively at funerals,) followed the undertaker as he bore out the body—but as they moved on, they were little men and women, dressed in drab, each with a sad, pale face, and now and then one of the younger, with a handkerchief pressed to the eyes; while all sang in chorus the following words—

"Rest thee, rest thee, blighted one,  
Sunshine may not come to thee;  
When our joyous wings are spread,  
Thine in death shall folded be.  
Rest thee; sad and early call'd  
From our pleasant haunts away,  
Where we meet in sunset revels  
At the close of summer day."

The child heard the hum of their voices when he had ceased to distinguish the words. Then he arose, and laying his head upon his mother's lap, wept bitterly, telling her what he had heard and seen, and asking what DEATH meant. She talked long upon the sad but pleasant subject, telling of that land where death is not, till the heart of the little child grew joyous within him, and he called that land his home. Had the child been less young, or less innocent, the visions of the moth's funeral had not been vouchsafed. But he never, from that time, wantonly destroyed the humblest creature made by the wisdom, the goodness, and love of our heavenly Father. He saw there was room enough in the great world, and in the pleasant sunshine, for him and them; and he remembered that a better land had been promised to man only; therefore he would not abridge the few days of happiness granted the little insect. The child daily grew gentle and loving, for the exercise of kindness, even in one simple instance, had fixed the principle in his young heart, till it expanded so that it embraced all the creatures made by our great and good Parent. It was thus that he learned, not only to love worthily the good and loving, but even those in whom the image of God, stamped upon the human soul, had become marred and effaced by sin. He loved, and prayed even for these, and the blessedness of such prayers returned upon his own head. Thus did the child learn a lesson of wisdom, and of goodness, from the funeral of the Moth.

## THE WIDOW.

It was a cold and bleak evening in a most severe winter. The snow was driven by the furious north wind. Few dared or were willing to venture abroad. It was a night which the poor will not soon forget.

In a most miserable and shattered tenement, somewhat remote from any other habitation, there then resided an aged widow, all alone, and yet not alone.

During the weary day, in her excessive weakness, she had been unable to step beyond her door stone, or to communicate her wants to any friend. Her last morsel of bread had been long since consumed, and none heeded her destitution. She sat at evening, by her small fire, half famished with hunger—from exhaustion unable to sleep—preparing to meet the dreadful fate from which she knew not how she should be spared.

She prayed that morning, "Give me this day my daily bread," but the shadows of evening had descended upon her, and her prayer had not been answered.

While such thoughts were passing through her weary mind, she heard the door suddenly open and shut again, and found deposited in her entry, by an unknown hand, a basket crowded with all those articles of comfortable food which had the sweetness of manna to her.

What were her feelings on that night, God only knows! but they were such as rise up to Him—the Great Deliverer and Provider—from ten thousand hearts every day.

Many days elapsed before the widow learnt through what messenger God had sent that timely aid. It was at the impulse of a little child, who on that dismal night, seated at the cheerful fireside of her home, was led to express the generous wish that that poor widow whom she had sometimes visited, could share some of her numerous comforts and cheer. Her parents followed out the benevolent suggestion; and a servant was dispatched to her mean abode, with a plentiful supply.

What a beautiful glimpse of the chain of causes, all fastened at the throne of God! An angel, with noiseless wing, came down, stirred the peaceful breast of a child, and with no pomp or circumstances of the outward miracle, the widow's prayer was answered.—Watchtower.

## MARRIAGES.

In this city, on the 1st inst., by Rev. A. B. Grosh, Mr. WM. LEWIS, to Miss E. FRANCES C. POWELL, both of Lebanon, Madison county.

On the 3d inst., by the same, Mr. RICHARD MCLEIN, to Mrs. CATHERINE ROANALDS, all of this city.

In Rochester, November 7th, 1839, by Rev. J. Chase, Mr. CHARLES W. WARREN, to Miss ALMIRA ADAMS. In the Universalist meeting house, same place, December 24th, (Christmas Eve,) by the same, Mr. CARLTON DUTTON, to Miss LOUISA GILMAN, all of Rochester, N. Y.

In Oxford, November 24th, 1839, by Rev. J. T. Goodrich, Mr. RUFUS WHEELER, to Miss ELIZABETH WILCOX, both of Oxford. In same place, December 30th, by the same, Mr. SILAS ROOT, of Guilford, to Miss MELISSA BENNETT, of Oxford.

In Hastings, on the 12th ult., by Rev. C. B. Brown, Mr. REUBEN SAVAGE, to Miss TYLER, all of Mexico.

In the Universalist church in Watertown, on Christmas Eve, by Rev. W. H. Waggoner, Mr. FABIAN MILES, to Miss BETHIA MANTLE. By the same, September 17th, Mr. ELISHA WAKEFIELD, to Miss MARY WILSON. October 27th, Mr. DAVID C. DAVIS, to Miss CLARISSA GRAVES, both of Brownville. December 18th, Mr. JAMES HUNT, of Ogdensburg, to Miss CYRENA BUSWELL, of French Creek. December 24th, Mr. J. C. HAVEN, to Miss THERESA FORD. December 25th, Mr. JESSE S. DOOLITTLE, of Alexandria, to Miss MARIA H. COMINS, of Rutland. December 27th, Mr. ALBERT RAWSON, of Theresa, to Miss HARRIET RICHMOND, of Watertown.

## DEATHS.

In Léray, October 27th, Mrs. MARY WALLEN, aged 59 years. She was a member of the Universalist church in Watertown, and died in full faith.

In Rutland, December 6th, Mr. MILO LESTER, aged 47 years. This Br. died of consumption. He knew full well that he must die soon, and made all the necessary preparations for his funeral. Death to him was only "the gate to endless joy," and he passed through its portals without a murmur. His funeral was attended at the Presbyterian church in Rutland, on the 8th, and a large multitude addressed by the writer.

In Lima, Washtenaw county, Mich., September 18th, ABIGAIL, consort of Mr. Rodney Ackley, in the 39th year of her age. She died as she had lived, in the faith of God's universal grace, and faith and hope brightened the prospect of the approaching change. She lived respected and died lamented, leaving a husband and seven children to lament her departure, but, blessed be God, they enjoy the consolations of the Gospel. At her special request, though absent from the State at the time of her decease, the writer delivered a discourse to the afflicted family, October 14th, from 1 Thess. iv: 18.

N. STACY.

THE MAGAZINE AND ADVOCATE,  
IS PUBLISHED EVERY FRIDAY,

By A. B. &amp; C. C. P. GROSH.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JANUARY 17, 1840.

NO. 3

For the Magazine and Advocate.

## A VOICE TO THE MARRIED. TO WIVES.

BY REV. J. M. AUSTIN.

### Chap. I.—Right views of the Marriage State.

"Life is but a day at most,  
Sprung from night, in darkness lost;  
Hope not sunshine ev'ry hour,  
Fear not clouds will always lower."

The young wife, in entering the marriage state, has materially changed her circumstances for life. She has left the paternal roof—the counsels and admonitions of a kind father—the oft-repeated precepts and the gentle restraints of an affectionate mother—and commenced walking in a path, which is, to her, new and all unknown. She has thus arrived at the second of the three great eras in life—birth being the first, and death the last. Marriage is a momentous period in the existence of woman. It is full of interest, and fraught with the most important consequences. In looking back, faithful memory will enable her to trace her way through childhood and youth, amid scenes bright with the rosy smiles of innocence, and filled with the gaiety and joyousness so suitable to young hearts. The retrospection may bring tears of pleasing melancholy into her eyes, and cause her to exclaim in the poet's language—

"I leave thee, father!—eve's bright moon  
Must now light other feet,  
With gathered grapes, and the lyre in tune,  
Thy homeward steps to greet!  
Thou in whose voice, to bless thy child,  
Lay tones of love so deep,  
Whose eye o'er all my youth hath smiled—  
I leave thee!—let me weep!

Mother! I leave thee!—on thy breast  
Pouring out joy and wo,  
I have found that holy place of rest  
Still changeless—yet I go!  
Lips that have lull'd me with your strain,  
Eyes that have watch'd my sleep!  
Will earth give love like yours again?  
Sweet mother, let me weep!"

In looking forward, other and different scenes open before her. New circumstances, new relationships, new duties, obligations and responsibilities, present themselves to her consideration, and direct her thoughts more intensely into the dim haze of an untried future. In thus looking forward, with the mind filled with fond hopes and high expectations, the youthful imagination delights to paint the coming years of life with bright scenes of unalloyed enjoyment—and to picture matrimony as

"A pleasing land \* \* \* \*  
Of dreams that wave before the half shut eye,  
And of gay castles in the clouds that pass,  
Forever flushing round a summer sky."

But it is seldom that the imagination represents the future in its true colors. It is so disposed to paint approaching events as the heart desires them to be, that its pictures have not a sufficiency of that *shading*, which is necessary to make them true representations of actual life. Hence in looking to the future, the young wife should not allow her imagination solely to guide her thoughts—for when unrestrained, it will lead her to cherish anticipations and hopes which can never be fulfilled. Whether the marriage state shall prove to her a condition of peaceful satisfaction, or whether it shall be a series of melancholy disappointments, depends to some

small extent, at least, upon the views and anticipations which she entertains on entering that state. I would not throw a gloomy cloud over the bright visions which are cherished by youth at the happy period of marriage—I would not fill their minds at this pleasant season, with doubts and fears respecting the enjoyments of after life. This would be unnecessary and improper. If they have been united under judicious circumstances, and with just views of their marriage obligations, they may reasonably anticipate, under the blessings of Providence, much enjoyment and felicity. But still I would have them restrain their anticipations within reasonable limits and not allow them to soar so high, and become so mingled with airy fictions, as to make the reality, when it does arrive, appear insipid and worthless! This would be throwing away a good substance for an empty shadow. And this is the very danger to be apprehended. To hear some young ladies converse on the subject of matrimony, one would suppose they viewed it as a state of uninterrupted felicity!—with no clouds to intercept its sunshine, and no storms to interrupt its serenity. But whoever cherishes such anticipations, must be disappointed. And the disappointment will be greater or less, in proportion to the power which these delusive fancies may exercise over the mind. It should never be forgotten by mortals, that we now exist in a state of imperfection, and hence it is unreasonable to anticipate that any thing connected with our enjoyments can be entirely perfect. Due allowance must be made in all things, for those frailties to which our race is subjected; for these frailties must and will exhibit themselves in much of the conduct of men.

If the young wife anticipates that her duties will all be of an interesting and pleasing nature, and that she can easily and readily discharge them, she greatly mistakes. If she believes that she will meet with but few, if any, trials, crosses or disappointments, she is flattering herself with a delusion. If she supposes that her husband will exhibit no failings in his disposition, his habits or his conduct, she is laboring under an error that time will painfully make manifest—for she has not married an angel, but a mortal, subject to the imperfections of his race. It is in view of considerations like these, that we perceive the importance of striving to obtain in advance, some adequate conceptions of the peculiarities of the marriage state.

Matrimonial life is one of alternate light and shade. While it necessarily increases our cares and responsibilities, it as certainly increases our enjoyments to a much greater extent—provided always, that congenial spirits are united, and that each party is governed by proper motives. But the burthens of the wife are light, at the heaviest, when a kind husband studies to ease them as far as possible, and all her joys are doubled, when participated by one who is the object of her heart's warm affections. This is the peculiar advantage of married life—when cares come they are *divided*, but when pleasure smiles, it sheds a *two-fold* satisfaction into the soul—a personal satisfaction, and the satisfaction of seeing those we love, happy also. What wife, what husband, has not experienced the delightful felicity of communicating to their companion, a knowledge of any circumstance which is of an interesting and pleasing character?—a felicity which they could not experience in communicating the same knowledge to an individual in whose welfare they had no particular interest. But in single life, these things are very different indeed.—There, all cares and perplexities must be borne single-handed, with none to enter into that deep sympathy which is so grateful to the anxious soul.

There is no one thing upon which the happiness of married life so much depends, as the manner in which the wife shall discharge the many important duties which devolve upon her. Too many young ladies, it is to be apprehended, commence their matrimonial career, with but a very imperfect conception of this fact. They do not seem to realize that to their control, and care, and management, and discretion, must be entrusted many things, upon which the comfort, the peace and prosperity of the family will greatly depend—they do not seem to realize that it will be necessary to tax their skill, judgment, good sense and patience, to cause the household affairs to move on in that quiet and harmonious manner, so requisite to domestic enjoyment. The young wife may not fall into those gross mistakes in regard to her duties, which have sometimes destroyed the peace of families; but there is especial danger of it, if she goes forward without taking any pains to acquaint herself to some extent, at least, with the peculiarities of her station. Experience, it is true, is the best teacher upon these subjects; but still much may be done by forethought and reflection, in the way of preparation, so that the lessons of experience may not be so dearly paid for, as they often are.

These subjects should frequently become the theme of meditation with all those ladies who have recently commenced wedded life, and with those also, who anticipate soon to make this important change in their circumstances. They should endeavor to throw aside the romantic view which the young are so prone to take of marriage, and look upon it, as they ought, as one of the most important and momentous steps in life, and one which is altogether the most intimately connected with their happiness in this world. Marriage is not a light and laughable subject, but one of great magnitude; and they should so view it. They should strive to realize all the important changes which it will produce in their circumstances, their station, their duties and obligations. They should understand that it elevates them to a station much more important than a single person can occupy—and that the additional importance thus given to them, is accompanied not only by the increased peace and happiness which is the fruit of mutual love, but also by a new class of occupations and responsibilities. The wife is called upon by every honorable incentive, to reflect maturely upon her duties towards him who has selected her from the rest of the world, to be his companion in youth and in age, in weal and in woe, in prosperity and in adversity—to be his adviser in perplexities, his consoler in sorrow, his comforter in sickness, the confidant of all his thoughts, and the repository of his most cherished affections.—She should strive to understand perfectly, her obligations as the head and director of the domestic affairs of the family, and as a mother, to whom must be entrusted, to a great extent, the care of those young and plastic minds, which will carry through life, the deep impressions of early days. She should also study her obligations as a neighbor, as a member of the community, and a Christian—for these are all modified in passing from single to married life. In fine, it behooves the young wife to realize that in taking upon herself the marriage relations, her being, her happiness, her destiny for life, become merged, as it were, in that of others—her husband and her offspring. She should remember that she can no longer with propriety act solely in reference to *self*—that all personal and selfish considerations, must be banished from the soul, and every action, every wish, and, if possible, every thought, should have reference, not only to her own happiness, but to the interests, the en-



joyments, the general good, of all those connected with her by the most intimate ties of our nature. The woman who thus seriously scrutinizes the path she is about to tread—who strives to foresee and understand, and be prepared for, the complicated duties of married life, is wise, and considerate, and worthy of one of the best husbands. She will prove a loving, faithful, and trustworthy wife, a prudent, discreet and kind mother, an obliging neighbor, and a good Christian. And most assuredly, she will prove a blessing to her husband and her family, a valuable member of community, and an ornament to her sex.

For the Magazine and Advocate.

JOHN V: 28, 29.

BY DR. H. R. SCHETTERLY.

In contemplating this passage, several questions present themselves to the inquiring mind. First, out of what "graves" shall the persons spoken of come forth? Second, unto what "resurrection" shall they come forth? Third, what is the "life" to be enjoyed after the resurrection mentioned?

First. The original word translated graves is not the same, in this passage, as that which stands for graves from which the dead shall be raised in the general resurrection, when the grave ("hades," the state of the dead) itself shall be destroyed, (1 Cor. xv: 55); but it is "*tois mneemiois*," the graves dug into the earth. Josephus informs us, (War, Bk. 6, chap. 9, sec. 4, and in other places,) that many of the Jews had made graves for themselves in the city of Jerusalem, and were brought forth to be slain and led captive at the destruction. Paul also speaks of those who wandered in mountains, in deserts, in dens, and in caves of the earth, in his time, (Heb. xi: 38;) and the prophets, speaking of the destruction of the Jewish Theocracy, say, (Isa. ii: 19, and Ezek. xxxiii: 27,) "They shall go into the holes of the rocks and into the caves of the earth, for the fear of the Lord"—"And they that be in the forts and in the caves, shall die of pestilence."—When it is remembered that about three millions of the Jews were assembled in Jerusalem, at the *passover*, when the Roman army surrounded the city, (Josephus 2, 14, 3, note, and 6, 9, 3, and note,) the necessity of making graves to retire into, will be apparent—Christ commanded his followers not to flee (Matt. xxiv: 15-18 till they saw the abomination of desolation spoken of by the prophet, (Dan. ix: 27,) which did not take place till near the close of the siege, (Josephus 6, 2, 1,) and where could these dwell so safely as in their graves? Eusebius says, not one of these believers perished in the siege.

Second. The resurrection ("*anastasis*" in the original) was a standing upon their feet again; for this is the primary meaning of the term; nor could it allude to the literal resurrection, for when this is spoken of, the expression is not simply *anastasis*, but "*hee anastasis*." Those who know with what precision the inspired penmen wrote, and what importance the Greek article carries with it, will appreciate this observation.

Third. The life to which some of those who have done good come forth, is not the same to which all mankind will be raised in the literal resurrection. John says nothing about corruptibility or incorruptibility in the text, but in the context (verse 24) he speaks of eternal life, which must consequently be meant in the text. Now life eternal is defined by Christ himself, to consist in knowledge (John xvii: 3); but the dead know not anything, (Eccl. ix: 5); man's thoughts perish at death. Ps. cxlvi: 4; 1 Cor. xv: 17, 18. Consequently life eternal terminates with every person, when natural life ends; but in the literal resurrection all men will be changed; they will become immortal and incorruptible; as they have borne the image of the earthy, they will then also bear the image of Christ the heavenly man; they will be as the angels in heaven; neither can they die any more, for they will be the children of God, because they are the children of the resurrection. Their life there is never called

eternal in the Bible. 1 Cor. chap. xv; Matt. xxii: 23-34; Mark xii: 18-28; Luke xx: 29-39.

John (v: 28, 29) does not speak of dead, but of living persons, having the power of locomotion; but in the literal resurrection they shall (not *rise* themselves, but) be raised by the power of God from literal death. In the literal resurrection the life is immortal and incorruptible, in the text it is only eternal; in the resurrection all are clothed with glory and honor, in the text some are the subjects of damnation; in the resurrection all are changed from mortal to immortal, in the text there is no change; in the resurrection there is nothing said about works, in the text the life spoken of depends upon having done good; in the literal resurrection they rise from literal death and literal graves, in the text they only come forth out of the graves they have made for themselves; in the resurrection they are like the angels in heaven and can die no more, in the text they are so unlike the angels that some come forth to be damned; in the resurrection all are the children of God, in the text some are the children of damnation, shame and everlasting contempt. Daniel xii: 2.

Utica, Mich., December 19, 1839.

For the Magazine and Advocate.

#### SPIRITUAL WARFARE.

We content ourselves, I fear, with very indistinct and contracted views of what is usually denominated the Christian warfare. If our ordinary every-day conduct be irreproachable, estimated by the standard of the average morality among society; if we have settled down into steady habits of sobriety, decorum, and outward respectability, we are apt to forget the farther heights of virtue, and to neglect the necessary circumspection, exertions, and sacrifices which are to be made ere we can advance thither. With all these fair attainments, the conflict of Christian principles with our natural propensities, and acquired habits of conformity to the world, may not even be commenced. Alas! that we should forget our high capabilities, our high calling, our noble destiny, and slothfully resign ourselves to inaction, and all the penalties of an imperfect virtue. We lose more by deceiving ourselves than by deceiving others. Of self-deceivers as well hypocrites it may well be said:—

"Ah that deceit should steal gentle shapes  
And with a virtuous vizard hide deep vice."

The vizard that hides us from our own eye we would wish to have torn away. A. S.

For the Magazine and Advocate.

#### THEOLOGICAL AUTHORITIES.

How destitute of any real authority for determining doctrinal truth, are most of the "authorities" which are appealed to by polemical writers! Examine the writings of those belonging to a certain sect a half century ago, and you find it to have been an approved, and apparently a very satisfactory method, of demonstrating the truth of their doctrines, to show their agreement with the established creed. In several other sects, the same certainty of being sound in the faith has been often arrived at, as well in one of those sects as in another, by the writer showing satisfactorily, that he held the same doctrines as did the illustrious founder of that particular sect. Such proofs of holding undoubtedly correct doctrines, are not, indeed, entirely discarded at the present day; though it must be confessed that this kind of evidence is not now, in general, considered quite infallible.

Not many years ago, it appears to have been a standing custom among nearly all sects, to quote the testimony of the Greek and Latin Fathers, so called, to settle religious disputes. Then St. Augustine, and other reputed saints of antiquity, held the rank of "authorities;" and a passage from the writings of a celebrated saint, was often brought forward with the triumphant air of a judicial pleader, introducing in favor of his client, a decision

of the Chief Justice of a Supreme Court. Latterly, however, the credit of the Fathers in deciding doubtful disputes, has become vastly depreciated; yet much the same method of proof is still popular in the religious world.

Theological discussions now turn in a great measure upon the meaning of certain Scripture words, which meaning each party commonly attempts to decide by an appeal to Lexicons. But it would seem that a man of discernment ought to be aware, that a Lexicon writer has, like another man, a belief of his own, and that if he is honest in that belief, we may reasonably expect that the definitions by him affixed to the words of Scripture, will in no case condemn his belief, will in some instances favor it, and in one or more instances plainly support it.

The doctrine of the Scriptures is to be learned by an acquaintance with Scripture teachings; and Scripture teachings involve the meaning of Scripture language; a Lexicon therefore, like a Concordance, may be very convenient, and very useful, as a help to the understanding of the Scriptures. But to receive the dictum of a Lexicographer, or indeed of any "critic," as authority for the meaning of an important Scripture word, or phrase, is in effect, acknowledging his authority in matters of Christian doctrine. At least so thinks PHILIP.

For the Magazine and Advocate.

#### CHRISTMAS CELEBRATIONS.

Br. Grosz—The writer is pleased to see from our periodicals that the festival of our Saviour's nativity has been so generally celebrated, and especially by the Universalist societies in this neighborhood. At Marshall, where you will recollect there was a splendid celebration last year, the society were resolved, if possible, to outdo their former doings. In this they succeeded.—The illumination was indeed a brilliant one. The evergreens were arranged with great taste "to beautify the place of the sanctuary." The singing was excellent; and a very large and attentive audience joined in the services. On the evening of the 24th ult. A sermon was preached by the writer of this communication from Luke ii: 6-14. There was likewise a celebration at Clinton on the same evening. Appropriate decorations, inscriptions, illuminations, here also served as external indications of the joyful feelings with which the anniversary of our Saviour's birth is greeted by those who believe in a world's salvation. An excellent sermon was preached by Br. Gage, on John xviii: 37. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." The services were attended by a large congregation. T. CLOWES.

For the Magazine and Advocate.

#### CHARACTER OF GOD.

That disciple whom Jesus loved, hath informed us; that "God is love"—and in perfect agreement with this declaration, is the testimony of all the sacred writers.

And even, were this Scripture testimony wanting, if the sacred writers had not penned one single passage, which proclaimed the glorious truth that "God is love," still, who in the honest sincerity of his heart could have one lingering doubt, when he looked abroad upon the world, and attentively perused the instructive pages writ in Nature's Volume! Who, that beholds the radiant sun, arise and shine alike upon the evil and the good, and summers gentle showers, falling as well upon the unjust as the just, can for a moment doubt, that God is a being of benevolence and compassion, of tenderness and love—that he loves all the creatures he has formed—yea, that he is "good unto all, and his tender mercies over all his works." Spring, with its budding promise, summer, with its beauty and glory; autumn, with its rich and golden harvests; and winter with its snow clad fields and ice bound rivers, furnish an abundant and ever changing variety,



of richness, beauty, and enjoyment, for the benefit and gratification of all without distinction.—Go where we will, view the face of Nature, in all her varied appearance, of the love of God, clearly displayed in "his wonderful works to the children of men."

This love of God, is not limited and partial.—It is broad as the "river of life," boundless as the ocean of Eternity, extensive as the race of man, and enduring as the throne of Jehovah. It is not confined to any one sect or party, but extends to every intelligent child of Adam. It is not bestowed exclusively upon the obedient and good, but includes even the unthankful and the unrighteous. Those who are stubborn and rebellious, who indulge in vicious and unholy practices, and walk in the crooked paths of disobedience and transgression, are still the subjects of God's boundless and impartial love; are permitted to feed upon the same rich bounty, breathe the same healthful and invigorating atmosphere, and bask in the bright and genial rays of the same sun, with those who are willing and obedient.—Truly, "God is love, and he that dwelleth in love, dwelleth in God and God in him."

LUKE.

For the Magazine and Advocate.

### THE MOUNTAIN WILD FLOWER.

MR. EDITOR:—I have just read "The Mountain Wild Flower," by Rev. Mr. Lester, who is now preaching in the 2d Presbyterian church of this city, and I have not met with a new book for some time in which I have felt as much interest. While I should dissent from some of the author's views on the subject of religion, I would cheerfully recommend the book to all under whose eye this short note may fall. It is a touching and beautiful story of a gifted, but unfortunate lady who lived in the eastern section of this State.—Let the lovers of truth, with the charms of romance, read the "Mountain Wild Flower." It is praise enough for the author to say that he has done justice to his subject. He had a beautiful theme and fine materials, and his style and spirit are honorable to him as an author and a Christian. This book should be read by every young female of "the American Zion"—to whom it is dedicated. Such works do much for the moral and intellectual improvement of young females. Whenever I see a young author select such a field as Mr. Lester has entered, and execute his work so well, I must say "God speed you." I am glad Mr. Hutchinson has "The Mountain Wild Flower" in his Book Store. A READER.

Utica, January 10, 1840.

For the Magazine and Advocate.

### THE GOOD PART.

We have frequently met with Marthas in society—seldom with Marys. To explain the allusion here, it may be well to say to some that the paragon in the 10th chapter of Luke's Gospel, from the 38th to the 42d verse is referred to. It is the opinion of the writer, that the sense of this passage is distorted in our common version, and that the translation of Mr. Wakefield gives more correctly the meaning of the original. Instead of Martha's being "careful and troubled about many things," etc., as in the common version, Mr. Wakefield gives the following as the answer of Jesus to Martha's query—"Master dost thou not care that my sister leave me to prepare alone?" "Martha! Martha! thou art troubling and perplexing thyself about many dishes, when only one is needful; now Mary hath chosen for herself that good portion of the entertainment, which shall not be taken from her." A. S.

For the Magazine and Advocate.

### DEDICATION AT HENDERSON.

Agreeably to previous public notice, the new Universalist meeting house in Henderson, Jefferson county, was solemnly dedicated to the worship of the ever-living Father of the universe, December 25th, 1839.

Order of services. 1. Voluntary from the choir. 2. Reading select portions of Scripture by Br. W. H. Waggoner. 3. Singing. 4. Introductory prayer by Br. S. Jones. 5. Singing. 6. Sermon by Br. P. Morse. 7. Singing. 8. Dedicatory prayer, by Br. C. G. Person. 9. Singing. 10. Concluding prayer by Br. W. H. Waggoner. 11. Singing. 12. Benediction by Br. P. Morse.

The day was pleasant, the assembling multitude increased, almost without example, number, or end; and after every place within its spacious walls which could be occupied, either sitting or standing, was filled, great numbers went away, being unable to enter even the outer doors. Upwards of one hundred singers, accompanied by skillful instrumental music, led by Mr. Human, whose exertions in preparing the choir, merit, and have obtained, the hearty approbation of the public, made melody which seemed to touch every heart, and exalt our best feelings and thoughts to a participation in the holy and triumphant anthems of the celestial world. Decorum, solemnity and holy joy, characterized the worshipping throng, during a very long service, and we humbly trust much good was done in the name of the Lord, and that it was a season of spiritual refreshment which will never be forgotten.

The house stands in a very commanding position, on a common of two acres—designed by the society for public use—near a flourishing little village, about the centre of the town, with an adjacent shed 22 feet by 150 feet in length. It is 40 feet by 60, besides a porch on front projecting 7 1-2 feet by 25, with a well proportioned steeple, containing three sections, a dome and spire, in all, 72 feet high. The house is built without galleries, with 21 feet posts, and the whole ceiling is arched from side to side; it contains 86 seats or slips, each 8 feet in length; is painted white inside as well as outside, and furnished with green window blinds. On the whole, it appears to be the very thing required by this society and community. May it long be occupied by faithful worshippers of the true God.

### ORDER OF EVENING SERVICES.

1. Voluntary from the choir. 2. Reading select Scriptures by Br. O. Wilcox. 3. Singing. 4. Introductory prayer by Br. C. G. Person.—5. Singing. 6. First sermon by Br. O. Wilcox. 7. Singing. 8. Second sermon by Br. W. Sias. 9. Singing. 10. Concluding prayer by Br. P. Morse. 11. Singing. 12. Benediction by Br. P. Morse. The house was again well filled with attentive hearers, and we have many and strong reasons to bless the Lord for the spiritual refreshment abundantly furnished to his people on this solemnly pleasing and truly interesting occasion. Long may it be cherished in fond remembrance by all who were present. P. MORSE.

Henderson, December 30th, 1839.

For the Magazine and Advocate.

### DEDICATION IN HOMER.

The meeting house recently erected by our friends in Homer, Cortland county, was dedicated to the worship of Almighty God on Tuesday morning, the 24th ult. The following is the order of the services. 1. Voluntary by the choir. 2. Reading of the Scriptures by Br. A. C. Barry. 3. Hymn. 4. Reading select Scriptures by Br. Bullard. 5. Hymn. 6. Prayer by Br. Delong. 7. Hymn. 8. Sermon by Br. A. C. Barry. 9. Dedicatory prayer by Br. T. J. Whitcomb. 10. Voluntary. 11. Benediction. Sermon P. M. by Br. Bullard. Prayer by Br. Green. The birth of the Prince of Peace was celebrated in the evening—the house was tastefully decorated for the interesting occasion, and an address delivered by Br. Delong—sermon by Br. Whitcomb. These services were of a highly interesting character. The house was filled during the day, with an attentive and listening audience—and in the evening crowded to excess.—The dedicatory sermon by Br. Barry was highly

creditable to the head and heart of its author.—The performances by the choir are rarely if ever excelled. Our enterprising friends at Homer, under the direction of Judge Berray, are deserving of great praise for the zeal they have thus manifested in the cause of truth and righteousness. They are now provided with a neat and commodious house of worship, and have furnished their church with a fine toned organ. They have also secured the services of Br. A. C. Barry, all the time, for the ensuing year. May God continue to bless them, and send them prosperity.

T. J. WHITCOMB.

### TOWN MEETINGS.

Some of these are near at hand in this State, and we therefore suggest to our agents, that they will afford a good opportunity for meeting our friends who are, and who may be prevailed on to become, subscribers to this paper—and then and there to collect what is yet due to the establishment. Will our friends who are indebted, or who wish to pay in advance, also please to remember these meetings, and be prepared for them? It will save much trouble to the agents—to us—and perhaps some trouble or money to themselves. PUBLISHERS.

### BINDING.

O. Hutchinson will continue to attend to the binding of any volumes of the Magazine or other works left in his charge, on the same terms as heretofore.

Every volume should be arranged, and the name of their owner written on the title page, before being sent, and all volumes will be considered complete, unless the missing numbers are marked on the outside of the bundle, or title page.

CLINTON LIBERAL INSTITUTE.—The next term of the Clinton Liberal Institute, will commence on Monday, the 27th inst. It is very desirable that those who attend the Institute should commence with the session.

H. B., of Benton, asks—"Upon what principles or laws are all men reconciled to God through Jesus Christ?" If the question is *all* that is to be answered, (for I suspect that it does not convey a proper idea to my mind, of the difficulties which exist in the inquirer's,) I answer—Upon the moral principles or laws of Christ's moral government—and the principal means by which it is done, will be the manifestation of God's love to mankind, as revealed in the Gospel. As to the providences of God by which this love shall be made manifest to human minds, they are very numerous, and embrace a very great variety—but I suppose the resurrection to immortality to be the greatest. If this explicit notice I have taken of the different bearings of his question, does not meet the difficulty he would have me meet, he must accompany his inquiry with an explanation of what he wants answered. A. B. G.

### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No. S. D. Nichols, for J. H.—D. M. Magnolia, for Mrs. G. and A. H.—J. P. Potsdam, for self, J. S. H. A. B. L. E. N. P. and B. P.—B. R. Boston, for E. C. and S. H. M.—M. P. Peru, (O)—G. W. M. Auburn, for B. W.—S. C. Axeville, for L. S.—H. C. W. Caledonia, for self, I. B. D. S. P. Mrs. L. B. and B. J.—W. D. Granby—P. M. Salem, (O) for W. W.—P. M. Shoreham, (Vt) for L. P.—J. H. Andover, for J. W. F.—P. M. Chardon, for H. M.—J. C. H. Lebanon, (C) for self and W. C.—J. C. K. Lima, (Ind) for self, P. L. M. and D. C.—J. W. Woodboro, (Md)—P. M. Union, for P. H. J. A. McN. E. H. H. and D. H.—P. M. Constantia, for A. M. G. S. C. and H. A. M.—P. P. Panama, for E. G.—G. W. M. Auburn, for W. L. I. G. P. and D. T.—R. A. Livonia, for I. A. B.—P. M. Perrinton, for I. A. T.—C. D. E. J. Sterling—J. L. I. Yates—P. M. Sodus Point—A. S. N. Cliftonango, for O. R. N.—Rev. H. B. S. Fort Plain, for A. Z.—H. C. T. C. E. Stockton—H. G. Coxsackie—J. E. T. Stockton—P. M. Griffin's Mills, for L. S.—P. M. North Adams, (Mass) for W. B. and T. H.—H. S. R. West Carlisle, (O)—P. M. Ann Arbor, (Mich) for C. C. J. H. J. II and H. S.—G. W. G. Clear Spring, (Md) for self, J. C. and G. B.—A. S. Montrose, (Pa) for self, L. W. and J. K.—J. C. Howlet Hill, for W. T. and J. S.—J. P. Laurens, for self and C. H.—Rev. N. B. Onondaga, for Mrs. J. M. S. V. S. Mr. G. E. T. N. B. Mrs. E. J. S. S. Z. Y. A. and C. R.—S. G. A. Onondaga, for I. E. S. R. E. C. and S. R.—Rev. N. E. M. Gainesville, for L. A. P.—P. M. Bolivar, for E. C. P. and M. C.—P. M. Peruville—P. M. Sandy Creek, for A. W. N. W. N. and J. N.—P. M. Royalton, for A. C.—H. B. C. Stafford, for self, A. D. and J. A.—P. M. Kingsferry, for I. M.—Rev. S. J. G. Norwich, for T. S.—E. T. M. Frankfort, for R. H.—P. M. Lodi, (Mich) for L. L.—L. W. Johnson's Creek, for D. A. and J. G.—J. G. Ripley, for G. B. H.—L. Collins, for self, E. T. P. A. E. M. D. A. and J. T.—C. L. Camillus, for self, S. D. W. W. D. G. and G. D.—E. L. Parishville, for S. T.—P. M. Phoenix, for H. M. and J. B.—P. M. Almond, for E. S.—N. M. Millport, for self and J. R.—P. M. Brooksgrove, for E. S.—E. U. Red Creek, for J. V.



For the Magazine and Advocate.

## DOCTRINAL PREACHING.

BY REV. T. J. TENNEY.

We are not opposed to what is called doctrinal preaching. There are times and seasons, however, for all things. When an advance is made into a new country, the question very naturally arises, "What is the distinguishing doctrine of this stranger?—we would be glad to hear from him, for as concerning this sect, we know that every where it is spoken against." Now is the time, then, to enter into a detailed statement of what is peculiar in our system, and to corroborate it with the truth of the Bible. And it should be done in a fearless manner. Flattery nor frowns, riches nor poverty, may have an influence in deterring us from the proclamation of the whole counsel of God. Even at the risk of being accused of *clubbing*, we should boldly stand forth in defence of the glorious Gospel. We have no fellowship for such as go feeling along for fear they shall offend by preaching something that some body else does not believe. The only questions with me are, Do I believe it? Is it taught in the Word of God? I am not to ask what Mr. such a one believes and teaches. If I have been selected to preach the Gospel, I am to look to the Bible, and to that alone, for what I am to communicate to the people. But after having cleared the field of the growth of error and delusion, we should sow it with the religion of Jesus. It is not enough to disbelieve the offspring of a Zoroaster, but we should believe in the Saviour—it is not enough to believe in the Saviour, but we should live as he lived: "Add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."—We ought to have a poor opinion of a woodsman, who, after felling his piece, leaves it to grow up to vines and brambles. And we should have no better one of him, who, after having rased the citadels of orthodoxy, leaves the minds of his hearers to die on its failings. The former should have cleared the land of the fallen timber, mellowed it, sowed it with good seed, and carefully attended to its cultivation; and the latter should not be satisfied with having made falsehood hideous, but he should make truth lovely—he should not be satisfied with taking falsehood from the mind, but he should supply its place with the good seed of the kingdom.

For the Magazine and Advocate.

## ESSAYS ON WAR.....NO. IX.

BY REV. C. SPEAR.

"Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread.—And forgive us our debts as we forgive our debtors. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power and the glory forever. Amen."—THE LORD'S PRAYER.

In our last number, we endeavored to prove that war violated every command in the decalogue. We did not go over the whole ground, but we went sufficiently far to sustain our position. We now come to the New Testament, and to the Lord's prayer, to show that no one can consistently employ this petition, and then rush into battle. He may pray, but then it must not be in the language of the Lord's prayer. We hesitate not to lay it down as a correct principle that that which we can not pray for, can not be a proper moral act. It is for this reason that we can not believe in the doctrine of endless misery, because we can not pray for it to come to pass. We will now take up the several parts of the Lord's prayer, and show that on the war-system, it can not be used.

*Our Father, who art in heaven.* This portion of the prayer supposes that we all have one common Father, and of course, are all brethren. Can the soldier, while butchering men, women and

children, pray to one who is the great Parent of us all? Would it be right for an individual to kill his own brother, even if he did him an immense injury? All agree that it would not.—The crime of fratricide is condemned by every civilized nation on earth. But we should remember that the Gospel contemplates men as connected in the same tender and endearing manner as we consider our own brothers. In the Gospel "every one, whether he be near or far off, whether he be rich or poor, whether he be learned or unlearned, whether he belong to this or the other civil or religious society, whether his color be black or white, whether he be blind, or deaf, or lame, whether he be an inhabitant of Greenland, Iceland, Barbary, Germany, France or Spain, whatever be his language, manners, or customs, should be recognized, wherever he may be found, as a friend and brother, and a cordial interest felt in every thing that concerns his welfare and comfort."\*

*Hallowed be thy name.* To hallow signifies to separate a thing from earthly purposes and employments. We may hallow God's name in our thoughts, in our lives, in our families, in our particular calling or business. But can we hallow the name of God by plunder and bloodshed?—Are we hallowing him, when we are destroying and mutilating man whom he has created in his own image? It appears to me that all such questions must receive a negative answer.

*Thy kingdom come.* Can we use this part of the prayer, when fighting for the support of earthly kingdoms? The kingdom of heaven is righteousness, peace, and joy in the Holy Ghost. Such a kingdom can never come by theft and violence, by the bloody strife and countless miseries of war! Jesus says, "My kingdom is not of this world, for if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." Here it is plainly intimated, to say the least, that if we fight in support of earthly kingdoms, we do not belong to the kingdom of Christ. When we use the Lord's prayer, therefore, we ought at the same time to drop all carnal weapons, and depend on truth alone.

*Thy will be done on earth as it is in heaven.*—How much is embraced in this declaration! How few ever thought of its vast import! When will this happy period come, when the will of God will be performed on earth as it is in heaven? We know that such a blissful era can never arrive while wars and contentions exist among men. It can not be brought about by hating, robbing and killing our brethren!

*Give us this day our daily bread.* But how does the soldier expect to obtain his daily food? It is by depriving others of their bread. He agrees to kill, plunder and destroy, perhaps for sixpence a day. It was a very affecting truth which a soldier once uttered to one who asked, of what he was thinking as he stood leaning on his gun, surveying a field of battle. "I am thinking," said he, "how many widows and orphans I have made this day for sixpence!" And is this the way to earn our daily bread? Shocking thought! Yet it is the great business of the soldier to make widows and orphans in order to get his daily food.

*And forgive us our debts as we forgive our debtors.* But how does the soldier forgive? He knows nothing of this virtue. There can not be the most distant connection between the spirit of war and the spirit of forgiveness. Besides, are we willing to abide by this petition? Is that all the forgiveness we want, that which we grant to others? I fear if such a rule were fully carried out by high Heaven, that we should all come short in the final results of God's moral government. One thing is certain in morals. We can only enjoy forgiveness in the same proportion that we exercise it. He who hates mankind, and makes it his great business to destroy them, must

first render himself wretched. Hannah More has a good remark touching this point. "If I wished to punish an enemy," she says, "it would be by fastening upon him the trouble of constantly hating somebody!" This remark evinces the author's thorough knowledge of the hidden springs of human action, passions and sympathy. How miserable then, must be that man who goes out with a deadly hatred to his race, and with a determination to ravage, destroy, and exterminate to the extent of his power! We close this paragraph with the expressive language of the great Saviour:—"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." How soon would such a precept, if carried into practice, put an end to all wars! If this were heeded, instead of praying for the success of the battle, the first step would be to attempt a reconciliation. But this is the last step generally in the kingdoms of this world. Indeed, war reverses all God's laws in the moral world.

But we pass to a consideration of another portion of our Lord's prayer.

*And lead us not into temptation.* But the soldier rushes into the midst of temptation. To pray thus on the eve of battle, and then go into the midst of blood and carnage, is about as consistent as for the drunkard to pray, and then proceed immediately to the haunts of vice and dissipation. The meaning is, bring us not into sore trial.—The word here comes from a term signifying to pierce through, as with a spear or spit, and is so used by some of the best Greek writers. How inconsistent, then, does the soldier appear in thus praying, when he goes into the very midst of the most alluring and damning temptations! But I need not enlarge here on a point so evident to the reader.

*But deliver us from evil.* This seems in reality to belong to the phrase on which we have just been commenting. A very expressive word is here used; break our chains, and loose our bonds—snatch, pluck us from the evil, and its calamitous issue. But the soldier exposes himself to a thousand evils. We have not time to go into a full consideration of those vices, which are undoubtedly prevalent in a very high degree, in all armies. An allusion, therefore, must suffice.—Among other vices which display themselves openly, and are constantly disseminating their pernicious contagion, are, intemperance, profanity, gambling, Sabbath breaking, etc., etc.—When we pray, therefore, to be delivered from evil, a soldier's profession is the last one on earth that we should adopt.

*For thine is the kingdom, and the power, and the glory forever: amen.* How expressive and beautiful is this whole petition! Its parts all harmonize, and contain all that man need ever to ask for during his sojourn on earth. Well would it be if the world would breathe its amiable and benign spirit. But can we pray thus, and fight for earthly kingdoms? No. We are seeking, then, to advance our own interests, and our own glory.

But this number is extending itself too far.—We feel, therefore, obliged to leave our remarks in an imperfect state, and hasten to a conclusion. It is evident that no Christian minister can, if our views be correct, exercise consistently the office of chaplain. And to be consistent, we should either leave off fighting, or leave off using the Lord's prayer: for we have shown that the petition and the whole system of war, are totally opposed to each other.

We had thought of citing from an excellent author an appropriate prayer for a soldier, but we must reserve that for some future number.

In great cities men are more callous both to the happiness and misery of others, than in the country; for they are constantly in the habit of seeing both extremes.

\* The Philosophy of Religion by Thomas Dick: p. 33.



For the Magazine and Advocate.

## DISCOURAGING YOUNG PREACHERS.

BR. GROSH:—

What is the cause of the indifference to the welfare of young preachers, which prevails so extensively in our denomination, especially in the "Empire State?" Universalists love to have their preachers well qualified to discharge the important duties of their calling. To do this usually takes all the pecuniary means the young man has at his command. At any rate, such has been the case in several instances to my knowledge. He then enters the ministry. After this he of course depends upon the compensation he may receive for his services, for his livelihood. But how many are there that do not realize any thing like enough for this purpose.

Now Christianity, like every other institution, to be kept flourishing, requires that its teachers be devoted entirely to its service. But no man can thus devote his time unless the field in which he labors produces enough to feed and clothe him. A man engaged as an instructor in a literary institution, to be able to labor exclusively to promote its interests and increase its prosperity, must, for his services, receive a compensation sufficient to afford him a comfortable subsistence. Unless he does this he must of necessity, to make up the deficiency requisite for his maintenance, devote at least a part of his time to some other employment. So also is it with the teacher of Christianity. He, like other men, must have food and clothing. And if his labors in the ministry will not procure them, the stern and unyielding dictates of necessity will compel him to spend a portion of his time in some other vocation.—Such has been the fate of more than one, especially among those who have recently entered the ministry; and who, too, were acknowledged to be young men of respectable talent and unexceptionable character. Pitiful encouragement, indeed. True, the people often express themselves as much pleased with, and very grateful for, their services; and sometimes laud them to the very skies even, as though a little praise was all they needed to support and sustain them.

I think I say not too much when I affirm, that there is a lamentable deficiency in the encouragement which Universalists but too often give to their young preachers. Take the following instance. I know a young man who preached to a congregation, very respectable in numbers, about ten miles from the place where he resided. Having no means of conveyance of his own, he of course was at some expense in getting to and from the place where his meetings were held.—He preached ten sermons, for which he received the substantial sum—not of "thank you, Sir," but—of come again. Now this same society, readily and willingly paid an older preacher, who labored immediately after the above, the reasonable sum of ten dollars per Sabbath. But the young man who had exhausted nearly all his means in his preparatory studies, must even pay his own travelling expenses, for the privilege of complying with their wishes in preaching to them! What encouragement this, to the young man struggling in the midst of countless difficulties! But perhaps they regarded the privilege of preaching to them as of great value. Whether so or not, it is certain it did not pay either his board or tailor's bill, for to meet these he turned his hands to altogether a different employment.

The same young man preached in other places, distant from his residence from six to twenty-four miles, thirty sermons during the same season; for all of which he received the astonishing sum of nine dollars, about one-third of his travelling expenses to and from said places! Now these things ought not so to be. "The laborer is worthy of his hire" and should have it. If he is not, for his own sake and for the sake of the cause in which he is engaged, do not encourage him to preach where it will only be the means of increasing his expenses, of sinking him deeper and still deeper in debt, and in the end of exposing both

him and the cause to the malignant shafts of an uncharitable—a merciless foe. Surely, if any person needs encouragement, and a tangible evidence of the usefulness of his labors, it is the young man, forsaken, on account of his religious sentiments, by his relatives, poor in this world's goods, and just entered on his public labors.—Add to these circumstances a realizing sense of the weight of responsibility accumulating on his head, and he has as much as he knows well how to bear up under, without being embarrassed in pecuniary affairs by the cruel neglect of his professed friends, to remunerate him for his services. And if he ever feels the force of the saying, "God save me from my friends," it is under such circumstances. But this is only one case. What think you of it?

For the Magazine and Advocate.

## CHARGE OF PLAGIARISM.

NOT GUILTY!

BR. GROSH:—

It was not till recently, in looking over the back numbers of your paper, several of which were received in one bundle, sometime after my removal, that I noticed in the Magazine of October 25th, under the head of "New Publications," a notice of the "Rose of Sharon," from your pen, containing the following singular sentence:

"It is splendidly bound in gilt muslin, with gilt edges, ornamented with four engravings, and wholly filled with original matter, (with the exception of a great portion of an article entitled "Fortune," by L. C. Browne, which is old matter ground over, as may be seen by consulting the Magazine and Advocate, vol. iv, page 128!) much of it from the pen of the Editor."

Now whatever may have been the design of this sentence, (which it is hard to conjecture,) its effect is very obvious. Many who read it, have not the old volume referred to, and of those who have, few will take pains to turn to the place.—The great majority of readers, therefore, will understand that the article is a plagiarism, especially as you implied that it was not "original." And very many, I apprehend, from the length of the parenthesis, and the peculiar position of the words, "much of it from the pen of the Editor," will get the idea that the article was stolen from your editorial, especially as you seem so interested in making the exposure.

Now if I were inclined to steal poetry, I would not steal yours, Br. G., for two reasons. 1. I should be sure of detection and exposure. And 2. I could steal better, the owners of which are dead.

The truth of the matter stands thus. The article which was published in the Magazine, vol. iv, p. 128, was published as mine. Yet it was not published as originally written; but altered and shortened, to suit the Editor's poetic taste and spare space; and I therefore reviewed and revised it, at a future time, and placed it among my unpublished fragments, and used it accordingly.

To intimate that an article is not original, because its author has published it, all, or in part, before, is, in my humble opinion, about as proper and equitable, as would be a notice in the "Union" or Trumpet, like the following:

"The session of the General Convention for 1836, in New-York, was highly interesting. The sermons were all original, with the exception of one, by A. B. Grosh, from Ps. lxxiv: 2, which was old matter, distilled over, as may be seen by consulting the minutes of the Central Association, Magazine and Advocate, vol. vii, p. 195!"

From your general disposition to do justice to all parties, after you have had your sport, I have thought it possible you might be willing to admit this explanation. And when you next feel inclined to amuse yourself, at the expense of some brother's feelings, who never injured you, I hope you will call to mind the fable of "The Boys and the Frogs." Yours, very truly,

Nashua, December 25th, 1839.

L. C. BROWNE.

REPLY.

BR. BROWNE—I regret that you charge our readers with stupidity, (not understanding the nature of a parenthesis,) that you may make it appear that I charged you with plagiarism, when the sentence fairly construed, shows clearly that I merely stated that you had published as original in the *Rose of Sharon* an article which originally appeared in this paper. Your doing so enabled you to sneer (unnecessarily) at my poetry, (for by that name you dignify my versification,) of which I think I have never showed myself very vain—a sneer the more uncalled for, as I had made no remark on the merits of your article, though I believe it not invulnerable on account of its poetic beauty and sublimity.

You say it is hard to conjecture my design in my remarks. I think it very obvious. It was to state a fact. I was recommending the *Rose*, and stated that its articles were original, (i. e., not selected—not before published in another work—for such is the meaning of the word thus used,) and then, as in truth and duty bound, I stated that yours was the only exception. But I did so in few words, in parenthesis, and in words of lightness, without giving the deed the name I would have given it, had I believed that it was your intention to deceive (not to steal)—and that name is, IMPOSITION. But not knowing your intention, I merely stated the fact.

Your supposed remarks on my sermon at the General Convention in 1836, are not in point, because, 1st, It was not expected that every sermon preached at the Convention should not have been preached previously—whereas the articles in the *Rose* were expected to be originally printed in it. 2d, My sermon was probably not the only one which had been preached elsewhere, and to a different audience—whereas I hope that your article is the only one in the *Rose*, ten-fourteenths of which have been printed previously in a paper then read by from 20,000 to 30,000 readers.

Lastly—for, really, I do not deem "Fortune—by L. C. Browne" worth the ink already shed on and about it—I was not "insport" in noticing its republication as an original publication; for I do not believe such originality to be a joking matter, whatever you may think of it. You may therefore keep the fable of the boys and the frogs for your own use, or wait a more fitting opportunity to bestow it on another. Deem me not your enemy because I tell you the truth, for I remain fraternally yours.

A. B. GROSH.

## MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, JANUARY 17, 1839.

## UNIVERSAL BENEVOLENCE.

Private conversations sometimes form a fund for an Editor to draw upon, when closely pressed for editorial. [why not editorial, noun, and editorial, adj., as well as material and materiel?] inasmuch as his most lively and often valuable ideas are drawn out, if not originated, in the free and unrestrained conversations of the social circle. So, merely disguising facts and names—or even with these undisguised—the prominent ideas of the conversation are as useful for general use, as they were pleasant and instructive to the members of the little group, where they were first uttered, unthinkingly it may be, and certainly careless of all but the present moment, and without any thought of their appearing in print.

The little circle was grouped together, on the eve of a departure of one-half of them for some months. The bustle of packing, of making up and sending presents, and of writing letters, was nearly over, and in the pause that ensued, friendly greetings and messages of affection were entrusted to the departing, for those to whom they were going. "And, F., (said one,) remember me to A, and B, and C, when you see them." "Yes, and re-



member me, (said another,) to G, and H." "And give my love to them all, (said a third,) and to L, and to M." "And give mine, also, to M," added the first. "Well, (said I,) there are so many of them, I can not name them all; but whenever you meet any one I know, just tell them *I love them*."

"Do you love every body you are acquainted with?" asked one of the travellers.

"Yes—every one. I don't know a single soul in the universe of God, that I would not do good to, if I had an opportunity."

The bell rang for tea, and the conversation was broken up. But my thoughts still ran on the delightful theme—universal love—love to God, and to all mankind. Are its nature and its operations fully understood? Is its necessity fully appreciated? Are there not many who love all mankind, without knowing it—even thinking they hate many, from having misunderstood the nature of love and of hatred? Such were a few of the many questions which the above conversation originated in my mind, and my meditations resulted in the following, among many other reflections and conclusions.

What is it to love a fellow-being? Is it to admire the perversions of his mental or moral powers—to love his follies or his vices—his depraved character? Do we not love a fellow-being, simply because there are certain social, mental or even moral peculiarities which are disagreeable to our minds or feelings—because his appearance, his manners, his opinions or his actions are disgusting, ridiculous, absurd, or improper in our opinion? There are hundreds, I doubt not, who would, at first appearance, answer all these questions in the affirmative. Their feelings on the points enumerated, are so strong—and they have so identified these disagreeable things with the very individuals to whom they belong—that they can hardly believe they do not actually hate the persons in hating these traits in them.—But this is a mistake—a sad and grievous error—an error, involving much the welfare of those who are its objects—much more the happiness of those who cherish it—and, frequently, the credence which men give to, or withhold from, Christianity itself. Indeed, one of the deepest rooted causes of lurking infidelity, is this feeling in the heart. Hundreds have seriously proposed it to me as an objection to Christianity, which they could not answer satisfactorily to their own minds.—"Here," say they, "Christ commands me to love my neighbor as myself—to love all men, pray for all, bless all, and do good to all as I have opportunity. There stands my neighbor, a low, vulgar, beastly, brutal wretch—whose lips are polluted with curses whenever he opens them to speak—whose hands are full of violence, and his mind of plans of robbery, fraud and deceit. Now, how can I love that man? I can not. He is injuring me, in person, in property, or in feelings, every day—and although I can pray sincerely for his reformation, and for God to bless him by turning him from his evil ways—yes, and even aid him when he is sick and in distress—yet I can not love him; nor do I believe that it really is my duty to love such a vile and wicked wretch!"

Such is the objection, fairly and fully stated, as it has been frequently presented to me. And the very form in which it is stated, fully proves that the objector is obeying the very requirement which he declares he can not obey! And even while he rejects this part of Christianity for its supposed impracticability, he is really practicing the very precept for which he rejects it! I will prove this assertion true, presently. Meanwhile let us inquire in what love to man, consists.

The Christian, at least, will admit that Jesus of Nazareth loved mankind universally—that he *really* loved us, when we were dead in trespasses and sins, and his own murderers, and the vilest of our race—for his dying for them proves that he loved them better than he did life itself. What stronger evidence can be required, to prove his love for the worst of our race? What stronger love than that of Jesus for sinners, can be

pointed out in the history of mankind? None—none—the love of Jesus for his enemies, stands pre-eminent in its own strength, and in the proof by which it was attested, among all human love for humanity.

Well, turn we now to the questions which (we have said) so many Christians would answer in the affirmative, and let us substitute Christ for ourselves. Jesus loved his fellow beings. Did he admire the perversions of their mental and moral powers? No. Did he love their follies or their vices? No. Did he love the depravity of their characters? No. Did he hate his fellow-beings, because he did not like certain social, mental, or even moral peculiarities of some of them? No. Because the appearance, manners, opinions or actions of many men, were, in his opinion, disgusting, absurd or improper, was his difference of taste and opinion what is properly termed hatred to, or want of love for them? No. Here, then, are the same test questions—as true with regard to Jesus in his opinions of, and feelings to, many of mankind, as they are with regard to Christians—which before were answered in the affirmative, now answered in the negative. Both answers can not be correct—one or the other must be false—which is it?—To answer the question, let us turn back to our yet unproved assertions in relation to the objector to the practicability of Christ's precept.

The objector says he can not love his vile and ill-tempered neighbor, but he can sincerely pray to God for his reformation, that he may be blessed in being restored to virtue and peace; and he can even assist him when he becomes reduced to utter poverty; and can visit him with kindnesses when affliction and sorrow come upon him. And what is all this, but loving that neighbor?—If he did not love him, could he pray thus for him—do we desire the happiness of one whom we hate? If he did not love him, would he not rejoice at his enemy's sorrows and afflictions, and exult over his downfall?—It appears to me, that these questions must open the mental eye to see the light of divine truth, and perceive that the more we hate what is evil in our fellow-men, the more we love them—that if we loved them less, we would not so implacably dislike their follies and their vices, nor so earnestly desire and pray for their restoration to holiness and happiness. If so, even the infliction of punishment for a man's vices, with intent to reform him, is proof positive of our love for him—just as the divine punishments are proofs that God regards us as his children, and that he does not hate us as if we were the unlawful progeny of an unfaithful wife. Hebrews xii: 6-8.

It is possible that those who believe in total depravity, may hate mankind generally—and that those who have approached far towards total depravity, may hate many of mankind, from having falsely judged them by themselves—but in no other case can I believe that the law of Christ is habitually or even generally violated by men. It is an instinct of our nature to love mankind universally—as it is in the mother, to love her babe—and it is only in occasional cases, when passion overpowers this instinct, that it is disobeyed. And in the Christian's heart—in the true follower of Christ—universal benevolence must reign, whether it is his faith or not. A. B. G.

#### CAPITAL PUNISHMENT... NO. I.

That was a prudent attempt to remove a prominent objection against capital punishments, by which public executions were changed to private. Legislators had been convinced by repeated proofs, that instead of restraining crime, the exhibition of executions created a maddening and debasing excitement in the public mind, which led to all manner of debauchery and excesses, generated strifes and quarrels, and roused a disposition and thirst for crime. Under the very gallows itself, drunkenness and riot ran mad, murders were threatened and executed, and men went from seeing a fellow-being choked like a dog, to plunge into the grossest and

most polluting practices. To remove the objections these facts presented against the practice of taking life as a legal punishment, public executions were abolished—no, I am wrong—the legislature of New-York, showed their fear of losing popularity with those who delighted in witnessing public executions, by throwing the responsibility on the Sheriff—and a law was passed that executions might take place in the prison. But though the evil was diminished, it was not entirely abated. Experience has shown that though seeing a sight is more exciting than hearing of it, yet that hearing of it is not altogether destitute of exciting power. Hence in nearly all cases of executions occurring since the passage of the latest law on the subject, more or less of pernicious excitement has been produced on the minds of those living in the county where the execution took place. Nor was this all. Generally great crowds assembled around the prison, and in some cases drinking, gambling, and other demoralizing practices occurred at the time. It is therefore necessary for our legislature to advance another step, and abolish executions altogether. Or, if they fear to risk their popularity, let them throw the responsibility on the people, by passing a law that at the town or general elections, the people shall decide whether any criminals, then under sentence of death, shall be executed privately, or be imprisoned for a definite period in the penitentiary. In every case but one, the Sheriffs have not hesitated to bear the responsibility thrown on them, by executing criminals in private—for they knew that the moral and humane feelings of community required it; and I hesitate not in declaring it as my firm belief, that in every case the people would not hesitate to bear the responsibility of saying to the criminal, "your blood shall not stain our consciences—we change your punishment from the gallows to the penitentiary."

But I did not mean to dwell, at present, at so much length on this subject, when I commenced this article. My object was to introduce the following extract from the Lancaster (Pa.) Intelligencer and Journal, which, before noticing the private execution of Henry Kobler, Musselman, for the murder of Lazarus Zellerbach, fully exposes the horrid and brutalizing tendency of executions—the hellish, maddening excitement of a crowd, caused by their knowing that a deed of blood was being performed near them, although they could not see it.—It is absolutely shocking—disgusting to our love of humanity, that its pure, salutary and useful impulses, should thus be lashed up and overflow in wild madness and crime, by the legal and deliberate extinction of a fellow-being's life; but our abhorrence of it does not change the fact—it is a fact. And that government which thus aids in perverting the passions and feelings of men into such crime and madness, by setting them an example of barbarity and cold-blooded destruction of human life, is not guiltless in the matter. As is the government, such will be too many of its subjects—if it practices destroying life, on principles of retaliation, it must expect that many of the governed will imbibе its thirst for blood, and follow the example. But here is the extract—let it be read and pondered by all. A. B. G.

The Execution, though private—taking place in a yard surrounded by a wall nearly thirty feet high—created a large amount of excitement in the popular mind. In the neighborhood of the jail, the crowd was dense; and on one or two of the houses in the precincts, masses of spectators clustered to the roofs, straining their eyes to get a glimpse of the fatal ceremonies, which, however, unfortunately for this morbid curiosity, but luckily for the feelings of the prisoner, had been so arranged as to be seen by none other than those admitted as witnesses, or by the large body of physicians, of whom, counting students and all, there were some thirty or more present. We regret to say, that so far did this desire extend, that about a dozen of the more adventurous spirits managed to scale the wall, clinging to it, and peering over into the yard, forgetting their danger in the overweening anxiety to see a man hung! During the awful scene that took place before the execution, and as Kobler was swung off, the air resounded with the yells, shouts, and blasphemy of the crowd on the roofs and wall, though implored by the Sheriff to desist.



## INDIVIDUAL INFLUENCE.....NO. II.

That there is a want of confidence in many good (and therefore influential) believers in the restitution, I have long been convinced—however others may think there are some who manifest too much. “Our preacher is an excellent man, but somehow or other, I do not like his preaching.” Why, what ails it? “Oh, I scarcely know what—his sermons are good, but he has such a tame and lifeless way of delivering them, and such a slow and drawing tone, and lays his emphasis so queerly, that I can not like them half as well as if he delivered them in a plain, bold and free-spoken way.” Well, have you never pointed out these failings to him? He is a sensible young man, and I am sure, that if you were to mention these faults to him, gently, and one at a time, so as to make him sensible of *what* the fault is, he would correct it. “I mention it to him? Not for the world!” And *why* not? “Oh, it would seem so presumptuous in me to say any thing to him about it—no, let some of the preachers mention it to him.” But the preachers seldom hear him preach; and when they do, are too much engrossed with other matters—or think it too presumptuous for them to mention it—or, because they are not to sit under his preaching, think it none of their business. “Well, then, let some older, or more prominent, or more influential person mention it to him.”

Thus it is, I will not say in how many cases to my own knowledge, that a most excellent and amiable young preacher—and sometimes even an old one—has been suffered to contract habits which lessen his usefulness; and all for the want of a very little confidence in his hundred or two hundred friends! It is—shameful, I had almost said—this cowardice—this want of confidence in ourselves, and of love for our brother, and of zeal for the cause, which is all the while suffering, because we do not aid in correcting the faults of one of its most worthy public advocates. For shame, brothers and sisters—have you not courage and love enough to do your duty, and save your preacher? A. B. G.

## NEWS DEPARTMENT.

Rev. Robert Smith proposes publishing in Cincinnati, Ohio, a monthly periodical of 24 pages each number, at one dollar per annum, payable in advance, to be entitled, “Both Sides of Religious Ceremonies.”—It will not discuss or inculcate any religious doctrines whatever, but be confined strictly to the free investigation (defence and opposition) of all rites and ceremonies termed religious—as public and social prayer, whether before or after sermon, or in religious meetings, in legislatures, courts, town meetings, in the field of battle, on parade, on national or religious anniversaries, at weddings, funerals, baptisms, in families, or on any other public or social occasions; *dedications, baptisms, installations, ordinations*, the observance of feasts, fasts, holidays, and the like—to all of which Mr. Smith avows himself opposed! This is going the “*entire*” on the subject, certainly—with the exception of preaching sermons, and sitting, standing, kneeling or reclining during their delivery, and the audible expression of any feelings or opinions respecting them after they are delivered. For, however deficient *any* may be in authority, many of the former are as proper as any of the latter, and the discussion is to embrace the propriety as well as the authority of religious ceremonies.

Sunday school celebrations of Christmas, and exhibitions, have been held in many of the Universalist societies at the East—among others, we notice one in Albany and two in New-York city. Besides these, one or both of these modes of rendering the Sunday school delightful and precious to the scholars, were lately got up in Waltham, Haverhill, Cambridgeport, Danvers, and other places in Massachusetts, and every thing went off to the high gratification of all who attended.

Christmas was very generally celebrated by our societies in Massachusetts, with appropriate splendid illuminations and decorations of the meeting-houses, ser-

mons and addresses from preachers, lay members, Sunday school pupils, etc., enlivened by the performances of the choirs. In several places, Christmas day as well as the preceding evening, was entirely spent in joyous religious services by the congregation, choir, Institute, and Sunday school. In Maine, Vermont, New-York and other States, though many societies celebrated Christmas Eve, yet apparently it was not so generally done as in Massachusetts.

“The Independent Messenger,” the organ of Rev. Paul Dean and his party, and edited by the latter, has died for want of support. While Br. Skinner had the Magazine and Advocate, the Independent Messenger left it to pursue its course in peace; but the moment this paper passed into the hands of its late proprietors, the Messenger commenced fault finding, by garbling extracts from my editorial, and endeavoring to pervert their meaning. Disgusted with its illiberal unfairness and want of Christian candor, after one or two efforts to reclaim it, I paid no attention to it, and, finding that it could get up no quarrel with me on which to base a charge of persecution for opinion’s sake, it ceased to exchange with us. The above knowledge of its decease we derive from the Trumpet. Peace to its ashes!

The late Unitarian society in Castine, Maine, who settled Br. T. P. Abell, formerly of this State, as their Pastor, have lately held a meeting, and passed resolutions highly approbatory of Br. Abell and his labors, and declaring that they had been aroused to a life and activity, an increase of numbers and of zeal, never before enjoyed by them, and conclude by declaring themselves a Universalist society. Good.

Brs. N. Holder and E. H. Lake, of the second Universalist (formerly Christian) society in Lynn, Mass., are preparing to enter the ministry of universal reconciliation. This society, since its conversion, has paid off a great portion of the debt accumulated while a Christian society, and is now enjoying a fine season of prosperity under the pastoral care of Br. E. N. Harris, formerly a Baptist minister. The first society is also prospering greatly under the care of Br. L. Willis.

Mr. Howes, lately an accredited preacher among the Freewill Baptists, for the first time publicly proclaimed his faith in the restitution of all things, during the services at Lowell, Mass., in celebration of Christmas and Christmas eve. He has asked for and received an honorable dismission from his Baptist brethren—so says Br. A. C. Thomas in the Trumpet of the 4th inst.

Br. John Moore of Lebanon, N. H., has accepted an invitation to settle in Hartford, Conn.

**DEDICATIONS.**—A union meeting house was dedicated in West Windsor, Vt., on Christmas day—sermon by Br. Warren Skinner. A Universalist meeting house was dedicated in Homer, Cortland county, on the 24th December. Sermon by Br. A. C. Barry, Pastor.—We have received a copy, and shall publish it as soon as we can find room, by publishing two or three that are before it.

Br. Whittemore proposes publishing by subscription a book entitled “Universalist’s Guide”—400 pages, at one dollar per copy—intended to aid in acquiring a knowledge of Universalism, its Scripture proofs, its history, its teachings and tendency. Proposals on our last page.

We forgot to notice at the proper time, that Br. Everett has changed the Connecticut Universalist, (a weekly paper, published in Middletown, Conn.,) from the folio to the quarto form. This change being made before the close of the first volume, will render that volume useless for binding entire.

## APPOINTMENT IN MIDDLEVILLE, AGAIN.

Week before last, I gave the reasons why the friends in Middleville were disappointed by my non-appearance in that place on Christmas Eve. Since then I have received a letter from Br. Keeler, intended, though not

couched in very kind terms, to clear himself from a supposed liability to unjust censure. The asperity with which the matter is there treated would be almost amusing, if it did not indicate that I have undesignedly wrought up Br. Keeler’s feelings to a considerable degree of excitement. Hence, “Mr. A. R. B.,” as I am quaintly styled, will only notice such facts as are necessary to get Br. Keeler out of the jumble in which he fancies himself involved, reserving the letter to be published verbatim, if specially requested.

1. In the first place, Br. Keeler admits that he “inquired of Br. Cook to know whether Br. Grosh or himself could be got to come to Middleville.” I stated in my explanation that Br. Keeler applied to Br. Cook to know whether a preacher could be obtained to deliver a discourse in Middleville on Christmas Eve. Surely there is no great discrepancy here, or reason for complaint, unless it be because I did not state that his application was specially directed to particular individuals, instead of being of a general nature, which was a circumstance unknown to me then.

2. Br. Keeler says that he was informed that I would attend if he would see that I had a conveyance over from the rail road, (not Herkimer.) And that after consulting with several of the friends, they came to the conclusion not to have preaching. He further intimates that there was nothing in the letter by which he could tell where to send for me. It appears, therefore, that Br. Keeler did not suppose I would come until he saw the appointment in the Magazine, and that then he took measures to give the notice as wide a circulation as possible.

Here then was the mistake under which I labored, by supposing that I was to be met at Herkimer, when in reality no such arrangement was mentioned in the letter which Br. Cook wrote to Br. Keeler.

The misunderstanding was on my part, and—if Br. Keeler wishes, he may have it—on my part alone. I make no charges against him, nor have I made any in my former article. And I must say, that if he attaches a meaning to my article which is calculated to impeach his motives, or actions, or wound his feelings, or ruffle his temper, it is a far fetched, unnatural, and unjust one. And if the reader will peruse my article again, he will see that I was endeavoring to explain the reason for my making the appointment, and the causes which prevented my fulfilling it; that I censured no man; and, taking the whole article together, that though I mention my *engagement*, I alluded to it as a supposed one, not with Br. Keeler, but through Br. Cook, and not with the design of implicating Br. Keeler, but to show how I understood it. A. R. B.

## RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. GROSH, in Taberg—Br. J. S. KIRBY in Colliersville. Bad weather prevented him from fulfilling his other appointment—Br. BULLARD, in Fairport, and in the Court House in Elmira in the evening—Br. STAS, in Muskegon Settlement at 11 o’clock, A. M., and in Dexter in the evening.

There will be preaching on the first Sunday in February, by Br. BULLARD, in Binghamton, day and evening—Br. STAS, at Perch River, and in Depauville in the evening—Br. S. J. GIBSON, in South New-Berlin.

Br. BULLARD, will lecture on the evenings of Thursday, January 23d, in Newfield—Friday, 24th, at such place as the friends in Fairport shall designate—Monday, 27th, in Southport—28th, in Factoryville—preach at Cran’s Ferry on Wednesday, 29th, at 1 o’clock, P. M., and lecture at Nichols same evening—on the evenings of Thursday, 30th, in Tioga Centre—31st, in the Deep Well school house Owego—February 1st, in Union—5th in Green village. See Sunday notices.

Br. STAS, will preach on the evenings of February 3d, in Lafargeville—4th, at French Creek—5th, in Chaumont. See Sunday notices.

A Conference of the Otsego Association will be holden at Richfield Springs, on the first Wednesday and Thursday in February. Ministering brethren and the public are respectfully invited.

O. WHISTON, Standing Clerk.



## POETRY.

For the Magazine and Advocate  
SOCIAL DESIRES.

BY MISS S. C. EDGARTON.

I love not on a little flower to look,  
Casting its shadow on the singing brook,  
If from its soft, blue eye I may not turn  
To eyes where soul breathes out, as from an urn.

I love not in some wild and lonely shade,  
To watch the dashing of a clear cascade,  
If at my side, no spirit, clad in white,  
Sings a low echo to my deep delight.

I love not in some mossy nook of green,  
Where sweet wild roses weave a fragrant screen,  
To bend my knee and lift my simple prayer,  
Unless a heart to pray for, meet me there.

I love not even the poet's full-souled words,  
Sweeter and purer than the songs of birds,  
If no true, kindred heart beat time to mine,  
And echo back the music of each line.

I love all holy things that God has made.  
But none, unshared, of sunshine or of shade;  
And from the wreath of joy my faith hath wove,  
I would pluck out a rose for each I love.

## THE IMPRISONED.

BY JOHN GREENLEAF WHITTIER.

He started from his sleep. The chain  
Clanked on his stirring limb,  
The fatal truth came back again,  
Like an echoed curse to him.  
Chained and alone—his proud heart rose  
Like a tidied river then;  
And his curse went forth as the Samiel goes,  
To the doomed abodes of men.

Ye've bound your gyves upon the hand,  
And fettered down the form,  
And trampled on the freeman's land,  
With his father's blood yet warm:  
Ye've bound me where the sun is not.  
Where the star-light never falls,  
But ye humble not the kingly thought  
That mocks your guarded walls.

The soul, the godlike soul is free,  
Its glory is not dim,  
It gathers sterner energy  
From every tortured limb.  
Dream ye that feelings nursed as mine  
Are touched by human ill;  
The form beneath its chains may pine,  
The soul is mighty still.

And heavier you may bind the chain—  
My spirit shall not quail;  
Though madness revel on my brain,  
My soul shall never fail.

Ye can not crush it—for the deep  
And burning sense of wrong,  
Through every weary hour shall keep  
Its thirst of vengeance strong.

That sleepless vengeance! it will come—  
A whirlwind on the earth;  
The dungeon stone—the very tomb  
Shall send its summons forth;  
The injured spirit sleepeth not—  
It may not be confined—  
The tyrant's hand hath never wrought  
A fetter for the mind.

THE UNBELIEVER.—I pity the unbeliever—one who can gaze upon the grandeur, the glory, and the beauty of the natural universe, and behold not the touches of His finger, who is over, and with, and above all; from my very heart I do commiserate his condition. The unbeliever! on whose intellect the light of reason never penetrated; who can gaze upon the sun, and moon, and stars, and upon the unfading and imperishable sky, spread out so magnificently above him, and say all this is the work of chance. The heart of such a being is a dull and cheerless void. In him, mind—the godlike gift of intellect, is debased—destroyed; all is dark—a fearful

chaotic labyrinth—rayless, cheerless, hopeless! No gleams of light from heaven penetrates the blackness of the horrible delusion; no voice from the Eternal bids the desponding heart rejoice. No fancied tones from the harp of seraphim arouse the dull spirit from its lethargy, or allay the consuming fever of the brain. The wreck of mind is utterly remediless; reason is prostrate; and passion, prejudice, and superstition, have reared their temple on the ruins of his intellect. I pity the unbeliever. What to him is the Revelation from on high, but a sealed book! He sees nothing above, or around, or beneath him, that evinces the existence of God;—and he denies—yea, while standing on the footstool of Omnipotence, and gazing upon the dazzling throne of Jehovah, he shuts his intellect to the light of reason, and denies there is a God.—*Chalmers.*

POPULARITY.—There are some in the community, who, chameleon like, take the color of every thing they touch; who are so condescending as to coincide with whatever is said or done. They will practice vice with the vicious, advocate virtue with the virtuous, will doubt with the skeptic, and profess a veneration for religion with the pious. If any thing is unpopular among the people where they are, it affords them sufficient ground to reject it, and talk against it. Such persons deservedly lose the confidence of all honest and consistent people. For they at one time advocate the opinions which they oppose at another, and profess friendship for those they are with, and then, when they are with others, turn against them. Such persons are like flood trash floating upon the surface of a river, and taking every new direction with the current, and are unlike those substances which have sufficient weight to sink to the bottom of the stream.—*Herald and Watchman.*

## MARRIAGES.

In East Victor, November 12th, 1839, by Rev. T. J. Whitcomb, Mr. GEORGE N. WEST, to Miss CHRISTIANNA BOWERS, all of Victor.

Also, in Cortland, December 26th, by the same, Mr. THOMAS B. CHAFF, of Oswego, to Miss ELIZA WELLS, of the former place.

In Scipio, October 2d, 1839, by Rev. H. Boughton, Mr. WM. D. BENNETT, of Venice, to Miss ANGELINE M. JOHNSON, of the former place.

In Stockbridge, on the 26th ult., by Rev. G. W. Gage, Mr. JAMES H. RANSOM, of Vernon, to Miss LUCIA C. PAGE, daughter of Wm. Page, Esq., of the former place.

In Auburn, October 10th, 1839, by Rev. G. W. Montgomery, Mr. SAMUEL ABBY, Jr., to Miss ELIZABETH MITCHELL, both of Clarksville. In Clarksville, October 27th, by the same, Mr. JUSTUS L. GRANT, to Miss JENNETTE A. MILLS. In Auburn, November 27th, by the same, Mr. EUGENE PREUDHOMME, to Miss PRENETTA S. BENNETT. In same place, December 19th, by the same, Mr. JAMES W. MASTERS, to Mrs. JANE KEELER.

In Westmoreland, January 1st, by Rev. T. Clowes, Mr. HIRAM T. FRISBIE, of Vernon, to Miss CHARLOTTE H. LEWIS, of that place.

In Cassville, Grant county, W. T., September 11th, 1839, by Coe Garratt, Mr. JONATHAN S. SPRAGUE, to Miss ORRILL PATCH, all of that place.

On the 19th ult., by Rev. J. Todd, Mr. QUARTUS C. RUST, to Miss ELECTA KNIGHT, all of Ellicottville.

## DEATHS.

In Clinton, HENRY, son of George and Sarah Stebbins, aged 15 months. The funeral services were attended by the subscriber on the 2d inst., and a few words of comfort addressed to the bereaved from 2 Kings iv: 26. "Is it well with the child? And she answered, it is well." T. C.

In Richfield, of consumption, December 18th, Miss CALISTA, only daughter of Benjamin R. and Nancy Eiwood, in the 25th year of her age. Thus by the appointment of Heaven, has her father and mother been deprived of a dutiful child, and her brothers of an affectionate sister. During her illness, which lasted about 9 months, she was most of the time in great distress, but she bore it with Christian fortitude and resignation. While living, she was respected by all who knew her, and now she is no longer here to gladden with her smiles, her memory will be cherished long by her friends and those to whom she had endeared herself. Her reasoning faculties she retained until she fell asleep in death, and welcomed the summons as a messenger to terminate her pain,

— and "approached the grave,  
Like one who wraps the drapery of his couch  
Around him, and lies down to pleasant dreams,"

She expressed a willingness to go, and exhorted her friends "not to mourn for her, for she was going to a better place, where she would be better off." This she did when she could but faintly whisper, and for fear that she was not understood, she asked, "did you hear that? tell me," and then repeated the exhortation to her mother, not to mourn for her, for she was "going to a happier place."

May her friends heed the exhortation not to mourn for her; believing that what may be loss to them is gain to her; believing that she has "gone to a better place;" and believing that he who inflicted the wound can heal it with the balm of immortality. And to this end may they find consolation to sustain them in this bereavement in the Gospel, which speaketh life from the dead through the Redeemer.  
J. S. K.

At Brownville, December 21st, 1839, MARY A. KIMBALL, aged about 9 months.

"Dearest Mary, thou hast left us—  
Here thy loss we deeply fell—  
But 'tis God that hath bereft us,  
He can all our sorrows heal."

Funeral services on the 22d—sermon by H. L. H.

## UNIVERSALIST'S GUIDE.

To be published by subscription, a work entitled THE UNIVERSALIST'S GUIDE—by Thomas Whittemore. This work will consist of at least 400 pages, and will be handsomely bound; and it will be furnished to subscribers at the low price of ONE DOLLAR per copy.

The object of this work may be inferred from its title. It will be a GUIDE both to Universalists and those who are seeking a knowledge of Universalism.

I. It will show who are Universalists.  
II. It will give a brief history of the doctrine from the earliest ages, and notices of its most eminent defenders.

III. It will clearly and particularly set forth the sentiments of Universalists.

IV. It will give the evidences of Universalism as contained in the sacred Scriptures, by which it will be infallibly proved that it is the doctrine of the Bible.

V. It will explain all the principal passages, both in the Old and New Testaments, which have been used to disprove Universalism, amounting to upwards of one hundred and thirty, in which all the different subjects will be discussed, wherein light is so much needed—such as the words rendered "hell," the "lake of fire," the "furnace of fire," "unquenchable fire," "everlasting fire," "everlasting destruction," "eternal judgment," "coming forth from the graves to condemnation," the "sin against the Holy Ghost," "day of judgment," "destruction of the soul," "kingdom of heaven," etc., etc., etc.

VI. It will point out the moral tendency of Universalism, and the duties of those who believe in that benign and heart-cheering sentiment.

VII. It will furnish a Constitution for Universalist Societies, and advice in regard to the formation of the same; also directions in regard to the formation of Churches.

VIII. It will give Scriptural views of the ordinance of the Lord's Supper.

IX. It will also treat on other subjects, highly interesting to Universalists.

The work will be put to press as soon as a sufficient number of subscribers shall be obtained.

All those friendly to Universalism, who are desirous to see that doctrine better understood by its opponents, and adorned and honored more and more by the exemplary lives of its friends, are requested to use their exertions to obtain subscribers for this work. Any person who is willing to render such aid, can copy this prospectus, and obtain signatures thereto.

☞ We should be glad to have subscriptions returned, as early as the last of January.

Boston, December 25th, 1839.

## DISSOLUTION OF PARTNERSHIP.

The partnership heretofore existing between the subscribers, is this day dissolved by mutual agreement. All persons indebted for books and subscriptions, are earnestly requested to make immediate payment, as our affairs must be settled without delay; and all who have claims against us, will please present them for settlement.

A. B. GROSH,  
Utica, January 1st, 1840.  
O. HUTCHINSON.

## O. HUTCHINSON,

Will continue the Bookstore and publication of books, heretofore owned by Grosh and Hutchinson, at the old stand,

## 41 GENESEE-STREET,

where he will be prepared to supply orders for Universalist Unitarian and other theological works—Phrenological books, busts and charts, and a general assortment of miscellaneous literary and school books and stationery—wholesale and retail.

Utica, January 1st, 1840.

## A. B. &amp; C. C. P. GROSH,

Have this day formed a co-partnership for the publication of the Evangelical Magazine and Gospel Advocate, lately published by Grosh and Hutchinson, and will continue the publication at the old stand, 41 Genesee-street.

Utica, January 1st, 1840.

## C. C. P. GROSH

Continues to print to order, books, pamphlets, etc., in his Printing office in the third story of No. 41, Genesee-street, (old stand), immediately over the publication office of the Magazine and Advocate, and Mr. Hutchinson's Bookstore,  
Utica, January 1st, 1840.



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JANUARY 24, 1840.

NO. 4.

## ORIGINAL SERMON: PRACTICAL RELIGION.

*Preached before the Universalist Society in Rochester, on  
Sunday morning, November 17, 1839.*

BY REV. J. CHASE.

"As we have, therefore, opportunity, let us do good unto all men."—GALATIANS vi: 10.

This exhortation of the illustrious apostle of the Gentiles, is worthy of its pious and indefatigable author, and also of the serious attention and cordial reception of every moral and accountable being. The exalted principles of universal benevolence and reciprocal kindness, are of divine origin, and of indescribable importance to the temporal as well as moral interests of human society. Under their elevating and peace promoting influence, the progress of human enterprise and exertion, ever wears a cheering and prosperous aspect—benefits and accommodations are readily reciprocated—imperfections and failings are overlooked, or charitably palliated—envy, hatred, deception and treachery, with the whole gloomy catalogue of social and moral evils, which derive their origin from dishonesty, covetousness, vain ambition and infidelity, are banished, and not permitted to return to blight and wither the mutual harmony and enjoyment of social and dependent beings. How ardently—how earnestly—how faithfully, therefore, should we labor and strive for the production, establishment and defence of such a state of feeling, motive and action, among our brethren of the human family.

The venerable author of our text, knew well the value and utility of these ennobling virtues and graces. He well knew that they constituted the life spring of all noble and generous actions; and his thorough experience and close observation, enabled him, also, justly to deprecate the sad consequences of the social state, of their violation and abuse. In the former part of his religious career, he had been carefully taught to love his friends and hate his enemies—to do good unto those, and those only, who were of his own nation, creed and church; and to circumscribe all his benevolent feelings and charitable exercises, to the narrow limits of those who paid their stated devotions at the Jewish altar, and were guided by the decisions of the Aaronic priesthood.—He had now, however, learned from that Jesus whom he had, till recently, hated and persecuted in the persons of his innocent followers, a lesson of more extensive benevolence, charity and brotherly kindness. He had become convinced that God was the kind and indulgent Parent of all mankind, and that his protection and grace were co-extensive with his creative power and universal paternity. He had likewise learned what we should all feelingly realize and carefully exemplify, that the character, motives and affections of the human heart, should be conformed as far as possible to the character and perfections of God—that God whom he now recognized as the infinite essence of underived and boundless love and goodness.

Hence, as he was divinely and fully instructed, that God was essentially love—that he was the infinite Father, Benefactor and Saviour of all men—that all men were, therefore, members of one fraternal community, and bound solemnly together in the indissoluble bonds of mutual interest and moral duty—and being aware of the painful fact, that the Galatian brethren, under the influence of Judaizing teachers, were fast retrograding to the partial, limited and uncharitable traditions of their Jewish contemporaries; he felt his devo-

tion to the truth of Heaven, and the cause of oppressed humanity, kindling into a flame upon the consecrated altar of his heart; his enlarged sympathies and extended charities, which, like the paternal love of his God, and the immutable compassion of the Saviour, embraced a world in the outstretched arms of pure affection, operated effectually in his philanthropic breast, and he sits down and writes to his back-sliding brethren, for the two-fold purpose of pointing out to them the injurious errors into which they had fallen, and explaining to them anew the manifest importance and value of those principles of the Christian religion, which they had professed to revere as divine and glorious.

In the commencement of this fraternal epistle, after bestowing upon them his pious benediction, he expresses no ordinary degree of astonishment, that they were so soon after his departure from them, led astray, and involved in the traditional lore of Jewish sentiments and ceremonies, by those half instructed teachers who had corrupted the truth of God, by mixing it with the traditions of men. From this he very seriously declares that, though the commissioned apostles, or even an angel from heaven, should promulgate any other doctrine than that which they had received from him, they would encourage a falsehood, and involve themselves in condemnation. As a justifying reason for this bold declaration, he informs them that he did not receive the truths which he had taught them, from men, but by the direct revelation of Jesus Christ himself, and refers them to his former education, doctrines and persecuting practices, the cruel enterprises he had headed, and of his great fame and success as a champion in the cause of the Jewish high-priesthood. He then proceeds to give them a brief history of his conversion, the commission he had received, the independent course he had pursued, etc.

In the second chapter he proceeds to show them the inefficacy of the Mosaic institutions, in saving them from their sins and giving them the faith and hope of eternal life through Divine grace—calling their attention to what he had said, he addresses them in the following pointed language:—"O, foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh?"—These were, evidently questions which, in their then present condition, they were unable to answer in any way to justify their spurious sentiments, or recreant conduct, in the author's absence. He then refers them to the doctrine of justification, applied to the heathen through faith, "preached before the Gospel unto Abraham," in this notable promise, "In thy seed shall all nations be blessed." Having given them the necessary instruction on this important subject, he then commences instructing them in relation to the practical duties which they owed to each other and to all men, as brethren of the common family.

In the illustration of the principle of doing good unto all men, as we have opportunity, we may be allowed to notice several particulars of a practical nature and tendency, which are embraced in the preceding context, and append to each a few appropriate remarks.

1. The apostle very feelingly recommends to his Galatian brethren, the constant exercise of re-

ciprocal kindness and forbearance, in the following language. "Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Here an important practical duty is forcibly recommended; one which can never be overlooked or neglected by moral beings, with impunity. And yet, how often is it the case, that even those who claim to be spiritual, on detecting a neighbor in a fault, instead of "restoring him in the spirit of meekness," not only expose and proclaim his fault, but enlarge and magnify it into a heinous crime? Is this in accordance with the spirit of Christian charity? The fact is, we are all, at best, imperfect beings, prone to mistakes, and follies, and sins. Temptations are scattered around us on every hand, and every person, whether he be overtaken in his faults or not, often takes an oblique step from the path of wisdom and strict virtue.—We should, therefore, upon the principle of worldly policy, if upon no other, practically obey the injunction of the apostle, remembering that we ourselves may be tempted, and fall into error, and may need all that meek, kind and forgiving sympathy from others, which we are required to exercise towards the unfortunate victims of vice and error.

2. In intimate connection with the foregoing, we find another admonition equally full of valuable instruction. It is presented in these words: "Bear ye one another's burdens, and so fulfil the law of Christ." Burdens, arising from the frailty and imperfection of our physical, organic and intellectual nature, must unavoidably bear in some degree upon every child of humanity. As social beings, therefore, we should "weep with those who weep," and when we perceive a fellow-mortal in the bonds of affliction and pain, we should consider ourselves as partners in his sorrows, and strive to impart relief. No matter if he be an enemy, the obligation is equally binding, and its discharge equally beneficial. "If thine enemy hunger," says the apostle, "feed him, if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Jesus has set us an example of bearing each other's burdens, in order that his law of brotherly kindness might be more readily fulfilled. He bore our sins in his own body on the cross; and in the amiable character of the good Samaritan, he restored sight to the blind, soundness to the lame, and life to the dead. We can not, it is true, accomplish all that he did in behalf of suffering humanity, but we should ever strive to imitate his benevolent example as far as we are able. To live up to the practical requirement embraced in our text, then, if our own "burdens" be few and light, we should not be so selfish as to exonerate ourselves from assisting to bear away the burdens of others; for in doing as we would be done by, we not only prove ourselves worthy the character of social beings, but we also answer one of the great designs of our present existence, and are found in the way of fulfilling the universal and impartial law of Christ, which is the law of pure love and good will to men.

3. We are next faithfully cautioned against entertaining an exalted opinion of our own attainments and virtues—an opinion which facts will not justify. "If any man," says the apostle, "think himself to be something, when he is nothing, he deceiveth himself." Self-deception is evidently the worst deception that mortals ever experienced; particularly that kind of deception which flatters its subjects that they are great.



when they are *small, wise* when they are *ignorant*, or morally *good*, when they are vicious and corrupt. This kind of deception prevails in our world, it is to be feared, in no moderate degree; and the only method of curtailing its power, and counteracting its deleterious influence, is, to enter into a faithful and thorough *self-examination*, which constitutes the basis of all mental and moral improvements among mankind. But we need not dwell upon the method of avoiding self-deception under this head, as the obvious *cure* for this evil is immediately prescribed by our apostolic teacher.

4. We are very carefully admonished, in the next place, in the words following: "Let every man prove his own work, then shall he have rejoicing in himself alone, and not in another."—Here is a perfect antidote against, and cure for, self-deception; and in presenting it, the illustrious author manifests his thorough understanding of the peculiar art of procuring, promoting and perpetuating individual happiness, social improvement, harmony and virtue. The examination of our own work, is too often neglected by us all, for the examination of the works of others. This is not only wrong in itself, but is fraught with the worst of consequences to morality and religion. If we pay that careful and interested attention to our own conduct and career, which the apostle recommends, and which reason and truth approve, we shall have but little time left to investigate, analyze and pass judgment upon, the motives and conduct of our neighbors. If, in the ordinary concerns of the world, it becomes necessary for every individual to devote his attention, *especially* to the proper direction and control of his own motives and practices, how much *more* necessary it must certainly be to do so, in the affairs of morality! Without dwelling upon this subject, let us all receive the timely hint, to "prove our own work"—to examine ourselves, whether we are in the path of our personal duty, in preference to descanting upon, and scrutinizing the intentions and labors of others, then "shall we have," as the apostle declares, "rejoicing in ourselves," and not in those by whom we are surrounded, and our rejoicing will be, in the promotion of *virtue and peace among men*.

5. Closely connected with the foregoing, we are favored with another portion of practical instruction, worthy of all acceptance. "Be not deceived," says our inspired teacher, "God is not mocked; for whatsoever a man soweth, that shall he also reap." That the omniscience of God pervades all worlds, all hearts, and the most secret motives from which all actions proceed, is a truth which, though not sufficiently present to the mind of frail and sinful man, is, nevertheless, perfectly obvious; and therefore every moral and accountable being, should constantly realize, that all his thoughts, words and actions, are fully recognized by the Divine Mind, and estimated according to their true nature and intent. Hence, the great truth, that God is "not mocked," should sink deep into every heart. And, again; that our moral harvest must necessarily partake of the nature of the seed we sow, is as true as it is *instructive* to erring and presumptuous man. Men do not gather figs from thistles, nor grapes from thorns, and therefore, it is folly and madness for us to anticipate any real enjoyment from sinful indulgences and wicked practices. To sum up this whole matter, the apostle philosophically says—"He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting."

6. In perfect harmony with the preceding excellent lessons in moral practice, we have another valuable admonition.—Hear it, and heed it, all! "Let us not be weary in well doing, for in due season we shall reap if we faint not." It has ever been the misfortune of human nature, to run well for a season in the adopted course of laudable enterprises, but soon to get careless, indifferent and indolent; particularly is this the case in respect to the career of morality and religion. Many

start in the Christian race with much apparent feeling and zeal, but, like the children of Israel in leaving Egypt, get discouraged in their encounter of the first seeming obstacle, and think they had better return to the land of bondage from whence they had emerged. But the appropriate imagery here employed by the apostle, by which to simplify and give force to his subject, is admirably adapted to the case of such fainting, halting and double-minded persons, and is well calculated to yield lasting instruction to the tractable and well disposed mind. What would you think of the farmer, who should rise early, press forward in the most industrious manner, and lose no time in preparing his ground and sowing his seed; but because his crop is not ready to gather in on the following month, should grow uneasy, become discouraged, finally despair of reaping the fruits of his labor, and leave his fields to the ravages of his neighbor's flocks and herds? Would you not think the man extremely unreasonable, childish and improvident? You certainly would; and you would say to him, "Friend, you have commenced nobly in your agricultural pursuit, and your prospects are certainly very flattering; you do not yet, it is true, perceive much indication of a remuneration of your toils, but do not despair; you have the Divine promise of seed-time and harvest—watch your fields, keep up your fences, look well to the interest you have at stake, wait patiently, continue faithful and persevering, till the year comes round; for I am fully persuaded, that in "due season" you will, by so doing, reap a bountiful harvest—therefore faint not, but continue faithful. Who does not see that the same principle will perfectly apply in a moral and religious sense? Let us, therefore, never be doubtful, despairing or weary in our labors of love and kindness; for as sure as God lives, and we continue faithful, watchful and persevering in the performance of our social and moral duties, we shall, in due season, receive a rich harvest of reconciliation, peace and joy. But I need not enlarge.

From the foregoing citations and arguments, may we all unitedly adopt the rational and peace-promoting conclusion embraced in our text—"Let us, therefore, as we have opportunity, do good unto all men." Let us remember that the religion of our Redeemer is not only *theoretical*, but also *practical* in its nature and requirements.—To do good to our fellow-nature, is an important practical requisition of the Christian religion; and there is no way properly to discharge the obligations of a moral and religious life, without a careful compliance therewith. What are high-wrought pretensions and ostentatious ceremonies, anthems of praise and external decorations, if reciprocal love, and brotherly forbearance and charity be wanting? They are mere sounding brass and tinkling cymbals—deceptive charms and unsold ornaments, which the religion of the meek and humble Jesus will never sanction, and which serve no better purpose, than to pamper pride and hypocrisy, and to mislead the ignorant and the credulous. Even the most perfect speculative faith, can never supply the place of brotherly kindness and charity. "What doth it profit a man," says St. James, "though he say he hath faith, and have not works? can faith save him? If a brother or a sister be naked and destitute of daily food, and one say unto them, depart in peace, be ye warmed and fed; notwithstanding ye give them not those things which are needful for the body; what doth it profit? Even so, faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works. Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father, justified by works, when he had offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" O, how important that our faith should be perfected by good works!

He that would fulfil the royal law, or the law of his moral and social nature, must possess a religion that expands the heart with practical love and kindness to his fellow-beings—that prompts him to feed the hungry, clothe the naked, visit the sick and those in sorrow and affliction, poverty and want—in a word—that constantly admonishes him, "as he has opportunity, to do good unto all men." This is the religion that melts the heart, reforms the affections, and spreads the cement of mutual good will among the frail, erring and needy children of humanity—that wipes away the scalding tears of oppression and grief—that unlooses the heavy burdens which crush the worn pilgrims of earth—that elevates the drooping and desponding minds of the sons and daughters of misfortune and sorrow, and that conforms the life of man to the image of the benevolent Son of God. Such religion disperses the sombre shades that gather around the feverish couch of disease, and pain—overpowers the terrifying influence of the pale messenger of death—lights up in the oppressed soul, the brilliant torch of celestial truth, to guide the trembling spirit through the sable, spectral valley of the shadow of dissolution, to the blissful paradise of unfading light, and joy, and praise, on high. O that every captive slave of error and sin—every blinded devotee of parade, and show, and fashion, might learn the invaluable truth, that true religion consists in humility of heart, fervency of affection, purity of motive, benevolence of action, and unwavering perseverance in love to God, and deeds of practical goodness to man.

In attaining a truly religious character, it should be realized, that we are solemnly bound, not only to do good unto men, but to do good unto ALL men, as opportunity presents. To be properly good, is to imitate that adorable Being who is declared to be "good unto all," and whose "tender mercies are over all his works." No partiality defaces the character of our holy Creator; his love and compassion are co-extensive with his power and paternity. This is the glorious pattern into which every human heart should be moulded. Here is the infallible rule by which our affections, and our secret and social motives and actions, should ever be guided. Although we are justified in approving virtue, and disapprobating vice—in encouraging moral purity, and discouraging depravity and corruption; yet we are to exercise our love and tender sympathies toward all of kindred nature with ourselves—enemies as well as friends, without any material distinction or reserve. The wisdom from above, is "without partiality," and "full of mercy," and such is the wisdom that should "dwell with prudence" in the human heart—such is the wisdom that should ever guide us in our feelings and conduct towards all those by whom we are surrounded in life, and in all our dealings with each other, while our present being is continued.

Partiality in the affections and conduct of man, has ever been the nursing-mother of envy, cruelty, injustice and hatred: its touch is contamination—its breath is infectious—its tread is desolation, and its influence is death! It is a striking characteristic of that wisdom which is from beneath, and which "is earthly, sensual, devilish"—it is an enemy to God—a scourge to humanity—a fiend of darkness and corruption! To detect the least indication of this devastating element of practical depravity, in the life and character of our compassionate Saviour, the misguided devotees to systems of human invention, must ever search in vain; for impartial goodness, universal benevolence, and unrestricted mercy, were fully developed in every breath he breathed, every word he uttered, every act he performed! Contemplate our immaculate Exemplar, giving sight to the blind, hearing to the deaf, health to the sick, speech to the dumb, soundness to the lame, liberty to the captives, and life to the dead! Behold him in the pages of evangelical history, cherishing the traitor Judas in his bosom, pleading with an unbelieving Thomas, weeping over



the corrupt city of Jerusalem, and lifting his plaintive voice in prayer to his Father for the forgiveness of his *murderers*; and you must readily admit, that his whole life, precepts, actions and death, bear demonstrative evidence to the *impartiality* of his love for the *universal family* of doubting, erring man.

Brethren and friends—let us studiously strive to copy the invaluable and ever-blessed example of our benevolent and compassionate Redeemer. Let us exercise pity and compassion for the poor, the needy, the afflicted and the oppressed. Let the hand of relief accompany our charitable feelings, and the tongue of fraternal love, speak consolation to the mourning heart; while, with the finger of truth, we point all who are sinking in the turbid waters of despair, to the holy "Lamb of God, who taketh away the sin of the world," and will ultimately place a ransomed universe of intelligences around the throne of God, where, crowned with immortality, they shall enjoy the beatific visions of an uninterrupted and glorious eternity. Thus shall we adorn and exemplify the exalted and peace-inspiring principles of moral virtue and pure religion—recommend by our daily practice, the divine economy of the Christian faith—answer the valuable end for which our existence was designed—fulfil the reasonable requirements of our heavenly Father, and thus be suitably prepared to bid adieu to the scenes of time, and the numerous objects of our kindest feelings, on the holy triumph of that "*faith which works by love*"—that *hope* which is full of immortality, and that *charity* which is the bond of perfection. AMEN.

For the Magazine and Advocate.

#### DIVINE OBLIGATIONS.

BR. GROSH.—It is some time since I troubled you and the readers of the Advocate, with any thing from my pen. Indeed, my dear sir, I do not often offer any thing in this way—"only when I can't help it." I am now, in one sense, compelled to put forth a few remarks, and *queries*, prompted thereto, from listening to a Presbyterian prayer, and sermon, last Sunday, (the 1st Dec.)—Among the many *gim cracks* (figuratively speaking) that he exhibited to the view of his hearers, one of them led me into a serious train of reflection. He said, "that God was under no obligation to provide for the salvation of even one of the fallen race of Adam." By the most of men, this doctrine might be thought correct, at the first glance, because it would probably strike their minds that the Supreme Being could not possibly be under an obligation to an inferior being created by Himself—uninfluenced thereby by any thing but the wisdom of his own mind. But would this hasty conclusion be a true one? It may be that I am taking a bold stand, when I say that I doubt its truth. Be it understood, however, that in taking this stand, I do so, with all the reverence due from a creature to his Creator, and not from a vain notion that there is any unnatural constraint upon the Deity. But let us now look at the subject, and some of its bearings, at least so that, if possible, we may understand it.

It is admitted by all denominations of Christians, that God is infinite in wisdom, and infinite in goodness. We have then a God perfectly wise, and perfectly good. Now this wise and good God creates a race of beings denominated men. He endows them with sentient perceptions, and sensuous feelings. He has so constructed them as to make happiness the grand object of their existence; but has he given them the power to attain this happiness without assistance—without his assistance? Should any say that he has, I deny the assertion. The dealings of God, are not—"yea, yea; and nay, nay; but yea and amen." Having then created us too weak and feeble to attain the great object of our desires—desires that he gave us, Himself—in what safety, or in what position, do we stand, unless God, when he created us, placed Himself under a moral obligation to bestow upon us the fruit of

that desire which He so strongly implanted in our natures? Should any say that God has only placed himself under an obligation to save a *part* of his sentient creatures in attaining that which he has prompted *all* to desire, it would not be coming up to the perfect attributes of the Deity, but at least be subtracting a portion of his goodness, and making less than infinite that glorious feature in the character of our God! Besides, it would be giving to God an attribute that no one dare say in so many words, belongs to Him; to wit—*partiality*!

Moreover, God has so arranged the system of nature, from Himself downwards, so as to continue many analogies pointing to Himself—so that inferior beings might at least obtain a glimpse of his character.

Suppose now an earthly parent with a number of children. He has at least been a secondary cause of this earthly existence. Let me ask—Is he not under an obligation to provide for them, and to the utmost of his power, promote their happiness in the scale of being to which he has introduced them? I do not believe there is a man on the globe, possessing a sound mind and common sense, be he Pagan, or Christian, but what would respond in the affirmative to this question—nay, this is not all there is about it, they will all admit that it is a *just*, a *good*, and a *righteous*, principle. Whence came it then if it did not come from God, and partake of his nature? If an objector should say, that God has laid man under this good obligation to his earthly progeny, but is under no such obligation himself, in regard to their spiritual happiness, it would, in effect, be saying that man possessed *one good trait* in his character, that God did not possess in his!

But, says another objector, this is all carnal reasoning—(this is the *knock-down* resort with all objectors to an impartial goodness of God, when they get fairly drove into the little end of the horn;) let me have some proof from the Scriptures, that the position you have taken, can be sustained. Among the many texts that may be offered in confirmation of the position we are inquiring into, to make the matter short, we shall select but one.

Gen xxii. 16, 17, 18.—"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and in thy seed shall all the nations of the earth be blessed."

But lest there should be some caviling about the *extent* of this promise, God reiterated it to Isaac and Jacob, including all the *families* and *kindreds* of the earth: and being sworn to—and "because God could swear by no greater he swore by himself"—is it not reasonable to conclude that God, from his nature which is love, has placed himself under an obligation to make holy and happy the whole race of man? "Is God a man that he should lie?" or a *cheat* that he should deceive? None dare say, in so many words, that he is either; yet, the creeds, the preaching, and the practice, of professing Christians, go to affirm, in effect, that he will both *lie* and *cheat*!

It will be perceived that I have gone no farther back than Abraham for written testimony. It may be found, however, in a transaction that took place in the garden of Eden. But it seems to me that the Gospel has so clearly and fully made known the character of our Heavenly Father, that to know that he is perfectly good, perfectly wise, and infinite in power, is sufficient to convince any candid mind, that such a Being could not create intelligent creatures at random; because his goodness would put him under an obligation to provide for their ultimate happiness. And here I leave the subject to the candid inquirer. J. K. Sheshequin.

#### SAVE POSTAGE.

We never regret paying necessary postage on the communications of our correspondents; but, in their anxiety to save us postage, they sometimes put us to unnecessary expence. For instance, Br. C. S. used a large sheet of paper, but it was very thick, and therefore reached to one ounce in weight. The consequence was, that his articles, which might easily have been put on two sheets of letter paper, and would then have cost us only 38 cents, cost us 75 cents—the single sheet being subject to four postages, by reason of its weight. Those who use large sheets should be certain that they do not weigh more than three-fourths of an ounce. Again—Br. A. C. B. sent us three well written sheets of cap paper, and paid three postages on it, being one for each sheet—but on weighing the letter it weighed one ounce and a quarter, so that we had to pay two postages additional on it. Thus the three sheets in one letter, cost him and us unitedly, 50 cents; whereas, if the three sheets had been sent in separate letters, they would not have cost more than 30 cents. These are trifles, it is true, but many such trifles in a year are worth saving. Remember, then, postage is reckoned by *pieces*, until the letter reaches one ounce, when it is reckoned by *weight*, at the rate of four postages to the ounce. A. B. G.

#### AGENTS

Are requested to insist on the immediate settlements of all accounts for back volumes of the paper. The amount to each individual is small, while to us the aggregate is great, and, need we repeat, greatly needed, and the sooner settled the better for all parties. G. & H.

#### BOOKS IN ALBANY

Br. N. R. French, 29 Green-st., Albany, is prepared to furnish our friends with Universalist books. He intends to keep a constant supply.

Br. Baker of Buffalo is informed that we sent 50 Registers some time since by the cars, to be forwarded from Auburn by stage. We have now sent 50 more, and hope at least one package will arrive safe.

Br. O. Wilcox writes us that Br. Whelpley has been prevented from fulfilling his appointments in Lewis county, by sickness, under which he has been laboring for some time, and from which he has not yet recovered. His friends, therefore, will understand why he has disappointed them.

Br. Bazin—Credit Wm. Per Lee, P. M., North Norwich, \$2, and send him the January number of Expositor—also, credit Rev. S. Goff, Alexander, Genesee county, \$2—charge both to this office.

Br. Tompkins—Credit O. Pinney, Beaver, Deaver county, Pa., \$4.00—Mrs. E. Johnson, Onondaga, \$2.00—L. Y. Avery, Salina, on current vol. \$2.00—Alvin White, Utica, \$4.50, and charge all to this office. Send Repository, current volume, to Miss Fatiene Russell, Carroll—and send No. for December, 1838, to Rev. O. Roberts, Lakeville; and to Miss L. Agler, and Mrs. Gilbert, both of Conesus—as none of these received that number.

Br. Price—Transfer Gad Chapin's (folio) to L. D. Pearson, and send G. C. the octavo Union—credit Mr. Pearson \$2.00, Chapin 50 cts., and Dr. Wetherford, \$1.00—all of Louisville, Ky.—and charge G. & H.

#### RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. T. D. Cook, in Vernon, and by Br. G. W. Gage, in this city.

There will be preaching on the first Sunday in February, by Br. HOLLAND, in Binghampton, day and evening—Br. Stas, at Perch River, and in Depauville in the evening—Br. S. J. Grason, in South New-Berlin—Br. O. Wilcox, in Ellisburg, and in Adams in the evening.

Br. Stas, will preach on the evenings of February 10th, in Black River village—11th, in Fuller Settlement—12th, in Theresa—13th, in the school house near Br. Lawrence's.

The third Conference of the Albany Association will be held at Cold Creek, in the town of Hume, on the second Saturday and Sunday in February.

The second Quarterly Conference of the Ontario Association, will be held in Lakeville, on the last Wednesday and Thursday in the present month.



For the Magazine and Advocate.

## BENEVOLENCE DISPLAYED IN THE WORKS OF NATURE.

*An oration delivered at the annual exhibition of the Clinton Liberal Institute, August 28th, 1839.*

BY B. BIRDSALL.

Whatever subject is connected with the study of nature, has claims upon our attention. We receive from her through the medium of the senses, the elements of all our knowledge. It is the combination of these elements, which forms that pleasing and delightful exercise of the mind, which pertains to the study of the natural sciences.—The study of nature, besides being pleasing and interesting, is instructive in the highest degree. Here we have a test, which is a continual corrective to the imagination. Fancy may lead from the path of truth, but the error is immediately corrected, when we perceive the disagreement between it and some immutable law of nature.—The logician finds no process of reasoning more interesting or instructive than that whose premises are drawn from nature. The metaphysician is never more happy in his illustrations, than when he is able to show an analogy between his cause and some natural phenomena. The lover of natural science, has only to taste its sweets to fix the direction of his mind. In whatever department he chooses to carry his investigation, he can there find his account; all is pleasing, delightful, and instructive. You cannot convince the astronomer that he can yield a more solemn and reverential attention to God, than when he is admiring the "majesty of the heavens." Benevolence, in however favorable light it may be exhibited, as forming one of the component parts of the human character, can not anywhere be manifested in a more striking manner, than in the works of nature.

It has ever been considered by the wise and good as one of the noblest features of the mind. It is essential to dignity of character. Even if the sentiment were not innate, man would learn to be benevolent, were his lessons taken from nature: she shows it in her productions, in her designs, and in her general economy; but it is the capability which is given to us of perceiving the beautiful relations and adaptations of things to each other, her magnificent scenery, her wonderful designs, and her remarkable care for every creature, which crowns all her manifestations of good will. Every animal has means of defence, which were given to it by some kind and protecting power. The little infant has no traits of character more strongly manifested than innocence and fear. Ignorant of the dangers by which it is surrounded, destitute of matured reason and experience, it would be constantly liable to destruction from every quarter, were it not that some kind and protecting power, had early implanted in its disposition, the intuitive principle of fear. Accordingly its approach to every thing with which it is unacquainted, is marked with extreme caution. Every new thing terrifies it.—As it increases in age, fear gradually gives way to reason and experience, for these are now competent to protect from danger, and hence the excessive caution of early childhood is not necessary. Here benevolence is displayed in an eminent degree. Intuitive fear in youth, reason and experience in after life, are equally competent to protect from danger. That refined and elevated happiness, which results from a proper exercise of the moral and intellectual faculties, displays in a very striking manner the benevolence of the Creator, as the author of our susceptibility of being happy.

That active spirit which goes in search of misery that lies concealed from the public view, is likewise worthy of great commendation. Those sufferers of the human race who endeavor to conceal their wants and misery from the public gaze, and are ashamed to beg, are the true objects of charity. The silence of these speak louder to the truly benevolent man, than all the trumplings of noisy beggars that walk the earth. Two

kinds of benevolence are exhibited in the social condition of man. One is not influenced by any selfish motive; the other is dictated by private gain. The former is benevolence in every sense of the word; the latter can not with propriety be called so, for how can an action be said to be benevolent, which originated in selfishness, and merely wears the cloak for the purposes of hypocrisy? Hence, instead of saying there is no disinterested benevolence, we can with more propriety say, all is disinterested. The benevolence of man is frequently alloyed with selfishness, but that displayed in the works of nature, is of a far different character. No element of selfishness can enter here to produce debasement. The sun shines not for himself; he freely gives his light and heat to all things which need them, and asks no recompense in return. The tree groans beneath its load of fruit, but claims not the least share for itself, yielding it all to those who need it. The dew falls not for itself. In the gentle shower, the rain descends not on its own account, but kindly to offer nourishment and assistance to all things which can not live without its aids. The atmosphere circulates not for itself, but for the benefit of the living. Were it not for the annual and diurnal revolutions of the earth, we should be exposed, either to the perpetual and scorching rays of the sun, or be buried in the gloomy depths of everlasting darkness; we should be exposed either to the continual and piercing cold of winter, or to the intolerable heat of a never ending summer. Universal ruin would be the inevitable result, desolation would mark the face of things, and utter extinction of life would complete the scene of destruction. Now what prevents such a calamity? Some kind, protecting hand, has given the earth two motions, one on its axis which causes the succession of day and night, the other in its orbit around the sun, which, together with the inclination of the ecliptic, causes the change of the seasons. What recompense does this kind and protecting power ask for all these favors? Go to the altar of benevolence, and ask her what sacrifice you are to make at her shrine as a return for all the kindness which she has shown, and instead of requiring a sacrifice at your hands, her only answer will be, in bestowing another free gift, another blessing.

Such is the character of benevolence as exhibited in nature. Whatever contributes to happiness, must be referred to some kind and overruling power. The operations of the mind are well calculated to exhibit the benevolence of the Creator. The mind delights in looking forward to future bliss. Whatever is beautiful, grand, or sublime, is directly a source of enjoyment. The benevolent mind finds delight in relieving the wants of the poor and needy. There is delight in combining the elements which constitute a process of reasoning. Fear may be indirectly a source of enjoyment. The greatest calamities teach us how to appreciate the good, by placing it in contrast with evil, and thus the elements of misery may indirectly be promotive of happiness. The fond mother is greatly afflicted at the loss of her child; the most distressing feelings agitate her mind—feelings whose index is the falling tear. Distress, and gloom, and sorrow and anguish, for a little season absorb every other emotion; yet were she deprived of her tender affections, she would be less capable of enjoying happiness. Were it not for these sympathies, she could take no comfort in social life; it is better therefore on the whole, to be subjected to temporary grief, than to be deprived of the great sources of enjoyment.

But some may object to the view in which things have been exhibited, as if the objector should say, if all nature manifests good will to man, and if every principle in her economy is calculated to make him happy, and is so benevolent, so good, and so conducive to comfort and enjoyment, how do you account for all the misery in the world? you have exhibited only the fair side of the picture. In answer to this inquiry, it may be said, that we must know evil in

order to appreciate goodness. Were it not for evil we could have no data, by which to distinguish goodness. If we had never tasted any thing sour, we never could have known the difference between that and sweetness. If we never had known darkness, how could we appreciate the glories of the rising sun? If we never had experienced anything of benevolence, we never could have known any thing of benevolence. If we never had experienced pain or misery, we never could have known that happiness was happiness, that good was different from evil. Any one who knows not that fire will burn, knows not the difference between being in the fire and out of it. From these premises it follows, that in order to know the difference between two conditions, it is necessary to know something of both: also, that a knowledge of happiness, requires a knowledge of evil. Now, if no evil had been introduced into the world, what a blissful place it would be! All the world, perfectly happy without being conscious of it—like the inanimate clod, happy without knowing it, man would be so too. How do we arrive at a knowledge of the difference of things? It is by means of their opposite qualities. Good and evil are opposite qualities. If there had been no difference in the qualities of things, we could have no means of distinguishing them, and he who knows the difference between two things, knows just nothing at all. Hence opposite qualities in things, are essential to our knowledge of them. Viewing the subject in this light, it is easy to conclude that the introduction of evil into the world, is an act of benevolence in the Creator, as it may in the end conduce to more happiness, by teaching man to place a just value upon goodness by contrasting it with evil. To conclude, it would be impeaching the goodness of the Creator, to complain of the hardness of our lot, or to call this beautiful earth, "a vale of tears." We have the fair and beautiful face of creation spread out before us, and the magnificent and star spangled vault of heaven over our heads. We have the glorious sun; transcendent in his beauties; rising every day to give us light, heat, and comfort. We have the gentle shower and evening dew, to fertilize the earth. We occupy a most beautiful sphere, third in order from the sun, and rolling in "majestic grandeur" around him in her orbit. Finally, we have an unknown incomprehensible Being, who sits enthroned amidst the works of nature, sustains her operations, and manifests the greatest benevolence to every living thing.

For the Magazine and Advocate

## SALVATION AND DAMNATION.

BY C. WORDEN.

"The Gospel of Christ—the power of God unto" damnation "to every one that" "dis-believeth."

Perhaps the reader of this article may be somewhat astonished at the misconstruction of this passage, and decidedly reprobate the writer for thus perverting the language of holy Writ. But let me tell you, gentle reader, to be careful how you condemn that in others, which you approve in yourself! "Let him that is without sin, cast the first stone."

The construction and arrangement which I have given to the passage, contained in Romans 1:16, is in perfect harmony with the doctrine of the popular clergy, and the teachings of the advocates of endless misery at the present day. For say they, when the heralds of the cross go forth and publish the glorious Gospel of Christ to mankind, if they will hearken, believe, and comply with its requisitions, well—who-soever doeth this shall be saved; "but he that believeth not shall be damned." But what does this damnation consist in? Why a burning hell in a future state of existence; eternal punishment in the regions of the damned, with the devil and his angels; everlasting banishment from the presence of God, is the reply! Now if this idea be correct if the damnation resulting from a disbelief in or non-acceptance of the Gospel, ("ho



that believeth and is baptized shall be saved, but he that believeth not shall be damned," be endless torment, in a future state, then it is perfectly obvious to every intelligent mind, that before the promulgation of the Gospel, all mankind were secure from this bottomless pit. Because if disbelieving or rejecting the Gospel when tendered, excludes one from future bliss, and dooms him to endless woe; surely he must have been in possession of the former, and free from the latter, before receiving a knowledge of the Gospel, or else the language is absurd. If an individual had committed some heinous crime, and been sentenced to prison during life, would it not be preposterous in the extreme, to say that any offence thereafter committed, which would have incurred the same sentence under which he then existed, did actually accomplish it? Or in other words, to talk about sentencing one to prison, when his sentence is actually sealed; or condemning one to endless punishment, when already thus condemned, would be an utter violation of reason, itself! Hence according to the popular creed of the day, the Gospel of Christ is the power of God unto eternal damnation to every one that disbelieveth it.

Now how much better would it be to believe that the Gospel of Christ is the power of God unto salvation to every one that believeth—not salvation from hell fire in a future state, but from sin, and its bitter consequences here, from the peace-destroying idea, that our Almighty Creator is a cruel, and vindictive being who hates the children of his creation with a malicious, and infinite hatred, also from the fear of death, by the assurance of a glorious immortality beyond the grave? Are we not warranted in believing that the damnation pronounced upon those who disbelieved the Apostles' happy tidings, when commissioned to go into all the world, and preach the Gospel to every creature, consisted not in chaining down immortal souls beneath the ire of God's wrath to all eternity, but condemnation for their erroneous principles, and evil practices? "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil."

For the Magazine and Advocate.

#### THE CHRISTIAN'S HOPE.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Hebrews vi. 13. "Which hope,"—what hope, reader! Let us search and see. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself." 13 ver. What did he swear? Ans. "By myself have I sworn, saith the Lord; . . . that in blessing I will bless thee, . . . and in thy seed shall all the nations of the earth be blessed." (Gen. xxii; 16, 17, 18.) How were all the nations of the earth to be blessed? Ans. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindred of the earth be blessed. Unto you first, God having raised up Jesus, sent him to bless you in TURNING AWAY EVERY ONE OF YOU FROM HIS INIQUITIES. (Acts iii: 25, 26.) God has sworn that in the seed of Abraham all the nations and kindreds of the earth shall be blessed, by being turned away from their iniquities. Why did God swear this? Ans. "Wherein God, willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." (Heb. vi. 17, 18.) that is, the hope of the promised blessing, "which hope we have as an anchor to the soul," etc., and which God has confirmed by an oath, that we might have a strong consolation, who have fled for refuge to lay hold upon that hope.

O, reader what a glorious hope is this! A hope

based upon the oath of the Great Eternal! A hope which anchors the soul to the throne of the immaculate Divinity! A hope which extends across the Jordan of death, "and which entereth into that within the veil! A hope which encircles all the nation and kindreds of the earth, and which shall turn them away from their iniquities, and crown them with immortal bliss. O, what what a strong consolation! This is the hope and the consolation of the Christian. It is this that comforts him in the hour of affliction, and gives him courage to press forward through the dark valley and shadow of death. It is this, that speaks peace to his troubled mind, and fills his soul with joy unspeakable and full of glory. Reader! what strange hope, what stronger consolation could you ask than the oath of Jehovah? Is not his promise sure? "Hath he said and shall he not do it?" Yes, he shall do it, for he cannot lie." The Christians hope is strong and secure. It shall never fail, for it is built upon a rock, "and the gates of hell shall not prevail against it." It shall stand till old ocean shall cease to roll, till nature shall sink in years, and till time shall be no more. Then shall "death be swallowed up in victory," and hope in endless reality. A. F.

Petersham, Mass., Dec. 12, 1839.

For the Magazine and Advocate.

#### THE RESULT.

Br. Grosh, in his letter to the Rev. Messrs. Fowler, Savage and Eldridge, addressed to them during the last great protracted meeting held in this city, concerning the manner in which said meeting was conducted, used the following language—"You must judge for yourselves whether such excitements do not lessen the Christian's relish for the ordinary means of grace—whether indifferentists, scoffers and skeptics, are not furnished with weapons to undermine the faith of many—and whether the rational man, possessing a merely traditional faith in Christianity, may not become disgusted with every thing bearing the name of religion." We all know with what scorn and contempt Br. Grosh's letter was spoken of both in and out of the pulpit, at that time. But time, that great trier of all things, has abundantly shown, and shown, too, to the mortification of two at least of the clergymen addressed, that what Br. Grosh intimated was likely to take place, has in reality come to pass, viz., a disrelish for the ordinary or usual means of moral and religious improvement. It is a fact which can not in truth be denied, that there has not been, for the last ten or fifteen years, so great a coldness, such a general apathy and indifference in the churches of this city, in regard to religious matters, as at this present time. This, the sincere and candid of the Partialists themselves admit and deplore—and they now, at least many of them do, look upon the present state of things as the result of that very meeting. But Utica is not the only place in which the deleterious effects of these whirlwinds of fanaticism have been seen and felt. Churches in other sections of our country have been so injured by them, that individuals of talent and influence, connected with Partialist denominations, have been constrained to utter their voices against them. The Rev. Mr. Johnson, Rector of St. John's church, Brooklyn, has given his opinion of these meetings thus—"The revival system has done injury to the cause of religion. I do not mean to condemn that increased, and special attention to the subject of real religion, which frequently attends the faithful exhibition of Gospel truth, and the use of the appointed means of divine grace. God forbid! But when I say revival system, I mean specially to refer to that system begun a few years ago, and which like a Siroc has desolated the land! There can not be the shadow of doubt, that such extravagances countenanced as they have been, by men held high in the estimation of these numerous sects, have caused some to become indifferent, others to doubt and hesitate, and many, very many, to discard the claims of the religion of Christ."

The Rev. Mr. Kirk, of Albany, who was once the most fanatical of fanatics, and who is well remembered here as having been a conductor of one of these very excitements, has seen his error, and expressed himself in the following manner—"The effects of the labors of evangelists (meaning vagrant revival preachers) are often most disastrous. They make a few sermons on a few favorite, exciting subjects—go into a place—produce an excitement—make the impression that the minister is a dull, cold-hearted man—break up the people—this makes them feel that they must take hold and do their work, while the evangelist is with them. When he leaves, the excitement abates—the work is abandoned. This is fatal to the interests of religion." Says Dr. Beecher, who was once, as we all know, a great friend to these excitements, "These evangelists are like those who break up civil governments. The influence of evangelists is to break up the established system and order of Christ's house—they distract the church and destroy the ministry."

A writer in the Christian Advocate and Journal, gives the following doleful account of the effects of these excitements—"During the great revivals with which the different churches were favored, many persons were pressed into the societies without due regard to their fitness for membership. This was the case with all the leading denominations in our country. Indeed there seemed to be in many places a vying with each other, not to say strife, for the ascendancy in numbers and influence. Never shall I forget scenes of this description; the anxious seats and altars were supplied, and church books and class papers filled by a kind of violence. This process took the rounds, and was kept up by protracted meetings and other extra efforts, for months in succession. This state of things is succeeded by a loose tone of feeling, analogous to the human body after extreme excitement—a spirit of slumber. The consequence is, the church has lost the power to command the confidence of the world. It is no longer to the extent it formerly was, the light of the world. Communion with God is lost—the house of God is abandoned—its ministry and ordinances neglected and slighted. The Holy Bible is superseded by newspapers and novels, and other productions, calculated to vitiate the taste, corrupt the heart, and estrange it from God and all good. O, the times! the times! God save the church." Verily they have their reward—and it is just what they might have expected. When churches that profess to have named the name of Christ, so far forget what belongs to the religion of Jesus, that instead of teaching sinners the way of truth and holiness, that instead of teaching mankind to deal justly, love mercy, and walk humbly before God, they resort to every expedient, fair and unfair, to every low, mean and unjustifiable artifice, to augment their numbers, for the purpose of making a great sound in the world as to numerical strength, then they must expect that as sure as there is a God in heaven that takes cognizance of the doings and actions of men, as sure as there is a God that judgeth to the earth, their iniquities will be visited with a rod, and their transgressions with stripes.

Utica, December, 1839.

W. R.

#### MAGAZINE AND ADVOCATE.

A. B. C. C. C. C. C. A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, JANUARY 25, 1839.

#### INDIVIDUAL INFLUENCE. NO. III.

"I declare it is too bad—the meeting-house has not been swept for three months—there are half-a-dozen panes of glass broken, and all the heat escapes through them, and the open scuttle above; and then there is nothing but green wood to burn! I do wish that some one would get up a subscription, or have the trustees do it, that the house might be properly cleaned and warmed."



Certainly, in this cold weather such a consummation is to be most devoutly wished for, and as you have so critically noticed these wants, and so feelingly deplore them, suppose you set about getting them repaired. "I—I do it! no—no—let some older and more influential person undertake it." But as it does not require an ocean to drown a fly, nor a tempest to float a thistle down, so it does not require a very, *very* influential person to do such a small amount of business as this. Wait until the society needs a new house to meet in, and then we will call on the very influential members to move first in the action. "But what would people say if I meddled in this business, when I am not even a member of the society, but only one of the congregation?" Say? why, if they told the truth, they would say, that if you could not pay much toward supporting preaching, you could make yourself *useful* in keeping things right, and making people comfortable. They would say, that you did not regard taking a little trouble, when you could do some good thereby. They would say that they only wished there were more like you in the congregation, for then the horses would not long be without comfortable sheds in this cold weather—nor the preacher without his dues—nor the poor around us without aid. This is what they would say; so, go and get your broom and sweep the house—get some one to go and shut the scuttle—and then go to the trustees, and give them no peace till they mend the windows, and get a supply of good wood for the stove. Do have self-confidence enough to be of *some use* in the society.

A. B. G.

## REV. ALBERT BARNES.

In the number of this paper for the 6th of December ult., two very interesting extracts were made, by one of the Corresponding Editors, from the writings of the above named gentleman; and he was highly and deservedly complimented for the liberality of said extracts. The first was of the importance and necessity of *reason*, and the great injury done to the credit and cause of religion by the frequent and unmeasured abuse and denunciation of reason by the theological tyros. It is taken from his Introductory Essay on Butler's Analogy. The second was on the importance and necessity of full, free, and untrammelled discussion and thorough investigation upon all important subjects, in which he entirely repudiates that sickly cowardice, that weak and disgraceful pusillanimity, that deters many professed theologians from fully investigating certain points of doctrine on account of their *sacredness*, as though they were so sacred we should not meddle with them on any account, or seek to ascertain either their truth or falsehood! This extract is from Mr. Barnes' Address at Hamilton College, in 1836.

No enlarged and liberal mind can read and attentively consider the extracts here referred to, without fully responding to the noble sentiments thereof, and rejoicing to see them emanating from such a source. Yea, he will desire their general and universal prevalence, as being calculated to disenthral the mind from the mental bondage of ages, dignify human nature and exalt our race from theological pignies to moral and intellectual giants.

Since reading the extracts here mentioned, I have perused the whole of Barnes' Introductory Essay to Butler's Analogy; and I can not but admire, more and more, the talents and independence of the author. In this Essay there are many valuable and precious gems of the very first water, gems that ought by no means to be lost or lie hidden in the tomes of orthodoxy, so called, where, in general, they find so little that is congenial with their own boldness, truth and freedom. From the many and valuable things contained in said Essay, I select the following, as one of the best and truest. After speaking of the various systems, forms and technicalities, by which theology is taught in the schools; of the injustice done both to truth and the mind of the pupil by such a course; of the fact that truth lies scattered here and there over all the volumes of nature and revelation;

that it is to be gathered up and properly regarded wherever found, and not first squared and hewed till it will fit a particular niche in the theological system of some modern creed-maker; and of the honor due to those who first discover and lay open a rich vein of truth undisguised by human invention or perversion; he says—

"We honor the toils of a man who tells of the uses, beauties and medicinal properties of the plant, far more than of him who merely declares its rank, its order, its class in the Linnæan system. So in theology, we admire the greatness of mind which can bring out an original truth, illustrate it, and show its proper bearing on the spiritual interests of our race, far more than we do the plodding chiseller who shapes it to its place in his system. It makes no small demand on our patience, when we see the system-maker remove angle after angle, and apply stroke after stroke, to some great mass of truth which a mighty genius has struck out, but which keen-eyed and jealous orthodoxy will not admit to its proper bearing on the souls of men, until it is located in a creed, and cramped into some frame-work of faith, that has been reared around the Bible. Our sympathy with such men as Butler, and Chalmers, and Foster, and Hall, is far greater than with Tarretine or Ridgely.—With still less patience do we listen to those whose only business it is to shape and reduce to prescribed form; who never look at a passage in the Bible or a fact in nature, without first robbing it of its freshness, by an attempt to give it a sectarian location:—who never stumble on an original and unclassified idea, without asking whether the system-maker has left any niche for the late-born intruder; and who applies to it all tests, as to a non-descript substance in chymistry, in order to fasten on it the charge of an affinity with some rejected confession, or some creed of a suspected name. This is to abuse reason and revelation, for the sake of putting honor on creeds. It is to suppose that the older creed-makers had before them all shades of thought, all material and mental facts, all knowledge of what mind *has been and can be*, and all other knowledge of the adapt- edness of the Bible, to every enlarged and fluctuating process of thought! It is to doom the theologian to an eternal dwelling in Greenland frost and snows, instead of sending him forth to breathe the mild air of freedom, and to make him a large-minded and fearless interpreter of the oracles of God."

We can not too highly commend the justice, liberality and freedom of the above extract. And we could fain wish that the Presbyterian denomination (to which Mr. B. belongs) would ponder upon the same, imbibe its spirit and act upon its noble liberality. Nay, we could wish even that Br. B. himself had always kept in view the principles here laid down, and that even in this very Essay he had not been so far blinded by tradition and the trammels of a creed as to forget his avowed principles and commit the very fault which he so pointedly condemns in others. That he is thus blinded to the truth by his own creed, or system, I propose to show by further extracts from the said Essay in a future article. In the mean time we will take another beautiful gem from his Essay in perfect harmony with our own views, and as opposite to the Presbyterian Confession of faith, as are the poles to each other. Speaking of the grounds on which the early advocates of Calvinism undertook to defend that system, he says:—

"But when they told of imputing the sin of one man to another, and of holding that other to be *personally answerable* for it, it is no wonder that such minds as that of Butler recoiled, for there is nothing like this in nature. When they affirmed, that men have no power to do the will of God, and yet will be damned for not doing what they have no capacity to perform, it is no wonder that he started back, and refused to attempt to find an analogy; for it is unlike the common sense of men.—When they told of a limited atonement—of confining the original applicability of the blood of Christ to the elect alone, there *was* no analogy to this, in all the dealings of God towards sinners; in the sun-beam, in the dew, the rain, in running rivulets or oceans; and here Butler must stop, for the analogy could go no further upon the then prevalent notions of theology."

To the above add the following:—

"How grand the completion of the system—man lord of all, clothed with power over the bursting millions, the priest of this new creation rendering homage to its Great Sovereign Lord, and 'extolling him first, him midst, and him without end.' Like beauty and grandeur, we expect will come out of this deranged moral

system. Our eye loves to trace its development. With tears we look back on 'Paradise Lost'—with exultation we trace the unfolding elements of a process that shall soon exhibit the beauty and grandeur of 'Paradise regained.'"

I will not mar the beauty of the above extracts now, by copying any of the crude inconsistencies which Mr. B. introduces in some other parts of his Essay, but leave that task for a future number. In the mean time let us not lose nor undervalue the good things which which he says above.

D. S.

## TRUTH TRIUMPHANT.

"Truth crushed to earth, will rise again;  
The eternal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies amid her worshippers."

Truth! how much is meant by that single word!—Blot truth from the moral firmament, and how little would remain of the universe of God. Or, rather, of that which remained; how little would be the worth.—How dark—how mysteriously inscrutable would be every object that greeted the eye of man. How undefinable every voice that now chimes upon his ear. Methinks that angels would turn away in disgust from the contemplation of a scene so forbidding, and seek to hide their senses in the dark shade of oblivion, rather than recognize the non-existence of truth. Let fancy exert its power for a moment, in the creation of an ideal perfection. Exalt it as high as you please; examine it in every possible contingency, and see that it possesses every virtue and every excellent quality; let nothing escape your notice which can be bettered, let nothing be left undone which can add to its value; and when you have done all this, deprive it of the principles of truth, and what is it? A mere mockery! A thing without a name! A mass of incongruous and worthless properties, which contain within themselves the seeds of their own destruction—which, though they may flatter the giddy parasite, leave a sting which they can not heal.

Is there truth in nature? Can there be aught but truth there? Look upon the countenance of a friend. It is not for its mere outward beauty that you admire it most. It is for something of more value. It is to you an index of that which is imperishable. Would you love that smile if it was not the token of an open and a generous heart? Would you dwell upon the lustre of that eye, if it did not speak with the language and power of intellect—if it did not reveal the mighty workings of mind? What generosity is to the smile—what intellect is to the eye, truth is to the ways of God in nature. It is nature's oracle. Without it all her teachings would be meaningless; all her power, weakness; all her beauty, deformity. But truth does pervade all things that have not been tainted by the breath of ungodly men. The ancient singer says, "Thy mercy is great unto the heavens, and thy truth unto the clouds." And we may take up the theme which the Psalmist has opened before us, and trace this principle in all the works of God. Or rather, we may follow him while we have the light of truth to guide us into more brilliant and beautiful rays—for we can not penetrate the laws of God, and find where truth is not. It makes its temple amid the winds of heaven, and seeks a habitation in the silence of the spheres. It is heard in the sound of the tempest when it proclaims that God is there, and in the still small voice which whispers of love immutable and impartial. It gives the purest fragrance to the incense of an innocent heart, and it is written in burning characters in the condemnation of him who rejects its teachings and scorns its invitations.

Great men have sought it in all their investigations; and the ardor, the faithfulness, the untiring zeal with which they prosecuted their inquiries, showed how deep were their convictions that it existed to an extent far greater than any thing to which they had attained. And the joy with which they hailed every development



of its power, was an indication of their readiness to enter still deeper into the arcana of truth. Newton had a mind that could hold converse with the stars, walk in the pathway of revolving worlds, and trace out the silent and invisible, yet mighty influences of the laws of gravity. And well was that mind employed. His very familiarity with the material placed him at such a distance from his contemporaries, that he seemed to approximate to the spiritual and immaterial. And so he did in one sense. Truth, eternal truth was his object, and toward that was his eye directed in all his attainments. Franklin shrunk not from the fearful element, but played with the lightning's flash, as a child plays with the glittering of the gilded bauble, but with a higher and a nobler aim. And why should he shrink, when he felt that truth was just within his grasp? Gall and Spurzheim took another field, and called man to the contemplation of his own nobler powers. They sought truth, where it had scarcely been dreamed of before, in the very faculties which enables man to perceive truth. The truth which they sought was the true philosophy of mind. Theirs was truth with reference to the moral and the intellectual. It was truth with reference to that which knows, and appreciates, and retains. And in all the investigations which have ever been made, the result has shown the unfailing triumph of truth. All the error, all the opposition, all the prejudice that could be arrayed against it, could not tarnish its glory in the eyes of those who had witnessed its rays—could not successfully prevent its onward progress. It was and always must be triumphant over error. And we feel especially assured of this result, in view of the extent of its prevalence in all the dealings of God, as far as the human eye has been able to see, or the human mind to understand them.

Now reflect that with all the wonderful teachings of nature, there is not a single truth recorded upon her page, but what goes forth in corroboration of revealed truth—not a single jarring element between nature and revelation when they are rightly understood; reflect that truth is never inconsistent with itself, and can not be, for it is co-eval with God's existence, and how brightly shines the page of inspiration! How joyously can we dwell upon its holy teachings! We may imagine that there is a fearful desolation sweeping over God's moral heritage, but his truth tells us that it operates as the refiner's fire and the purifier of silver. We may deeply lament that the seeds of disobedience, and ingratitude, and moral blindness have been sown so thickly in the hearts of men, but the spirit of truth tells us that "every plant which our heavenly Father hath not planted, shall be rooted up;" nor are we to suppose that the heart is to be made forever desolate with it, for "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as a rose." Yes, truth shall triumph. Error must recede, as it has done, from before its victorious advance. Vice, ignorance, error, every thing that is opposed to truth, must yield to the celestial victor's power. What a blessed assurance! What a corroboration of the justice of the Christian's hope. We behold the truth in the moral power of the Gospel, exerting its sway over the hearts of men, in making them wiser and better; we find its principles pervading every science, every duty of man, and every law of God in nature; and when we behold this, though we may sympathize with the slave of superstition, pity the votary of vice, and weep even for him who is too senseless to weep for himself, we will turn to the page of Holy Writ, and rejoice in our souls while we say of them, "Ye shall know the truth and the truth shall make you free."

A. R. B.

## WOMAN.

I was much pleased with the substance of the following eulogium, eloquently pronounced by Dr. Draper, of Philadelphia, in his introductory lecture on medicine, in this city. He was speaking of the importance of educating woman particularly, in a general knowledge

of those diseases and their remedies, in which she is often obliged to act as physician (until another can be procured at least) as well as the nurse of her family and her friends. I give it as nearly in his own words, as my memory enables me to repeat them, several days after hearing them.

Woman—lovely woman—it is she who hears the first cry we utter in the world. It is woman, from the fountains of life at whose breast we inhale our first nourishment. It is woman who tends our helpless infancy, and reads and supplies our unuttered wants. And when we reach maturer childhood, it is on woman's lap the head is reclined—by woman's hands we are clothed—and by woman's voice and animating looks we are cheered on our course in the acquisition of that useful knowledge which shall fit us for the active duties and rational enjoyments of after years. It is the speaking glance and beaming smile of woman that, in early manhood, unfolds and develops into full blown fragrance the bud of affection in the manly bosom. It is woman who then becomes the companion and helpmate of man in the duties and trials of life—who cheers us when discouraged, consoles us in disappointments and sorrows, and brightens the blessings Providence scatters in the pathway of life. When sickness lays its iron hand upon the frame, and prostrates us on the bed of languishing and pain, it is woman's hand that presses the fevered brow, and wipes the clammy sweat from the countenance—that administers our medicines, and renders comfortable the couch on which we lie. And when all the world is hushed and still in repose around us, still it is woman's almost noiseless step that is heard lightly moving around the silent room, and watching our broken slumbers and irregular breathing. And when we grapple with the King of terrors, it is on woman's bosom, where first we were cradled in infancy, that the son, husband or father yields up the departing spirit; and it is woman whose tears then fall fast and thick upon the marble features of the dead. She follows us to our last home, and when the clouds fall upon the coffin-lid with hollow sound, her heart reverberates most loudly with the soul-rending echoes; and as she retires from that dear spot, it is in her heart our memory is most fondly enshrined. In birth—through life—in death—woman is our best nurse, our nearest companion, our dearest friend; and this knowledge is necessary, the better to enable her to be, what God and nature intended she should be—MAN'S GUARDIAN ANGEL.

A. B. G.

## THE NAZARENE.

Such is the title of a new Universalist paper—a neat, well filled, weekly folio—just commenced in the city of Philadelphia, by Rev. J. H. Gihon & Co., Publishers and Proprietors, and Rev. S. W. Fuller, Editor. It is published on a super royal sheet, at two dollars a year in advance—two dollars and fifty cents if not paid in six months, and three dollars if not paid within the year. Address—J. H. Gihon & Co., S. W. corner of George and Swanwick-streets, Philadelphia.

If this new paper does not injure the prospects of an older periodical near to it, we shall rejoice that it was started—we wish its success next after the older favorite—and as an evidence of brotherly affection and fellowship we cordially grasp the extended hand editorial of the Nazarene.

A. B. G.

The brethren engaged in editing and publishing the Nazarene, will act as our agents—we will reciprocate.

A. B. G.

## OUT OF PLACE ARTICLES.

A Christmas sermon at midsummer, or an Easter sermon at Christmas. Such it has not been our lot to receive; but we have received, in our time not a few "Reflections on the close of the year," sometime in January—or "on the New Year," after every body has forgotten its newness—and which, by the time we could find room for them, would be as much out of time as

the sermons above named. When we give it as our decided opinion, that the adaptation of an article to time, place, or circumstances, is as great a merit as the best style, or the profoundest arguments, or the most brilliant wit, they will understand why we quietly consign such articles to the bottom of the heap. If we happen to light on them when the proper season comes round again, we will publish them—if not, we will save the writers the pain of coldly reading the articles, after all the feelings which inspired them have evaporated.

A. B. G.

## NEWS DEPARTMENT.

The Independent Messenger, noticed in our last, has been revived by some of its associate Editors—and Mr. Dean has started a new paper called the Phenix, to supply the place of the Messenger, which he reported, and still reports as dead!

The coarse retailer of manufactured anecdotes against Universalism and Universalists, who disgraced this city two years ago, is (or lately was) in Albany, and has been so fortunate as to get Dr. Welch to endorse his character for veracity! Thereupon Br. S. R. Smith addressed Dr. Welch through the Evening Journal, a respectful but meritedly severe note, and promised a review of the veracious and refined Elder's Budget.—The review was given in due time, to a full house, who were satisfied that Dr. W. was a very unfortunate man in that endorsement! I have heard that Br. Smith is pursuing a regular course of evening lectures to crowded houses, which are doing much good.

The same veracious Elder was in Baltimore, and has been the means of filling our meeting-house there with a numerous and attentive audience to hear Br. Williamson in defence of God's impartial and efficient grace.

Br. Jasiel P. Fuller, of Henderson, Ills., has removed to Troy, Missouri, where our cause is prospering anew under our labors.

The pews in the Universalist meeting-house in Cabotville, Mass., lately rented at about 1200 dollars for the present year—some hundreds more than they ever brought before. The cause is flourishing there under the care of Br. Folsom, their new pastor.

## SOUTHERN STATES.

Br. Allen Fuller, Salisbury P. O., South Carolina, is our General Agent for the Southern States, and will receive current South Carolina notes at par, in payment for subscriptions to this paper. As Br. Fuller is Postmaster at that place, remittances can be made to him free of postage, as well as free from the discount we have to pay on South Carolina bills—and all payments made to him will be the same as if paid to us. PUBLISHERS.

## LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No.

Rev G W M, Auburn—P M, Frostville, for R W D M, J R and L B—H O P, Marshall, for J A and J B W—G C, Louisville, (Ky) for self, L D P, Dr W, J B, S L, S S G, J L S, L B, J P Y, E A, J M S, Z D P, W P B, W O and Z B—P M, Sheshequin, (Pa) for S W P—P M, Logan, for self and H S—P M, Plattsburg, for self, T D B and D K—T S, Salem, (Ills) for self, C H and S M & B—P M, Flint, (Mich) for B P—Rev F W, Bernardstown, (Mass) for J T—P M, Bristol, (Ills) for T H, J B, E C and J G—E V C, Cranbrook, (Mich) for self, F & W, and C T—P M, West Bloomfield, for self and A M—P M, Battle Creek, (Mich) for A T, A R, J S and H M B—C B F, Constantia, (Mich) for P E G, E T and J M H—P M, Columbia Lake, (Mich) for D H and A C—D B, East Richfield, for J W—J L, Columbus Corners—J W, New-Berlin—P M, Parishville, (O) for S B—P M, Florida, (Mass)—Rev T P A, Castine, (Me)—W P W, French Mills, (Pa) for self, S G F and T M—P M, Carthage, for T J M—P M, Canastota, for A W, M B J and J D—Rev O R, Lakeville, for D S R and A W—P M, Middleport, for B S, D W and S C—P M, Eagle, for I M—P M, Franklinville, for N R and A C—Rev S G, Alexander, for self, B K, E K, Mrs L J and A S—S W, Fluvanna, for E H—R B, Alden, for self and E P—P M, South New-Berlin, for E Z S—H A, Washington, (Mich) for O D—W F G, Auburn, for T A, C P F and F M—Rev I B S, Hume, for S W, L C and S W J—P M, Byron, for B C—J B, St Johnsville, for self and T B—L S, Johnsonburg, for self and J H—I B, West Almond, for D S, M G, R S, D E and J B—Rev S B, Perry, for D B T, J W and S A—A G, Honeoye Falls—L G, Jamestown, (W T) for self and J C B—Rev A W, Chester, (Vt)—M A C, Hammond—J B, Ea Pharsalia—P M, South Hartford, for C T and B M.



## POETRY.

For the Magazine and Advocate.

## CHRISTIAN CHARITY.

BY MISS S. C. EDGARTON.

"Ill it suits us to disdain  
The altar, to deride the Fane  
Where simple sufferers bend in trust,  
To win a happier hour." WORDSWORTH.

That altar is not thine—  
The prayer thence offered, bears with thine no part;  
But oh, thou scorner! from that lowly shrine  
Goes up a fervent heart.

Scorn and condemn it not;  
For, with its sins all gushing out in tears,  
It sanctifies to God the humblest spot,  
And there an altar rears.

It suffereth in its crimes—  
It kneels to win the pardoning seal of God;  
And, ringing on the air its soul-deep chimes,  
Makes temples of the sod!

The Father hears the cry,  
And droops his presence to th' imploring soul;  
He hears thanksgivings in the half-breathed sigh,  
As when deep anthems roll.

He sees the heart-wrung tears,  
With the same eye as the baptismal rite,  
That seals the holy brow of one who wears  
A spirit-robe of white.

Then scorn thou not the fane,  
The holy altar, or the humble shrine,  
Where a true heart seeks humbly to obtain  
Pardon and peace divine.

Shirley village, Mass.

## MY BROTHER'S GRAVE.

Beneath the chancel's hallowed stone,  
Exposed to every rustic tread,  
To few, save rustic mourners, known,  
My brother, is thy lowly bed.  
Few words upon the rough stone graven,  
Thy name—thy birth—thy youth declare—  
Thy innocence—thy hopes of Heaven—  
In simplest phrase recorded there—  
No 'scutcheons shine, no banners wave  
In mockery o'er my brother's grave.

No sound of human toil or strife  
To Death's lone dwelling speaks of life,  
Nor breaks the silence still and deep  
Where thou, beneath thy burial stone,  
Art laid in that unstartled sleep

The living eye hath never known.  
The lonely sexton's footstep falls  
In dismal echoes on the walls,  
As, slowly pacing through the aisle,  
He sweeps the unholy dust away,  
And cobwebs which must not defile  
Those windows on the Sabbath day;  
And, passing through the central nave,  
Treads lightly on my brother's grave.

But when the sweet-toned Sabbath chime,  
Pouring its music on the breeze,  
Proclaims the well-known holy time  
Of prayer, and thanks, and bended knees;  
When rustic crowds devoutly meet,  
And lips and hearts to God are given,  
And souls enjoy oblivion sweet  
Of earthly ills, in thought of Heaven;  
What voice of calm and solemn tone  
Is heard above the burial stone?  
What form in priestly meek array  
Beside the altar kneels to pray?  
What holy hands are lifted up  
To bless the sacramental cup?  
Full well I know that reverend form,  
And if a voice could reach the dead,  
Those tones would reach thee, though the worm.  
My brother, makes thy breast his bed;  
That sire, who thy existence gave,  
Now stands beside thy lowly grave.

## USELESS ORNAMENTS.

"It is a vulgar taste that delights in the display of breast-pins, neck-chains and finger rings."

We clip the above from the New-York Mirror, and endorse every word of it. We have about as high an opinion of the intellect of an Indian squaw who coils beads around her neck, or of the good sense of an African who suspends brass rings from his nasal organs, as we have of the brainless rōp who voluntarily enters the chain-gang and encumbers his person with baubles.—Does a chain of gold or one of diamond give brilliancy to the eye? Does a branch of stained glass, the size of a carriage window—even though it be cornelian—add a tint to the blush of the cheek? or do massive rings make the fingers more tapering? The custom of wearing a superfluity of *gem-gaw* trinkets is abominable, and displays any thing but good taste—more particularly republican taste. Franklin did not rest his reception on such trumpery when he went to the court of St. James; nor did Washington seem to think that he would more firmly ingratiate himself in the hearts of the people if he were to appear as a tinselled puppet, instead of dressing, as he always did, like a gentleman. Taste—elegance—even fashion in dress, we admire, and never think meanly of the man who pays attention to them; but he who is the slave of 6 by 4 breast-pins, watch-chains like the tiller rope of a Mississippi steambot, or finger rings that would enchain a culprit, is, in our opinion, deficient of the necessary weight of brains—a man with a partially furnished attic story. We have seen those who fancied that their intelligence was to be measured by the length of their watch-chains, and who claimed an importance in ratio with the size of their broaches. Sensible men avoid a display of such useless ornaments; it is a custom "more honored in the breach than the observance."—N. O. Picayune.

To MAKE HOME HAPPY.—Nature is industrious in adorning her dominions; and man, to whom this beauty is addressed, should feel and obey the lesson. Let him, too, be industrious in adorning his domain—in making his home—the dwelling of his wife and children—not only convenient and comfortable, but pleasant. Let him, as far as circumstances will permit, be industrious in surrounding it with pleasing objects—in decorating it, within and without, with things that tend to make it agreeable and attractive. Let industry make home the abode of neatness and order—a place which brings satisfaction to every inmate, and which in absence draws back the heart by the fond associations of comfort and content. Let this be done, and this sacred spot will become more surely the scene of cheerfulness, and peace. Ye parents, who would have your children happy, be industrious to bring them up in the midst of a pleasant, a cheerful, a happy home. Waste not your time in accumulating wealth for them; but plant their minds and souls in the way proposed, with the seeds of virtue and true prosperity.

## MARRIAGES.

In this city, January 14th, by Rev. T. D. Cook, Mr. WARREN G. COMSTOCK, of Leyden, Lewis county, to Miss CLARISSA A. COMSTOCK, of Smithfield, R. I.

In Rushford, December 22d, 1839, by Rev. I. B. Sharp, Mr. H. C. MORGAN, of Cuba, to Miss LURANEY SWIFT, of the former place.

In Conesus, January 8th, by Rev. O. Roberts, Mr. ELEAZAR BENNET, to Miss SALLY ANN PATTERSON.

In Camden, Mich., November 19th, 1839, by E. T. Chester, Esq., Mr. RODNEY BEACH, to Miss CHARLOTTE DOUGLASS, all of Brockville, Ia.

## DEATHS.

In Livonia, December 7th, Mr. CALVIN POWELL, aged 75 years. The deceased was distinguished in life by his more than ordinary powers of mind, by his moral uprightness, by his labors both public and private, and by his writings, which are numerous. Among them is a book entitled, "Poems, hymns and divine songs, intended to illustrate the infinite wisdom, power and goodness of God in the creation, redemption and final restoration of all men," containing 271 pages, and 314 hymns.

He was naturally possessed of a religious frame of mind. In early life he became a member of the Presbyterian church in Harford, Vt. over which Thomas Gross was then pastor, and who at length became a zealous advocate of Universalism, and published the "Gospel Advocate" in Buffalo, a few years ago.

Br. Powell embraced the doctrine also many years ago, and was an advocate of it, until his death. The "doctrine of the restitution" was his theme, and for the advancement of which, he devoted much of his time in writing, preaching, praying, exhorting, and in private conversation with the neighbors. He was often engaged in the exercise of family worship. And what appears to me very mysterious, is the fact that notwithstanding for several months before his death

he was mentally deranged so that his language generally was very broken and incoherent, yet when engaged in prayer upon his bed of sickness and of death, he appeared to be perfectly sane; his language was well connected, glowing and eloquent, and spoken fervently from the heart; it carried a subduing power, a melting influence to those who heard. And in these moments his soul seemed to be enrapt in more than earthly joys while he contemplated the boundless perfections of God and their result in the purification of the world. O, the blessings and sustaining influence of Universalism in the closing season of man's earthly existence! May the comforts and blessings enjoyed by him, be enjoyed by his surviving relatives and neighbors.

O. R.

At Varna, December 20th, EUNICE CREAMER, consort of Isaac Creamer, aged 23 years. Thus the young, the virtuous, the beautiful and greatly beloved sister Creamer has passed away to join the seraphic multitude that people the "spirit land," and left her lone companion to mourn, as she deeply does, her untimely exit. May that hope which is an anchor to the soul, enable him to triumph in the midst of affliction. Funeral services by the writer.

W. BULLARD.

In Exeter, on the 18th ult., of consumption, Mrs. SALINDA, wife of Mr. Nathan Brainard, aged 57 years. Sister Brainard died as she had lived, a believer in a world's salvation from sin and death.

Also, in Burlington, the 30th ult., Mrs. SARAH FLINT, aged 82 years. She found the hope of illimitable grace to be abundant consolation not only in life, but also in death. She made special request that the writer of this should perform her funeral rites, and selected for the text the 23d Psalm and 4th verse, which was complied with on the 1st inst., to a respectable congregation of mourners and friends.

J. POTTER.

In Danube, December 16th, in the 88th year of her age, Mrs. ELIZABETH JOHNSON, mother of Silas and Andrew Johnson. Her husband departed this life about 11 years since. In the death of this aged and amiable woman, the circle of mourning relatives have sustained a loss, on earth, irreparable. But may they mourn not as those without hope; but console themselves with the soothing reflection, that,

"She has gone unto peace; she has laid her down

To sleep till the dawn of a brighter day;

And she shall awake on that holy morn

When sorrow and sighing shall flee away."

The funeral was attended on the 18th, by the writer.

H. B. SOULE.

## DISSOLUTION OF PARTNERSHIP.

The partnership heretofore existing between the subscribers, is this day dissolved by mutual agreement. All persons indebted for books and subscriptions, are earnestly requested to make immediate payment, as our affairs must be settled without delay; and all who have claims against us, will please present them for settlement.

Utica, January 1st, 1840.

A. B. GROSH,  
O. HUTCHINSON.

## O. HUTCHINSON,

Will continue the Bookstore and publication of books, heretofore owned by Grosh and Hutchinson, at the old stand,

41 GENESEE-STREET,

where he will be prepared to supply orders for Universalist Unitarian and other theological works—Phrenological books, busts and charts, and a general assortment of miscellaneous, literary and school books and stationery—wholesale and retail.

Utica, January 1st, 1840.

## A. B. &amp; C. C. P. GROSH,

Have this day formed a co-partnership for the publication of the Evangelical Magazine and Gospel Advocate, lately published by Grosh and Hutchinson, and will continue its publication at the old stand, 41 Genesee-street.

Utica, January 1st, 1840.

## C. C. P. GROSH

Continues to print to order, books, pamphlets, etc., in his Printing office in the third story of No. 41, Genesee-street, (old stand,) immediately over the publication office of the Magazine and Advocate, and Mr. Hutchinson's Bookstore.

Utica, January 1st, 1840.

## THE MAGAZINE AND ADVOCATE,

IS PUBLISHED EVERY FRIDAY,

By A. B. &amp; C. C. P. GROSH.

TERMS:—To Mail and Office subscribers, at \$1.50 per annum, in advance, or within four months; \$2.00 if not paid within four months; or \$2.50 if not paid within the year. No subscription received for less than one year, unless the money is paid in advance; and no paper discontinued till all arrearages are paid, except at the discretion of the publishers. Agents or companies, paying for eight copies, will be allowed the ninth copy gratis; and so in proportion for a larger number. All communications by mail must be post paid or free.—To City subscribers who receive their papers by a carrier, \$2.00 per annum, payable in advance, or \$3.00 if not paid within the year.



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JANUARY 31, 1840.

NO. 5.

For the Magazine and Advocate.

## THE DOOMED WOLF.

BY ABEL C. THOMAS.

Our pleasant and somewhat retired village was in the midst of commotion. A Revival of Religion, commonly so called, was in "the full tide of successful experiment." The people, with few exceptions out of a population of more than 300 adults, attended the meetings, and they were greatly moved—for the moving preachers were there, and they were armed with all and singular the terrors of Pandemonium, superadded to the blackness, and darkness, and tempest of Sinai.—Is it remarkable that the villagers should be moved even to agony, with all the artillery of Revivalism sounding in their ears from day to day? Shall not the aged tremble, and the youthful quake, when the strong man is bowed as a reed in the rush of the whirlwind?

But a circumstance occurred in the progress of the excitement, which brought it up to the highest pitch of endurance, and then—the long agony was over—and the preachers departed—and the people removed—and the village became a waste and howling wilderness. Peruse the narrative, and deem it a vision, if thou wilt—nevertheless, diligently seek and consider the intent thereof.

It was a delightful afternoon in September.—The outward harvest had been secured as the reward of industry, and a harvest of souls was being gathered in the sanctuary as the fruit of many days' excitement. The preacher was pouring out the third vial on the rivers of peace and the fountains of joy—and they became blood. And shall the people drink blood? Better that than worse. And so they quenched the spirit of resistance to terror, and bowed down in implicit obedience to "the son of thunder" and (peradventure) of lightning. Every eye was fixed on the speaker, and every heart fearfully awaited the issue.

But there is a stir next the door. What means it? There are voices, and anon there are departures in haste. The whisperings spread till they pervade the house—and there is a general uprising. The Deacon announces the cause of the commotion. A ferocious wolf has been making depredations, not on the sheep-fold, (for that were a small matter,) but on the children left at home. The meeting is dissolved, and woful is the reality to many a parent's heart! The wounded, and dying, and dead, are found in divers parts of the village! Ye preachers of Revivalism! here is work for you—but, remember, it is Gospel work. See that ye attend to it. "Comfort ye, comfort ye my people, saith our God."—Truly it is a sorrowful time—and will the funeral be less sorrowful? Verily there is work for you. See that ye comfort the people.

In the midst of it all, there is still Revivalism, for is not here a subject of most woful and touching appeal? The heart is now open, and ye can look into it, and breathe into it your own will. But there shall come a more vivid theme. This ye can fathom—but that which shall be to-morrow ye can not understand—and ye shall labor in vain to solve the mystery. Wherefore, prepare.

On the morrow, ere the sun had risen, there was a fearful wolf-howl heard—a cry as of suffocating agony—and the mother clasped her babe still closer to her breast, and wept as she thought of the funeral scene of yesterday. And the men went forth to destroy the destroyer. Think ye that

they went forth in quietness of feeling? But the destroyer was beyond their reach—for, behold! he was suspended high in air, directly over the meeting house! The villagers gather in groups to contemplate the spectacle, and to exchange surmises in relation thereto. Those whose families have suffered by the devastation of the wolf, can not conceal their gratification that he is now receiving the just punishment of his ferocity; and there are even a few who shout in exultation as they witness the doom of the destroyer. Let vengeance make haste—for the time is short!

Mysterious indeed, and awful is the scene!—He is suspended by the neck, yet not so as to prevent a continuous wild and agonizing howl, nor a fierce struggle for release. The rope is distinctly seen as the sun appears above the horizon—but it tapers upward, and upward, and is lost in the blaze of light.—The preachers are aroused to solve the mystery. They come forth, and gaze horrified. "It is the judgment of God," said they. And then the air resounded with a wilder cry from the struggling animal. "Hearken ye, and repent and believe," continued the preachers. And a deeper gloom settled down on the village.

The hour for meeting arrived—but who shall describe the feelings and thoughts, the sayings and doings of that day! The solemn tones of the church bell mingled with the doleful sounds above—and O what a worship-warning was heard in the combination! The hymns were sung—but the howl of the wolf mingled with the voice of the Psalm! And the sermon—imagine it, if thou wilt, but be not apprehensive of conceiving too horribly of its representations. The scene was laid.

"Far in the deep where darkness dwells,  
The land of horror and despair!"—

and an illustration was drawn from the perdition of the wolf, who struggled, and was not released—who howled, and was not comforted—who lives in torment and shall not die!

The people were moved, even to intensity of wo. The sinful were convicted—the praying were converted—the penitent were redeemed—but there was no shout in the camp of Israel—for did not the wolf-howl chill the fevered-blood of enthusiasm? Verily, verily I say unto you, the sunshine of that day was obscured by clouds of gloom.

Noon arrived, and the people were dismissed with a benediction which they heard not—for their thoughts were with the agonized destroyer. And when they went forth, and looked upwards, they spake to each other of what they saw; and feeling and thought were expressed in tones of sorrow. The bereaved parent forgot his own dead child in sympathy for the living and tormented foe. No longer did any exult in what they beheld, but all desired the cessation of the spectacle. Did not I say, Let vengeance make haste, for the time is short? Consider it, and be wise.

What shall be done? A rifle is brought, and a strong arm elevates it, and a keen eye aims it, but the ball falls short of the mark. "Thou shalt not tempt the Lord thy God," said the Deacon; "the destroyer can not die!" Still another attempt is made, and another—for were not the people human? Verily, they would even hazard the issue, for peradventure a fortunate shot might terminate the sufferings of the wolf. Are ye the men who so lately exulted in his wo?—Nevertheless, in vain ye strive—for the destroyer can not die!

The bell again summons to public worship, but the summons is regarded by few. Why shouldst thou enter the sanctuary, and leave thy thoughts and feelings in the open air? Why shouldst thou listen to that which thou canst not hear? Or why shouldst thou elevate thy voice in the psalm, with the wolf-howl ringing in thine ears? Thou canst not do it, unless thou wilt mock God.

And so the sanctuary is well nigh deserted.—Not so the streets of the village. Means are devised to release the sufferer—but desire hath not always the means of accomplishment—and all is vain. Put away thy rifle—for powder, and lead, and keen sight, and a strong arm, will avail thee nought. The tapering rope is lost in the light. Dost thou not know that it is held by a hand which thou canst not see? Wilt thou fight against God? Thou canst not slay what he hath quickened into undying life.

Twilight came, and still the wolf was seen struggling and heard howling. Night shut out the sight—but darkness can not smother sound. And what a night to the people of that village! The wolf howled in his pangs, and the dogs howled in their terror. And shall the people sleep? Some stopped their ears—but they could not smother thought. Children nestled closer to their parents, and sank into broken slumber—but old men and young men, and matrons and maidens—saints and sinners—preachers and people—toiled through the weary night-watches, and rose unrefreshed at day-dawn, and went forth—and there still hung the destroyer, still struggling, and still sounding the doleful dirge of deathless doom!

Another day—and what a day! The bell will shortly summons you to the sanctuary. Wherefore will ye obey the call? Ye can not sing the song of praise. Ye can not hear the pulpit message. Nevertheless, obey the summons. Go one, go all—for haply ye can pray. Pray for yourselves and for your children—for will ye sit down patiently, and become mad? Ye are feverish with night-watching, and your nerves are not brass. Go therefore to the sanctuary, and pray.

To the sanctuary they repair, and they pray. O how fervently they pray. Even for the wolf they pray, "O Lord, it is enough! Merciful Heaven, O how long?" Friends, remember the devastations of the destroyer. Remember the burial scene. Nevertheless, pray—for ye are human, and ye have been converted. "O Lord most merciful! release the sufferer, lest thy people be cut off from the land!" And the wolf's wild wail sounded fearfully in the still air. "Or if this be not thy will, in great mercy permit the destroyer to die!" But the destroyer still struggled, and the woful howl chilled every heart.

And they went forth from the sanctuary in despair. Sirs, ye may well be solemn in this time of gloom, for it is a solemn and gloomy thing to know that ye are within sight and hearing of an agonizing creature which can not die!

And so the day waxed till the meridian, and waned till the night-fall; and the people became haggard and grief-worn, and shut themselves up in their dwellings—but the voice of wo is a penetrating thing. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth." But what if thou knowest whence cometh the doleful sound which thou hearest this night?—True, thou knowest not whither it goeth, nor what the end hereof shall be,—nevertheless, thou



hearest what thou listest not; and thou shalt think of it, whether thou wilt hear or forbear.

But, friends, ye are wearied with watching, and ye will sleep. Peradventure ye will dream.—Ay, if ye sleep ye will dream—and ye will see, and hear, and feel, and think, and pray, and shudder! For are ye not human? and is humanity ever dead while soul and spirit cling to the body? And while ye sleep, will the poor wolf repose on a bed of flowers? Yes, ye will dream this night—and also ye will suffer, and awake in agony.

Another day has dawned, and the same sun has risen, and the same people have gone forth to gaze on the same spectacle. Humanity can bear much—but it can not bear every thing. A few days ago, there was a burial scene, and there were maledictions on the suspended wolf. But vengeance is swallowed up and lost in sympathy; and the desire now is, that the destroyer may be permitted to die! A small boon, surely—but he can not die—and the people can not remain to behold him writhing in pain, and to hear the woful wail of a dreadful doom.

And, family by family, they prepare to depart. It is a common impulse. No one asks his neighbor, Why? for every one has the answer in his own heart; nor, Whither? for every one feels that he neither knows nor cares, provided he can flee from the awful spectacle.—And ere the sunset of a fortnight, they are all far, far away.—Only one living creature is in or near the village—and that living creature can not die!

And grass has sprung up, and nettles, where happy children were wont to play; and desolation covers the long hallowed scenes of domestic joy. And the wind sweeps mournfully through the dwellings fast falling to decay, bearing with it the doleful howl of the still suspended and still suffering destroyer!

The once happy villagers are scattered far and wide; but they have not forgotten the fearful spectacle, nor any of its circumstances; and when they present themselves at the throne of grace, they remember to pray that the poor wolf may be permitted to die!

“Well, and what is the meaning of this improbable story about a doomed wolf?”

First tell me wherein it is improbable, except in the suspension of the destroyer? And is it any more improbable that God has thus suspended a wolf, and will not grant him the small boon of permission to die, than that he will ever immortalize some of his own offspring, merely that they may suffer undying pangs?

If thou hadst been in that village, wouldst thou not have prayed for the wolf? Verily, if thou hast the heart of humanity, thou wouldst pray even for the devil, under such circumstances!

Friend, thy imagination has peopled a gloomy world of endless despair. Suppose, if thou wilt, that a score of those woful sufferers, instead of being wholly out of sight and hearing, were suspended in the heavens, directly over thy dwelling. Thou canst see them writhing in deepest pangs—thou canst hear their continuous wail of despair, tortured as they are in every fibre!—Among the number are some of thine own kindred and friends—perhaps thy father, mother, or child!—once happy—now doomed forever! How long couldst thou stand unmoved? What! already praying for their release?—or, haply, that they may be permitted to die? Even so. And I tell thee, friend, that if thy prayer were long unanswered, thou wouldst curse God in the bitterness of thy heart, and flee from the horrible scene!

But whither wilt thou flee? They follow thee. In the broad glare of day, they are still seen suspended over thy head. In the pale moon-beams and in the cold star-light, thou shalt still behold their struggles; and thine ears shall ever be filled with their terrific cry! Thou mayst dig a cave, and exclude thyself from the day—but thou canst not stifle thought, nor canst thou strangle either memory or imagination! The scene of horror is

with thee still, and fearful is the agony of thy soul. Pray God that the doomed may die, or thou wilt soon be mad!

*Lowell, Mass.*

For the Magazine and Advocate

“FEAR NOT: BELIEVE ONLY.”—*Jesus.*

Heavenly words! how little of thy peaceful spirit and holy breathing is felt and understood by the many at this present day. Fear, fear, FEAR, is now continually sounding in our ears. All the terrors of Sinai seem insufficient to rouse the sleeping sinner from his death-like stupor: down, down, down to the caverns of irretrievable woe he is sinking. Every energy of soul is called into action in this all important work of snatching sinners from the hand of a God of infinite justice, mercy and love. Instead of snatching them from the monster sin, their only enemy in the universe, they are endeavoring to create a feeling of distrust and unholy fear towards their best and eternal friend. Instead of pointing the wandering, sin-stricken soul to the Lamb of God, who is waiting with outstretched arms to receive them again to his warm embrace, they are portraying him with a frowning, angry look—ready to blast their already withering spirits in eternal wrath and hatred! Would to God, that all those whose duty and calling it is to preach the blessed Gospel in its purity, had studied more the true spirit of its first and most glorious promulgator, Christ! O with what power might they appeal to the most abandoned sinner's heart—“Fear not—believe only.”

“Cast aside thy unholy fears; distrust not my love, my willingness to save you from the galling bondage of sin and misery—I, who have been in all points tempted and beset on every side, know full well the sore trials you must encounter. Come, then, lean on my arm—take my yoke upon you, which is the yoke of love, and you shall find rest to your soul! No longer be allured by the syren song—the ways of sin are strewn with flowery sweets in this world. Believe it not, it is a deadly enemy to thy soul who thus seeks to delude thee! Learn of me. Be forgiving in thy every act—be kind, be compassionate, be ye imitators of your persecuted Saviour in all things, and thy life shall be one of unbroken serenity—thy joys shall flow forth like the crystal fountain, pure and unmingled—thy last moments shall be calm and peaceful as the going down of the glorious sun—not a cloud or a mist shall dim the glory of thy freed spirit as it soars on faith's light pinions to the realm where the golden tints of the rainbow fade never!—where ‘the smile of the Lord is the feast of the soul.’” Such would be the language of our dear Friend and Saviour, could he again appear on the earth. “Believe only.” It was his great and constant aim to increase the faith of his hearers in the goodness and never-failing protection of their heavenly Father. His whole life was made up of merciful acts and precepts, blended with undying love for the whole world of mankind. He performed many miracles; he raised the dead, he healed the sick, he caused the blind to see, the lame to walk, the dumb to speak—and all for what? Was it to increase the amount of human happiness? Was it to increase the faith and strengthen the confidence of man in his Maker? Was it to shew his power that he commanded even the winds, and they obeyed him? Most certainly! and yet how little confidence have the sons of men in this same Saviour! how small their faith—not even like a grain of mustard seed! What did he leave undone that could have added one jot or tittle to the glory and majesty of his name, or the sincerity of his intentions towards his own ransomed and redeemed people? But he stops not here. He goes even to Calvary, and there, amidst the scoffs and derisions of an unbelieving, sin-hardened world, he freely lays down even life itself—suffering death in its most excruciating form; and in that hour of agony, when extended between two worlds, as if to put doubt, fear and unbelief eternally to silence, he exclaims, “It

is finished.” He rises. He triumphs over death and the grave. He appears to his terrified and despairing disciples. They believe not at first for joy. He shows his bleeding wounds; he blesses them, and exhorts them to be firm and unshaken to the end; he bids them adieu; the clouds receive him out of their sight. “Fear not: but believe.” H. J. S.

*Cabot, Vt.*

For the Magazine and Advocate.

#### AN E C D O T E .

For patriotism and our country's good we will risk our lives and fortunes, but in what page of history will we find that for the good of the people, any one ever refused a crown? In this respect, our own Washington stands pre-eminent. In the history of Persia, we meet with a monarch nearly as much renowned for his virtues and his patriotic, self-sacrificing love of country. The preservation of tranquility throughout his wide dominions, and the happiness of his people, were the principal objects of the exertions and government of Malek Shah. On the eve of a battle with his brother for the throne, Malek was performing his devotions to Iman Reza, a celebrated saint. As the Sultan rose from the ground, he asked his Vizier, who had knelt beside him, what had been the object of his secret petition. “That your arms may be crowned with victory,” was the prudent, and probably sincere reply of the minister. “And I,” said the generous Malek, “implored the Lord of hosts, that He would take from me my life and crown, if my brother be more worthy than myself to reign.” A. S.

For the Magazine and Advocate.

UNIVERSALISM NOT A DEMORALIZING DOCTRINE.

#### AN INTERVIEW.

A Universalist minister, not long since, entered a store where he had previously left a few copies of the Universalist Almanac and Companion for sale, and turning to the merchant, said, “Well, how do you succeed in selling Universalist Almanacs?” The merchant readily presented what remained for the purpose of ascertaining the number sold. It happened, or else it was so ordered, that there were some half dozen staunch opposers of Universalism present, who, apparently feeling strengthened by the consciousness of the superiority of their numbers, thought it a favorable time to commence an attack upon that awful doctrine which teaches that an end will be made of sin and sorrow, by the final establishment of holiness and bliss.

“What pamphlet is that?” said Mr. A., at the same time reaching out his hand for one. A copy was given him, and as he opened it, the minister standing by his side, kindly assisted in shewing him the titles of the several articles in the Companion, remarking that those tables, by referring to the various places where the original words, translated hell in the common English Bible, occur, were of great importance to every inquiring Christian. But the leaves were turned hastily over, till they came to the article entitled, “A dead faith,” when the preacher observed, “This article is designed to impress the minds of Universalists with the vast importance of exemplifying their faith by a life of piety and godliness.”

“That is of no consequence,” said Mr. A., who was an elderly man of remarkably sanctimonious look: “If every body is to be saved, it is no matter whether people live pious or sinful lives.”

“Indeed, Sir,” said the preacher, “and do you really mean to say that the pious and godly man is no more happy himself, and does no more to promote the happiness of others, than the impious and ungodly one?” Mr. A. had the candor to acknowledge that he deemed the pious more happy than the impious one. “Then it is a matter of some importance how people live, is it not, if they wish to be useful and happy?”



Seeing Mr. A. thus defeated, B. and C. commenced asking questions and quoting Scripture (some of which was in the Bible and some was not,) so rapidly that scarce any opportunity was left for replies. At length, Judge D., who had hitherto remained silent, demanded a hearing; and having obtained silence, he observed that he knew many Universalists who were men of amiable dispositions and good moral character, but he thought that the doctrine could not have had any tendency to make them such, but that they were good men independently of their doctrine.

Preacher.—What do you call the basis of Christian morality?

Judge D.—To love God with all the heart and our fellow-men as ourselves, is the foundation on which all true Christian morality rests.

P.—Then why suppose that a doctrine which presents God as the boundless perfection of love, and mankind as destined to an eternity of peace, joy and universal love, does not tend to promote Christian morality? No answer. JOHN.

For the Magazine and Advocate.

#### LETTER TO THE EDITOR.

Br. Grosh:

As articles from Michigan are rather scarce with you, I think you will not be very apt to "decline," and venture to send you a chapter of mine own affairs, which you will print or not, as you think proper.

I have been a resident of this State nearly four years, and have been compelled by force of circumstances to devote my time and attention to secular employment, preaching but seldom, and generally on funeral occasions. An unfortunate bargain with a clerical brother, shortly before I left York State, and much sickness since I came here, has made it necessary for me to resort to some other means to "raise the wind" than a preacher's support. I was too proud to beg, and resolved to dig, which I have done with a good degree of success. When I have fully and honorably paid Br. Price for his "Union," which will be soon, I hope, I shall feel at liberty to devote my attention to the ministry, having no creditor which can justly claim a more lucrative investment of my time.

In the course of my business I have gotten together a considerable quantity of tools and lumber for cabinet and wagon making, and have secured a fair run of custom, which would be a good inducement to some young man who might wish to settle in this country, to take the whole from off my hands and improve upon what I have commenced.

Branch is the seat of justice for Branch County, and bids fair to be a place of considerable importance. Although at present it is not very flourishing, it possesses good natural advantages, and is an important point on the Southern Railroad, which passes directly through it. I own a good location in the village, which I would sell or rent upon accommodating terms.

If I give up my present employment and devote my time to the ministry, a part of it will be called for by the friends in this place, and the remainder will be subject to the calls of friends in other places, within thirty or forty miles of this.

I wish, however, that my brethren would bear in mind that every visit which I may make them will be attended with considerable expense to myself, and that if they do not render any pecuniary assistance I must do as I have done before, suspend my labors—or as others have done, leave and go to some other field.

It is all important that something should be done by the friends of liberal Christianity to establish our Redeemer's cause in the central and western parts of Michigan. While every place and corner is swarmed with brimstone Doctors, there is not so much as one herald of the cross sustained in the Gospel field west of Ann Arbor.

Seeing that it is high time, let the friends awake out of sleep before they are like Sampson shorn of all their strength and compelled to bow the

knee to priestly despotism. While the haters of religious liberty are organizing and preparing chains to bind us, we are doing nothing to secure our own liberty or preserve the rising generation from the evils which most of us have suffered at the hands of arrogant and pharisaical religionists.

If there is any consolation to be derived from the Gospel of Jesus Christ—if civil and religious liberty is worth preserving—if we consider ourselves men and freemen—let us show our adversaries that we have spirits to feel and energy to act, and not tamely place our necks in a yoke prepared by an aspiring priesthood instead of that of our Saviour, which is easy to be borne. As they already chuckle over our folly and sluggish inactivity, it is high time for us to awake, be up and doing before it be too late—"putting on the whole armor of God that we may withstand the wiles of the devil."

S. S. CURTIS.

Branch, Dec. 18th.

For the Magazine and Advocate.

#### QUARTERLY CONFERENCE.

The second quarterly Conference of the Black River Association was held in Champion, Jeff. Co., January 8th and 9th. B. S. Jones, and W. H. Waggoner were chosen and served as moderator and clerk. A letter of fellowship was granted to Br. H. L. Hayward, a young man of talents and zeal. Seven sermons were preached to an attentive and constantly increasing audience. The singing (by the Watertown choir) was of the most excellent kind. It buoyed up the spirit and fed the soul with pure delight. It gave animation to the speaker, and caused him to enforce the word with feeling and with power. It is believed that this Conference has given a new impulse to the good cause in Champion. The friends there feel renewed in the spirit of their minds, and with their judicious leader, Br. H. L. Hayward, they are now moving prosperously onward. The Lord smile upon their laudable efforts, and give them the Kingdom.

Thanks are rendered to the Presbyterians for the use of their church, and to the friends for their affectionate hospitality.

W. H. WAGGONER.

Watertown, January, 1840.

#### DEDICATION IN LITCHFIELD.

On Wednesday the 22d. according to notice, the new Meeting house, erected by the Universalists in Litchfield, Herkimer county, was dedicated to the worship of our Heavenly Father, and the promulgation of that truth which maketh free indeed. The order of the dedicatory services was as follows.—1. Voluntary by the choir.—2. Reading select Scriptures by Br. Bartlett.—3. Hymn.—4. Prayer by Br. T. D. Cook.—5. Hymn.—6. Sermon by Br. Grosh.—7. Hymn.—8. Dedicatory Prayer by Br. Skinner.—9. Dedication Anthem.—10. Benediction. After an intermission of a few minutes, the congregation again listened to a sermon by Br. Clowes of Clinton, assisted in the other services by B. S. Cook and Belding.

Although the day was rather unfavorable, the congregation began to convene at an early hour and by the time the services commenced, the house was filled to overflowing, and among those who had assembled we were glad to see many, very many whose religious views were opposed to ours, listening with candor and deep attention to the reasons which were given for the hope that was in us. And especially grateful to us was the excellent singing, under the direction of Mr. E. Washburn, who though an opposer in faith, evinced his lively Christian charity and freedom from prejudice by manifesting an interest in the performances of the choir which could not be excelled by any other member thereof. We thank God for the assurances which we have that the spirit of devotion which has been breathed from his heart here, will not cease with this life, but will join the ransomed family of man in the future world, in chanting the song of Moses and the Lamb forever.

The house is of wood 28 by 40 feet, plainly but neatly

finished, and painted inside and out. It has an Orchestra in the front part of the house, over the entry way and forming a half circle around the back of the desk. In all, economy has been studied, but not at the expense of good taste or convenience. The trimmings to the desk, etc. are an evidence that the ladies of the society have not failed to manifest their efficient zeal in the completion of a house of worship. May God prosper the society, and build them up in the unity of the spirit, and the bond of peace.

A. R. B.

#### PROPOSALS

FOR PUBLISHING BY SUBSCRIPTION,

A Discussion of the Doctrines of Endless misery and Universal Salvation, in an Epistolary correspondence between Alexander Campbell,\* (Baptist,) of Bethany, Virginia, and Delpus Skinner, (Universalist,) of Utica, N. Y.

This work will consist of forty letters (twenty by each disputant, and occupying equal space) besides six or seven shorter preliminary letters by Messrs. Spencer, Campbell, Montgomery and Skinner. It will fill between 400 and 500 pages—will be neatly bound, and lettered, and furnished to subscribers at the very low price of ONE DOLLAR per copy.

The four following are the momentous questions discussed in this controversy:—

1. Are *Sheol, Hades* and *Gehenna*, (translated Hell,) or either of them, ever used in the Scriptures to express a place, or state, of endless misery?
2. Do the words *Olem, Aion, Aionios*, etc., (translated everlasting,) when applied to the punishment of the wicked, mean duration without end?
3. Is there any word in human language that expresses duration without end, which is not applied to the future punishment of the wicked, or which can certify us that God, angels or saints, shall have duration without end?
4. Shall eternal life (meaning thereby endless holiness and happiness) be, according to the Scriptures, the ultimate destiny of all mankind?

Of the first and second questions A. Campbell takes the affirmative, and D. Skinner of the 3d and 4th.

This work was published, as the letters were written, periodically, in the *Millennial Harbinger* and the *Evangelical Magazine and Gospel Advocate*, from February 1837, to July 1839, when the Discussion was brought to a close; and now for the first time it is published in book form by itself, and offered to the public. No questions can be of deeper moment to the theological student, or the inquirer after truth, than those here discussed.—What justice has been done to these questions by either side, the reader must judge after carefully perusing the same.

The work will be put to press at an early day, and it is expected it will be ready for delivery to subscribers by the time the Spring business and the navigation of the canal shall commence.

Any person paying \$5 shall receive six copies of the work. No trust will be allowed, but payment down required in all cases, except where persons ordering the work are known to be perfectly responsible, and to them but a short credit can be allowed. Subscriptions and orders for the Discussion to be returned as early as possible, either to D. Skinner, O. Hutchinson, or the Magazine and Advocate office, Utica, N. Y. Also, P. Price, Union office, New-York; J. H. Gibon & Co., Nazarene office, Philadelphia; A. Tompkins, Ladies' Repository office, and Thomas Whittemore, Trumpet office, Boston; will act as agents in disposing of the work to subscribers living nearer to them than to Utica.

All publishers of papers which advocate either the doctrine of endless misery or universal salvation, are requested to give the above Proposals a few insertions.

Utica, February 1, 1840.

\* The distinguished champion who held the debate with Robert Owen the Atheist, and subsequently with Bishop Purcell, Catholic, in Cincinnati, Ohio.

Br. H. Moses, Cayuga, is informed that Mr. Sander-son has not accounted to us for vol. 10. Neither has he nor his agents any right to collect accounts due for the Magazine and Advocate. PUBLISHERS.

FAMILY PHYSICIAN.—The Domestic Physician and Family Assistant, by Gardner and Aylsworth, Botanic Physicians, just received and for sale by

O. HUTCHINSON.

Br. Whittemore—Send account to Sherebiah Hunt, East Hamilton, credit him \$2.00, and charge this office



For the Magazine and Advocate.

## THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XVIII.

**DANIEL.**—This book was written by Daniel the prophet, it was originally written in Chaldee and Hebrew: Daniel is spoken of by Josephus as one of the greatest of their prophets, he was carried captive to Babylon by Nebuchadnezzar, in the time of Jehoiakim, king of the Jews, and he was contemporary with Jeremiah and Ezekiel. He prophesied about 70 years. Additions have been made to this book, as may be seen in the Apocrypha; as the history of Susanna, and Bel and the Dragon, but they are evidently spurious, and of no authority whatever.

**Dan. chapter 2.**—In this chapter we have an account of Nebuchadnezzar's dream and the interpretation of it by Daniel.

The vision announced a succession of four empires. See verse 35. The first of these empires was that of Babylon; (see verse 38;) what the two next empires were we are not told, (see verse 39,) but they were evidently the Persian and Macedonian, as these rose up in succession after the Babylonian. We are not told what the fourth kingdom was, (see verse 40,) but it was no doubt the Roman, as this succeeded the Macedonian; and with respect to power, extent, and duration, it was greatly superior to any of the preceding three. This kingdom was overthrown by intestine divisions and civil war. See verses 41, 42, 43.—The stone which was cut out of the mountain, and was to break in pieces these kingdoms, was the kingdom of Christ, to be established on earth, which will finally spread and prevail throughout the whole earth, and bring all other kingdoms in subjection to it. See verses 44, 45.

For the Magazine and Advocate.

## THE GOSPELS HARMONIZED AND EXPLAINED.

BY REV. W. F. MANLEY.

Section II.—John the Baptist's Birth and Parentage.

*The Lineage of Zacharias and Elizabeth—their character—her barrenness—his office, etc.*

**LUKE i: 5.**—There was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because Elizabeth was barren; and they both were now well stricken in years.

8. And it came to pass, that, while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10. And the whole multitude of the people were praying without, at the time of incense.

**Verse 5**—"Herod the king."—This was Herod the Great. And as a large number of the Herod family is mentioned in the New Testament, I will here give a list of them with the passages where they are referred to.

Herod the Great is mentioned in Matt. ii: in several places, and Luke i: 5. Archelaus, Matt. ii: 22. Philip, Luke iii: 1. Antipas, Matt. xiv: 3; Mark vi: 14, 17; Luke iii: 19, 20; xiii: 31, 32; xxiii: 11. These were the sons of Herod the Great, among whom he divided his dominions at his death. Herod Agrippa, Acts xii: 1. This was grandson of Herod the Great, and son of Aristobulus. Agrippa Junior, Acts xxv: 13; xx: 1; the son of the former. Herodius, Matt. xiv: 3; Mark vi: 17; Luke iii: 19. She was the lawful wife of Herod Philip, but the unlawful wife of his brother Antipas. See Matt. xiv: 3, 4. Bernice, Acts xxv: 13, and xxvi: 30. She was sister of Agrippa Jun., and daughter of the elder Agrippa. Drusilla, Acts xxiv: 24, was sister of the former.

"The course of Abia."—The sacerdotal families were divided into twenty-four classes. That of Abia was the eighth in order. See 1 Chron. xxiv: 1; 2 Kings xi: 7; 2 Chron. xxiii: 8.

"Of the daughters of Aaron."—She, as well as her husband, belonged to the sacerdotal families—was of priestly descent.

6. "Before God."—This expression is merely used to denote emphasis. Zacharias and Elizabeth were remarkably religious. The same expression is used, in the same way, in a great number of instances. See among others, Gen. x: 9, and Jonah iii: 3.

9. "His lot was," etc.—Jewish writers inform us that the duty of each priest was determined by lot. In this way it became the duty of Zacharias to burn incense morning and evening.—See Ex. xxx: 7, 8.

For the Magazine and Advocate.

## ESSAYS ON WAR . . . NO. X.

BY REV. C. SPEAR.

"Better all the wealth on earth should be sunk, and every being destroyed, than to have a single moral principle in God's universe violated."—THE AUTHOR.

I have here quoted my own words for a motto, because Br. Grosh selected them from the sixth number in order to bring them more distinctly before me and the reader, to see if he understood them. I therefore turn aside from the path which I had marked out, to consider them again in a very brief manner. I would remark here, that when a sentence has once dropped from our pen, and afterwards is presented again to us, we may not always be able to state clearly our own meaning; for we are very probably in a different frame of mind from what we were when such a remark was made. Indeed, we may entirely forget that we ever made such an observation; which was actually the case here, for a good brother reminded me of this statement, and I wondered where he could have found it in my writings.

But the great point now to be settled, is, what could I have meant in such a sweeping remark? for really it seems to sweep the universe. It is indeed tremendous in its aspect, but nevertheless may possibly be true. Let us look at the connection in which it stands: for Br. Grosh has torn it away from all the illustrative remarks with which it stood. When this statement dropped from my pen, I was showing the immoral influence of war. "What," I asked, "is the waste of wealth, and the loss of life, when compared with moral principle?" Then follows the remark, "Principle," it is added, "is of far more value than life. Jesus preferred to sacrifice himself rather than to sacrifice the principles he came to establish. We place too great a value upon our lives, and too little on moral principle. We seem to think that life must be preserved at all hazards. Now, this view of the value of life would not be so bad, if we would place the same value upon the life of our neighbor, that we do upon our own." The reader has now distinctly before him the observation which has so astonished Br. Grosh, and also the connection in which it is found. He will see that I was endeavoring to bring out a great moral truth—that was, the extreme value of moral principle. The idea which lay in my mind was this, if I remember right. It would be better for us to lose all our wealth and our own lives, than to violate a moral principle to preserve them. To illustrate: I believe it wrong to take the life of another, in order to preserve my own. And here I think I follow my Saviour. Now, then, in accordance with this view, would it not be better to sacrifice our wealth, and our lives, than to violate this moral principle? Christianity teaches us not to sacrifice others, but to sacrifice ourselves. The kingdoms of the world have always acted on the reverse principle. I think if Br. Grosh will look over the whole subject carefully again, he will see that I was correct according to my views of moral principle. If I am wrong, I am willing to be convinced. Let him remember that Christianity teaches us that the

friend must die for the enemy, not the enemy for the friend. "God commendeth his love toward us in that while we were yet enemies, Christ died for us." And when we are prepared to lose all our wealth, and all that we hold dear on earth, and even our lives, then we have come up to the great standard of Christianity. "If any man come unto me, and hate not his father, and his mother, and his wife and children, yea, and his own life also, he can not be my disciple." True: the expression is much softened by another evangelist. "He that loveth father or mother more than me, is not worthy of me;" but then the great moral principle is retained. And here we leave the whole matter in respect to this observation which Br. Grosh has quoted; and in our succeeding numbers we shall show the influence of war on civilization; then meet some prominent objections, and close with stating some remedies that may be employed to cure the war-spirit.

For the Magazine and Advocate.

## CHRIST EQUAL WITH GOD.

BY REV. R. THORNTON.

"Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."—Phil. ii: 5-8.

There is an absurdity involved in this portion of the sacred word as it is quoted from the common version, which every one, who reflects on it a moment, will not fail to perceive. It was the design of the apostle to exhort the Philippians to be humble, meek and obedient—to take Christ for their pattern in these things, who acted the part of a servant, and was obedient unto death.—It was then irrelevant and inappropriate to represent Christ as *claiming an equality with God*, and then set him before them as a *pattern of meekness*. As if he had said, "Now in order to be humble, you must have the same mind that was in Christ. He being created in God's image, thought himself equal to God; and as you are also created in that image, think it no robbery to claim equality with the Most High, by making yourself of no reputation, taking the form of a servant, and, becoming obedient unto death." None can fail of perceiving the inconsistency here involved, and which can not be avoided without supposing that the words of the apostle are incorrectly rendered in our common version. Paul could not have intended to say, in such a connection that Jesus thought it not robbery to be equal with the Most High. Such an explication would be palpably inconsistent with the context. It would be giving an example of *ambition* for a pattern of *meekness*, it would be exhorting them to possess *lowliness* of mind by claiming the most *august* titles; to make themselves of *no reputation*, by making themselves *equal with God*.

Our present English copy of the Scriptures was translated by uninspired men, like ourselves, and it would not be a wonder, if it should eventually appear, that they had frequently mistaken the language of the sacred writers. That they have done so in this instance, we think is evident. Christ never claimed to be equal with God; but represented the Father as *knowing* more (Mark xiii: 32,) and being *greater* (John xiv: 28) than himself. I am aware that it is written (John v: 18) that the Jews sought to kill Jesus, because he "said that 'God was his Father,' making himself equal with God." But this was a charge made by the Jews, and which Christ denied. "Then Jesus answered and said unto them, Verily, verily, I say, unto you, the Son can do nothing of himself, but what he seeth the Father do," etc. And this declaration could not have been true, had he been equal with the Father.

Neither did the apostle intend to assert that Christ "thought it not robbery to be equal with God."—Clarke translates it, that Christ "being in



the form of God, did not covet to be honored as God.\* Whiston, that "he did not assume to be equal with God." Newcome, that "he did not eagerly desire to be like God." Parkhurst renders *isa theos* (equal) is or like God.

Either of these translations would obviate the difficulty involved in our common version. Christ did not assume to rob God by claiming an equality with him. So the ancients understood the apostle. In a letter from the churches of Vienna and Lyons, written in the year of our Lord 177, while speaking of the modesty of the faithful, it is said, "They would not take on themselves the august title of martyrs imitating Christ, who bearing the likeness or image of God, did not think the title of God equally belonged to him."

Origen, in his commentary on St. John, says: "Christ's greatness has appeared more resplendent in his humiliation, than if he had thought it no robbery to be God's equal." Let us learn from the subject before us, to use our rational and intellectual faculties in the investigation of divine truth. Let us learn that wherever the sacred Word appears absurd and inconsistent, there is some mistake in the translation, or that it is an interpolation, or that it is our ignorance of ancient idioms, usages and customs, which prevents us from understanding it. Whatever God has revealed, it is our privilege to understand.

*Yorkshire, November, 1839.*

For the Magazine and Advocate.

## THE RIGHTEOUS AND THE WICKED.

BY REV. H. BELDING.

I have often thought individual experience the best criterion by which to determine character. Let any man turn his thoughts within himself, and see how the case stands there. Let him take into consideration the course he is pursuing, and has pursued. Let him reflect upon his general course of conduct, and then see what have been his motives and intentions, all the while.—Have they been such as his own individual conscience could sanction? Can he look every human being in the face, and say, I have not meaningly done you wrong? And can he say the same of himself? and has he done his duty towards his Maker? If so, then he has done his duty to himself, his fellow-men, and his God: and when he reflects upon his course of conduct, and sees that all his motives have been good, he will be satisfied with himself. No guilty fears will damp his joys; and to a man of this cast, it may truly be said, "he feareth God, and worketh righteousness, and therefore is accepted of God."

Let us now turn our attention to the opposite character. He has not followed the same upright course with the other. His intentions have partaken largely of fraud, deceit and treachery. His ways have been marked with duplicity, and he has acted as though the end justified the means. Ask such a man if he is satisfied with the course he is pursuing, and his downcast eye will tell you that he is not, and can not be; and should he declare the true state of his mind, he would tell you that his soul was far from being the habitation of peace.

Ask that miserable, deluded youth, who is already far gone in the ways of sin; who has been frequenting the haunts of vice and dissipation; who has fondly imagined happiness was to be found in the path of iniquity! oh, ask him if he is satisfied with his present practices—if his condition is just what he desires! Has he no want; is there no lack of any thing to render him contented and happy? Yes, he wants the one thing needful, and that one thing is innocence. Without this, though all earth may lend its aid, all is vain. For him the songster may tune his sweet-

est notes, for him the flowers may bloom and the fruits ripen, for him the fields may yield their hundred fold. Nay more, the nearest and dearest friends may stand around him to soothe his peace-forsaken soul—all is useless, all alike unavailing and unsatisfactory. Memory, which, to the righteous man, is the harbinger of peace, and which brings back by-gone days, and kindles anew the joys of other years, to him is but the messenger of wo. Ah, vain would he make an utter oblivion of the past, and bury it in dark forgetfulness! But alas! the recollection of deeds past recall, haunt his guilty soul! He looks back, and thinks of the time when he innocently passed the first of his youthful years. Virtue then, as now, lifted her warning voice, but vice prevailed, and ruin followed.

And now, let each one make experience the test, and then tell me whether you can reflect upon a single wicked act, in your whole life, and feel satisfied—feel as though you desired to repeat it. No, you can not. It is not in the moments of sober contemplation, when taking into consideration cause and consequence, that men are wont to devise wicked schemes, and then attempt their prosecution. No! but it is when reason forgets to do her office—when passion takes the lead. Then they are hurried on to the indulgence of vice and the perpetration of crime. Let every one then, during the season of calmness, reflect seriously upon the way of the righteous, and the way of the wicked, and you will be ready to say with Balaam, the son of Beor, "Let me die the death of the righteous; and let my last end be like his;" and, in addition to this, you will say, let me live the life of the righteous, and let all my days be like his.

But, should any one not feel entirely satisfied with the bitter things he has found mingled in the cup of the transgressor, and should he attempt to go still farther, and learn more of the ways of the wicked, let me tell you, you are treasuring up repentance, against the day of repentance. You know what your own experience has told you thus far: and can you, dare you hope that it shall not be so in future? God has said, "there is no peace to the wicked," and every wicked man, if he is honest, will tell you the same. And if you are but an apprentice in vice—if you have not gone a long way in the practice of iniquity, ask him that has, and learn of him whether the road grows more smooth as it is advanced in.—Where is the old transgressor—he who is hardened in crime and villany, whose soul is black with guilt? To him would I appeal in this matter. How is it with the murderer—he whose hands are imbued with his brother's blood? Ask Cain; and he will tell you in the agony of his soul: "My punishment is greater than I can bear."

Doubtless, the Partialist will say, these are strange sentiments, coming as they do, from a believer in the doctrine of God's unlimited grace (for it is often asserted, that we believe in no punishment for sin.) To him, then, would I say, that I have but advanced the sentiments of every genuine Universalist. It is one of the established items of our faith, that God shall reward the righteous, and that "he will by no means clear the guilty." In confirmation of these facts, I have named experience, which, the world over, is *explicit* upon this subject. It is a witness that *can not, does not lie*. It has been the great teacher of man, from the morn of creation down to the present time. Go to the records of history—that chronicle of the past, and you will find it testifying to the truth of what I have said! Go to the Bible—and there the sentiment is reiterated again and again—peace to the righteous and wo to the wicked. What more shall I say? I have no arguments *greater*, or more *weighty*, than these. I can but repeat them over and over; and would to God they were deeply impressed upon every mind, and indelibly engraven upon every heart. Then would the hands of the righteous be strengthened, and the heart of the upright re-

joiced. Then would the temple of virtue be frequented by a throng, vast as that mentioned by the revelator, "ten thousand times ten thousand, and thousands of thousands:" while the way of the wicked would be unknown; and his name blotted out from the earth forever.

*East Richfield, January 1, 1840.*

## MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, }  
E. H. CHAPIN, } Corresponding Editors.

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### REV. ALBERT BARNES—AGAIN.

One would hardly suppose, after reading the liberal and ennobling sentiments breathed in the extracts made in former numbers of this paper, from the above named gentleman's Essay, that it were possible for this same Mr. Barnes to be, not merely a Presbyterian, but a Calvinist! nay, to undertake the defence and meulation of the monstrous dogmas of that oft refuted and exploded scheme. Yet such is the lamentable fact. True, he holds Calvinism in a somewhat modified form, and has labored assiduously to divest it of some of its most odious features; but it is all in vain. The ugly features of the system remain the same. And his efforts to hide them only reminds one of the arts of a proud but faded beauty to hide with paste and rouge the pits, and wrinkles, and cadaverous hue of her odious face. It is somewhat amusing to see with what complacency and assurance even, he denominates Calvinism the "Evangelical System," the "Evangelical Scheme," the "Doctrine of Grace," etc., and then in exhibiting those doctrines, presents the reader with the doctrines of the *fall of man, total depravity, Calvinistic election*, etc., and attempts to find in nature examples and analogies for them all. He says:

"From the beginning, formidable objections have been brought against what are called the Doctrines of Grace, or the Evangelical System, or Calvinism. These objections have seldom, if ever, been drawn from the Bible. Their strength has consisted in the alledged fact, that these doctrines are in opposition to the established principles, by which God governs the world. We concede, that there is just enough of apparent irregularity in those principles, to make these objections plausible with the great mass of men, just as there was enough of irregularity and improbability in the Copernican system of astronomy, to make it for a long time liable to many and plausible objections. Certain appearances strongly favored the old doctrine, that the sun, moon, and stars travelled, in marshalled hosts, around our insignificant orb, just as, in the Arminian system, certain appearances may seem to indicate that man is the centre of the system, and that God, and all the hosts of heaven, live and act chiefly to minister to his comfort. But it is *now* clear, that all the proper facts in astronomy go to prove, that the earth is a small part of the plan, and to confirm the system of Copernicus. So we affirm that the Calvinistic scheme—despite all Arminian appearances, is the plan on which this world is actually governed; and that all the objections that have been urged against it are urged against facts that are fixed in the very nature of things. And we affirm that a mind which could take in all these facts, could make up the Calvinistic scheme without the aid of revelation, from the actual course of events; just as in the ruins of an ancient city the skilful architect can discern in the broken fragments, pillars of just dimensions, arches of proper proportions, and the remains of edifices of symmetry and grandeur."

It appears to me Mr. Barnes has made a capital mistake to begin with. He seems to have taken it for granted, that the issue was to be made up between Calvinism and Arminianism—that there was no other alternative, but one of these systems must be true to the exclusion of the other. Had he looked abroad on the outspread volume of nature, and attentively perused its ample pages, comparing its testimony with the clear voice of revelation, untrammelled by a creed, unbiased by preconceptions, he would have discovered the wisdom, power and goodness of God, all harmoniously united and combined in planning and accomplishing the greatest good of the whole universe, uniting all that is

\* Arpagmon (translated robbery) has been supposed to imply a thing eagerly to be seized, coveted, or desired; and on this interpretation the passage has been translated, "who being in the form of God, did not think it matter to be earnestly desired to be equal with God." This rendering Clarke approves in his comment on the passage, Phil. ii: 6.



good, and excluding all that is bad, both in Calvinism and Arminianism, and resulting in a system far more glorious and honorable to God, and more worthy the adoption and admiration of man than either. True, if the choice is to be made between the two, Calvinism is the more consistent, because its plan is fixed and certain—it allows of no contingency, and its Divinity can never be disappointed nor defeated, like that of the Arminian. Still the Arminian may well hesitate to give up his weak, disappointed, but *benevolently disposed* Deity, for the powerful but *partial and vindictive* one of the Calvinist.

Had Mr. B. adopted all that was good and rejected all that was bad in both these systems, allowed to his mind that noble and exalted freedom that he so highly commends in some of the former extracts published, and fully carried out the principles there set forth, he would not have run into the same quagmire with others of whom he speaks: and he would, moreover, have rendered his Essay much more serviceable in the cause of truth, and more invulnerable to the shafts of infidelity, than it now is. But taking it for granted that God was partial and vindictive, and that the doctrine of endless sin and suffering was true, he seemed to think he must find some analogy thereto in the volume of nature, and the ordinary dealings of God with mankind, and accordingly has undertaken to bend to his service in this respect, circumstances and events which we shall see in the end make as directly against him and his views, as they do against the infidel, that they were particularly aimed against.

He assumes in one part of this Essay that virtue and vice possess respectively a kind of cumulative power and tendency—that if unchecked by each other, and unrestrained by any other power, they would go on increasing their strength and magnifying their results, till virtue, in a community where it prevailed by universal consent, and whose tendency is to life, and peace, and happiness, would completely triumph and banish vice and misery, rendering such community signally prosperous and happy; and vice and corruption, on the other hand, in a community where vice universally prevailed, whose tendency is to misery and destruction, would become more and more fearful and fatal in its developments, until, perforce of its own self-destroying tendency, it would lead to fatal results, to irretrievable ruin. Such self-destruction individuals (as for example, the drunkard) commit; and likewise communities and nations, as Gomorrah, Babylon, Athens, Rome, etc. Nor are the results of virtue and vice confined particularly to time or space. They may extend through a long series of years, and even ages, and over distant and different countries and climates, and still receive their appropriate rewards and punishments, though far from the point of time or locality where the deeds were performed.

To these sentiments, in the main, we make no objections. They appear rational and consistent, and for the most part are borne out by observable facts in the moral government of the world. But what is the point to which these observations tend in the theory of Mr. Barnes? What is the main focus towards which these rays are concentrated? Mr. B. shall answer for himself. Let us hear him. He says:—

“Such is the frame of society, and such the frame of an individual. So we expect, if God gave up the world to unrestrained evil it would accomplish its own perdition. We think we see in every human frame, and in the mingled and clashing powers of every society, the elements of ruin, and all that is necessary to secure that ruin is to remove the pressure of the hand that now restrains the wild and terrific powers, and saves the world from self-destruction. So if virtue had a fair trial, we apprehend it would be as complete in its results. We expect, in heaven, it will secure its own rewards—like the machine which we have supposed—*always* harmonious in its movements. So in hell, we expect there will be the elements of universal misrule—and that all the foreign force that will be necessary to secure eternal misery, will be Almighty Power to preserve the terrible powers in unrestrained being, and to press them into the same

mighty prison house—just like some adamant enclosure that should keep the engine together and fix the locality of its tremendous operations.

“Long ago it had passed into a proverb, that ‘murder will out.’ This is just an illustration of what we are supposing. Let a murderer live long enough, and such is the organization of society, that vengeance will find him out. Such, we suppose, would be the case in regard to all crimes, if sufficient permanency were given to the affairs of men, and if things were not arrested in the midst of their way. Results in *eternity*, we suppose, are but the *transfer to another state* of results which would take place here, if the guilty were not removed. We ask the infidel,—we ask the Universalist, why this state of things should be arrested by so unimportant a circumstance as death? Here is a uniform system of things—uniform as far as the eye can run it backward into past generations,—uniform, so as to become the foundation of laws and of the entire conduct of the world,—and uniform, so far the eye can trace the results of conduct *forward* in all the landmarks set up along our future course. Unless God change, and the affairs of other worlds are administered on principles different from *ours*, it must be that this system will receive its appropriate termination *there*. It belongs to the infidel and the Universalist to prove, that the affairs of the universe come to a solemn pause at death; that we are ushered into a world of different laws, and different principles of government,—that we pass under a new sceptre, a sceptre too, not of *justice*, but of disorder, misrule, and the arrest of all that God has begun in his administration;—that the *results* of conduct, manifestly but just commenced here, are finally arrested by some strange and unknown principle at our death;—and that we are to pass to, a world of which we know nothing, and in which we have no means of conjecturing what will be the treatment which crime and virtue will receive. We ask them, can they demonstrate this strange theory? Are men willing to risk their eternal welfare on the presumption, that *God will be a different being there from what he is here, and that the conduct which meets with us here, will there meet with bliss*? Why not rather suppose,—as Christianity does—according to all the analogy of things, that the same Almighty hand shall be stretched across all worlds alike, and that the bolts which vibrate in his hand now, and point their thunders at the head of the guilty, shall fall with tremendous weight there, and close, in eternal life and death, the scenes begun on earth? We know of no men who are acting under so fearful probabilities against their views, as those who deny the doctrine of future punishment. Here is a long array of uniform facts, all, as we understand them, founded on the presumption that the scheme of the infidel cannot be true. The system is continued through all the revolutions to which men are subject. Conduct, in its results, travels over all the interruptions of sleep, sickness, absence, delirium, that man meets with, and passes on from age to age.

“The conduct of yesterday terminates in results to-day; that of youth extends into old age; that of health reaches even beyond a season of sickness; that of sanity, beyond a state of delirium. Crime here meets its punishment, it may be after we have crossed oceans, and snows, and sands, in some other part of the globe. Far from country and home, in lands of strangers where no eye may recognise or pity us, but that of the unseen witness of our actions, it follows us in remorse of conscience, or in the judgments of the storm, the siroc, or the ocean. We are amazed that it should be thought that death will arrest this course of things, and that crossing that narrow vale, will do for us what the passage from yesterday to to-day, from youth to age, from the land of our birth to the land of strangers and of solitudes, can never do. Guilty man carries the elements of his own perdition within him, and it matters little whether he be in society or in solitude, in this world or in the next—the inward fires will burn, and the sea and the dry land, and the burning ciemes of hell, will send forth their curses to greet the wretched being who has dared to violate the laws of the unseen God, and to ‘hail’ him as the ‘new possessor’ of the ‘profoundest hell.’”

Here, then, we have the ultimatum of Mr. Barnes, the final result of his observations on the tendency and destiny of virtue and vice, converging, step by step, to the grand climacteric of his creed—the doctrine of infinite rewards and punishments—the tremendous dogma of endless damnation! And he would fain have the reader believe that the whole course of nature, and the moral government of God over mankind in this world, tend directly to give countenance and support to the horrid dogma. But, although he is a man of great ingenuity, and for the most part, i. e., on other subjects, analogy bears him out in his positions, yet upon this point he is exceedingly lame, and analogy, so far as it

bears at all on the subject, will be found directly against his theory.

The more fully to demonstrate this, let it be remarked, that Mr. B. himself maintains that the natural tendency of vice is to destruction, whether in individuals or communities—that if allowed to take its course unrestrained and unopposed, it leads directly to ruin or self-destruction. He says, “we think we see in every human frame, and in the mingled and clashing powers of every society, the elements of ruin, and all that is necessary to secure that ruin is to remove the pressure of the hand that now restrains the wild and terrific powers, and saves the world from self-destruction.” Now if vice possess in this world a self-destroying tendency, and lead to the destruction both of its perpetrator and itself, why, reasoning from analogy, may we not suppose that, if it exist in another state, it will have there, as here, the same self-destroying power? Why will it not as naturally produce self-annihilation, in that state as this? Why, Mr. B. tells us that “Almighty power will preserve the terrible powers [of the wicked] in unrestrained being, and press them into the same mighty prison-house [hell] just like some adamant enclosure that shall keep the engine together, and fix the locality of its tremendous operations.” If, then, the Almighty preserve voluntarily the powers of the wicked to all eternity, just to prevent them from destroying themselves according to their natural tendency, it must be because he *approves* of sin and iniquity, and *delights* in the contemplation of misery! And, indeed, by his saying that “all the foreign force that will be necessary to secure eternal misery, will be almighty Power to preserve,” etc., it would seem that he considered eternal misery *necessary* and *desirable*, and that it *must be secured* at all events! But is such the character of the true Divinity? Or can Mr. B. truly love and adore such a Deity? We should hope not.

But what, in the mean time, becomes of Mr. B.’s analogy? Here he represents vice as working its own destruction, but in another world (whose secrets he would arrive at by the law of *analogy*) he supposes, either that the laws of God’s moral government will be reversed, or that almighty Power will interpose to prevent the law from its natural and legitimate operation! Here God disapproves of vice and employs means to terminate it, either by the destruction or conversion of its perpetrators; but in the next world he will so much approve and delight in it, that he will interpose his own omnipotence to preserve the powers that commit it in full force, and confine them exclusively to its perpetration! How strange that a man of Mr. B.’s talents and acumen, should make such egregious blunders in reasoning! It can be accounted for on no other grounds but by the blinding influence of tradition and the trammels of a creed.

Now, we do not deny that the tendency of vice in this world is often to destruction, both in individuals and communities. Individuals often bring on themselves temporal destruction, or premature death, by their vices; and communities not unfrequently do the same, or by their excesses and wickedness break up all the bonds of union, dissolve their body politic, and a new class, new organization, and new state of things succeeds.—But analogy would by no means lead us to infer from hence, either the doctrine of the soul’s annihilation, or of its endless misery; because temporal death is the lot of all, sooner or later, whether accelerated by vice, or occurring from natural causes, as sickness and old age.—And all communities in this world, whether good or bad, will sooner or later be dissolved or broken up; besides, the respective members thereof are constantly passing off the stage of action.

Again, it often happens that the vices and iniquity of individuals, with the bitter rewards that follow in their train, operate the effectual cure of their subject and forever wean him from the love of vice. And even in communities the same results are observed, and wickedness reaching a certain pass, brings down, as its natu-



tal fruits, such woes, such condign retribution, as to arouse the sleepy conscience to do its work, and thereby that community is startled, humbled, penitent, reformed. Now what would analogy lead us to infer from these facts? Certainly not the doctrine of eternal misery; but the possibility, yea, the probability, that, should the retributions for iniquity follow man into another state of being, they will there work their destined end, and in due time bring him, like the prodigal, to himself, first, and next to his Father's house.

Mr. B. says, "results in *eternity*, we suppose, are but the transfer to another state, of results which would take place here, if the guilty were not removed?" Very well, Mr. B., now, as many of the guilty would be humbled, subdued and brought to repentance and reformation, in this world, by the sufferings they would endure, and the sanctifying power of the divine spirit, were they not so soon removed out of the world, we ask why may not these results follow in another state of being? Why must the general plan be interrupted, and the apparent design of the moral government of God thwarted by the sudden death of the individual? To use the very language of Mr. B., only substituting the word *Partialist* for *Universalist*—"We ask the infidel—we ask the Partialist, why this state of things should be arrested by so unimportant a circumstance as death?"

As I happen not to be of the number of those who, like the infidel, believe that death terminates the consciousness and being of man forever; nor of the number of those who believe that all punishment is necessarily confined to this state—that the course of justice is arrested, and man freed from all further guilt or responsibility for past sins by death alone; (for did I thus believe, I should not know how to evade the force of Mr. B.'s argument here;) but as I have ever believed that the work of retribution and discipline would go on in the next world, where it had not accomplished its full object in this; I trust I can, without incurring the charge either of inconsistency or rashness, turn the tables upon Mr. B., and in a kind of parody on his own language, in which I shall vary but a very few words from him, show the absurdity of his conclusions, and the reasonableness, on the principles of analogy, of the doctrine of the restitution of all things.

Now Mr. B. will admit, for no Christian can deny, that vice often receives in this world adequate and condign punishment—punishment that often humbles the proud, brings the haughty low, and by the sanctifying influence of that Divine Spirit, prostrates him at the feet of Jesus, where he sues for, and obtains, mercy, in the pardon of his sins, and the assurance of everlasting grace and salvation—that many saints now in heaven, were once sinners on earth, and were thus reclaimed and brought to the knowledge of salvation—that many young sinners have been cut off from the earth in the morning of life, and others in the midst of their days, without a moment's warring of death, who, had they lived longer, would, in all probability, have met with the happy change that others have experienced, would have been effectually weaned from the love of sin, and had their mouths filled with songs of praise to God and the Lamb. Keeping these things in view, may we not with propriety say, in nearly the words of Mr. B.

Results in the next world are but the transfer to another state of results which would have taken place here, if the guilty had not been removed till after their punishment had wrought its desired effect in humbling them and bringing them penitent to the foot of the cross.—We ask the infidel—we ask the Partialist, or Limitarian, why this state of things, this obvious design and tendency of punishment, should be arrested by so unimportant a circumstance as death? Here is a general system of divine government adopted, by which the punishments annexed to transgression tend to check and ultimately cure evil dispositions, unless suddenly arrested or diverted from their legitimate aim,\*—general, so far as

the eye can run it backward into past generations,—general, so as to become the foundation of laws and of the conduct of the world,—and general, so far as the eye can trace the results of conduct and discipline forward in all the landmarks set up along our future course. Why, then, should God appoint a law, or system of government, so wise and so general here, that is to fail the moment we pass to some other part of our being? Unless God change, and the affairs of other worlds are administered on principles different from ours, it must be that this system will receive its appropriate termination there. It belongs to the infidel and the Partialist to prove that the affairs of the universe come to a solemn pause at death; that we are ushered into a world of different laws and different principles of government,—that we pass under a new sceptre, a sceptre, too, not of justice and mercy harmoniously blended, but of disorder, misrule, and the arrest of all that God has begun in his administration—that the results of conduct, manifestly but just commenced here, are finally arrested by some strange and unknown principle at our death; and that we are to pass to a world of which we know nothing, and in which we have no means of conjecturing what will be the destiny of individuals, or the treatment which crime and virtue will receive—where either all conscious being ceases at once, or if perpetuated by the Deity, he will there so far approve of vice, and show his love of sin, disorder and misery, as to render them perennial and secure their endless existence under his government! We ask them, can they demonstrate so strange a theory? Are men willing to risk their reputation as analogical reasoners, and the effects of that reasoning on community, upon the strange presumption, that God will be a different being there from what he is here, and that sinners whom he here chastises that they may be reformed and become partakers of his holiness, he will there confirm in sinfulness and compel them to endless rebellion against him? Why not rather suppose—as Christianity does—according to all the analogy of things, that the same Almighty and Beneficent hand shall be stretched across all worlds alike, and that both the bolts which vibrate in his hand now, and point their thunders at the head of the guilty, and the voice of mercy that calls him away from his crimes and his misery, shall extend even there, and operate with equal or greater efficacy, and finish the work which they left but begun on earth, till all things shall be subdued unto Christ, according to the Scriptures, and he deliver up the reconciled kingdom to God the Father, that God may be all in all? We know of no men who are acting under so strong probabilities against their theory, drawn from analogy, as the infidel and the advocate of endless misery. Here is a long array of analogies and facts, all, as we understand them, founded on the presumption that neither of their schemes can be true: and the system is continued through all the revolutions to which men are subject.

Virtue will not be suffered to go unrewarded; nor can vice escape its condign punishment. Though the wicked may be the old or the "new possessors" of the "profoundest hell," and may carry it within them from youth to middle age, from middle to old age, from country to country, from clime to clime, and even from one world to another, still the same God presides over them and their destinies, bears to them the same relation of Creator and Father in one state as another; and when, like Jonah, they cry to him "out of the belly of hell," he will hear their voice, or when like David, who before he was afflicted went astray, but afterwards learned to keep God's law, they truly repent and call on God through Christ for mercy, he will, as in the case of the Psalmist, "deliver their soul from the lowest hell."—They shall obtain mercy that had not obtained mercy—she shall be called beloved that was not beloved, and it shall come to pass in the place where it was said, Ye are not my people, there shall they be called the children of the living God.

Thus we see that reason, analogy, Christianity, reve-

lation, all go against the theory of Mr. B.—that his own weapons are seen to be quite as sharp and pointed when turned against his theory, as when employed against the infidel, and far more so than when aimed against "the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" in short, that they can not be legitimately turned against this glorious theory; for it is supported by analogy and revelation, and harmonizes with the best affections and holiest desires of all good beings. "Whoso readeth, let him understand." D. S.

#### THE TESTIMONY SET ASIDE.

"I am astonished, Mr. B., that a man of your good sense should believe in that old Book, when its teachings are so contradictory, as well as full of superstition and absurdity, that they cannot, and should not receive an honest man's credence; and when the patterns it holds up to us, were notoriously corrupt and profligate"—said a skeptic to one of our preachers one day, before a large company. "Ah," said Br. B., "and how do you prove the Bible to be a pack of lies, and unworthy of our confidence?" "Quite easily," replied the other.—citing two or three apparent contradictions, in proof "Well," said Br. B., "suppose I admit that you are correct, how will you prove your other assertion?" "Was not David declared to be a man after God's own heart, and was he not guilty of the most abominable crimes?" said the skeptic, triumphantly. "I can not admit that he was," replied Br. B. "But," said the skeptic, "the Bible says so, and"—"Hold," quickly retorted the preacher, "I can not admit the testimony of that Book; for you have, yourself, just now declared it unworthy of an honest man's belief!" The skeptic was fairly caught in his own net, as Br. B. intended he should be, and laughingly he acknowledged himself "beat this time." A. B. G.

#### RELIGIOUS NOTICES.

There will be preaching on the second Sunday in February by Br. HAYWARD in Adams—Br. BARTHOLOMEW in North Norwich—Br. C. S. BROWN in Prompton, Pa. [some notices too late, and those in P. S. do not say for whom, besides being, in part, too late also]—Br. GROSH in Bridgewater—Br. BIDDLECOM in Collinsville.

There will be preaching on the third Sunday in February, by Br. C. S. BROWN, in Prompton, Pa.—Br. GROSH, in Taberg, and in school house near Br. Cames, in Lee, in the evening.

There will be preaching on the fourth Sunday in February, by Br. C. S. BROWN, in Prompton, Pa.

A Conference of the Black River Association will be held in Mexico village, Oswego county, on the last Wednesday and Thursday of February (26th and 27th). Ministering brethren are invited to attend.

P. MORSE, Standing Clerk.

ALTERATION—The Conference of the Otsego Association will be held at Richfield Springs, on the second Wednesday and Thursday in February, instead of the first, as previously noticed. Ministering brethren are invited to attend.

#### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No.

P M, Tripes Hill, for S B and S B—Rev S A S, Cowlesville, for R B M and T A—E J, Waterville—P M, Central Canajoharie, for S C and B G—P M, Constantia, for E S—P M, Scienceville, for G McC—W F G, Auburn, for self and F M—P M, Cooperstown, for A T, C C, M S, J C, E C, W C W, Z G and O N—J S, Fulton—Rev G W M, Auburn, for E W G, E H, W F G, J B, J M, S T, I T, E W, E E, O D, G W H, S B, O J, J T G, D D, C C and J G P—P M, Ann Arbor (Mich) for E A W—Rev W H W, Watertown, for M M—E L, Coonstock, (Mich)—E W B, Louisiana, (Mo)—A P, Thompson, (O) for P K—P M, Martinsburg, (O) for self, D H and H D—P M, North Wolfboro', (N H) for E C and J F D—P M, Tiffin, (O) for E C—F P, Birmingham, (Mich) for S C, J S, J W H and O J—P M, Ellsworth, (O) for A F, G F W and W B—P M, Zoar, for self and B M—S B W, Cobleskill, for G W and W B—N H, Macedon, for self and W B—A F, Ellsburg—H B D, Weedsport, for J E—G C, Clayton, for D P, C P, L E, G S W, J O, L D G, T J E and D B—P M, Hamilton, for F B H and D S—A C, Norwich, for G A, W W and A C W—P M, Wolf Creek, (Mich)—P M, Martin's Mills, (O)—P M, Concord, (O)—E D K, Martinsville, (O).

\* See Psa. lxxxix: 30-35, and cxix: 67. Isa. liv: 7, 8, and lvii: 16-18. Lam. iii: 31, 32. 1 Cor. v: 5. 1 Tim. i: 20. Heb. xii: 7-11.



## POETRY.

For the Magazine and Advocate.

## THE WESTERN MISSIONARY'S BRIDE.

BY MISS S. C. EDGARTON.

I go with thee—I will be thine  
 In weal, in want, in woe;  
 Thy path, where'er it leads, is mine—  
 I go, my love, I go!

To dim old woods, to trackless dells,  
 Where brooks sing soft and low,  
 Where tall rank wild flowers droop their bells,  
 There, love, with thee I go!

I leave that fond, maternal love  
 Whose long tried truth I know,  
 For one who may less faithful prove—  
 Yet, yet, my love, I go!

I go to forests dark and lone,  
 Where flowers in shadows grow  
 Where scarce the gentle stars have shone,  
 Beloved, there I go!

'Tis not for wealth I seek the shade  
 Of forest bower and tree;  
 To share the sorrows on thee laid—  
 For this I go with thee!

To bind the bruises of thy heart  
 When scornful foes denide;  
 To be with thee, where'er thou art,  
 Thy loving, faithful bride!

To train the vine around our hut—  
 A bright and verdant screen,  
 Lest thou shouldst sigh to think my lot  
 At home too rudely mean!

Through long, long days, and fearful nights—  
 A sleepless watch to keep;  
 To tremble like a startled fawn,  
 Above thy troubled sleep!

To comfort thee, when faithless friends  
 Are sleeping in their sins,  
 And all thy wasting labor ends  
 Just where thy work begins;

To sing to thee when hope grows dim,  
 And faith wanes dark and low,  
 To sing to thee some strong, old hymn—  
 My love, for this I go!

O spare my heart that pining look—  
 These weak tears shall not flow;  
 'Twas that last foolish gaze I took—  
 I'm ready now to go!

Shirley village, Mass.

## THE QUAKERS.

The following we cut out of the U. S. Gazette. Of course, time and prosperity have wrought their usual changes on the denominations spoken of. The Friends have departed somewhat from the plainness of dress and speech, and the plainer the *fashion*, the richer and more extravagant the *materials* of which the dresses of their wealthy members are composed. It may be doubted, also, whether their "waiting for the spirit" and other peculiarities in their worship, have not become as much of *form* as any forms in use among other sects. But still in general the letter truly describes the *true* Friends of the present day.

The letter being written in a country where the priesthood is a piece of the State machinery—where even the dissenting clergy are obliged to meddle in political strifes to aid their people in gaining their civil rights—needs some modification to apply to the clergy in this country, where, in most denominations, they are considered as the Friends generally consider their most esteemed and active *speakers*.

The remark respecting the *irreligious implicit faith* of infidelity, will touch many a brawling skeptic of our own day.

A. D. G.

Extract of a letter from Queen Caroline (wife of George the Second) to the Princess Charlotte.

Bid I court applause, I would preface this letter with an apology, for the ignorance of hinting at religious prin-

ciple. To suppose the *Great* swayed in their conduct, by a respect for religion, is an affront to the delicacy and refinement of their taste. Hence, the day set apart by the laws of their country for religious service, they deride and insult as a vulgar and obsolete institution; should you propose to them the renewal of family devotion, which concluded the guiltless evening entertainments of their ancestors, you would become an object of their pity rather than of their contempt. The sublime truths, the pure and simple manners of the Gospel, are now trodden under foot. Can we wonder if that profession, which asserts these truths, and preaches these morals, be treated with similar contempt? But irreligion knows no bounds when once let loose; and Christianity herself has been obliquely insulted within those consecrated walls, where decency and policy, in the absence of reason and virtue, would forever have held her in legal reverence. But notwithstanding the general contempt of religion among the *Great*, you are not to imagine the present age is deep in speculations of infidelity. No such thing—for that would imply a certain attention to these subjects—a certain degree of self-conscience and thought; and this would clash with the ruling manners of the times. Indeed, there have not been wanting laborious husbandmen who have painfully sown their tares, not in the night season, but in the broad daylight. These have at length shot up into a large and fruitful crop of irreligious implicit faith, for implicit faith is belief or disbelief without evidence, and why they disbelieve, few of the present age can tell. They have other attentions than the meagre sophisms of irreligion, and are, therefore, well content with the conclusion without the premises.

Fortunately for mankind, there has arisen out of this vile system of disputation, anarchy of belief and disbelief, a religion called the religion of the Quakers; and although the great have nothing to do with this simple, original worship, I shall make a few remarks upon it, because I am conscious you are as yet ignorant of its beauty, importance, and truth.

It appears to me, my Charlotte, that the progress made by this interesting people, vulgarly called Quakers, and officially called Friends, above all other sects, in simplifying Christianity, and freeing it from those mixtures which have so much disgraced and abused it, has been so extraordinary, that it may justly set them at the head of all reformers, and stamp them with a decisive character, in which their little peculiarities of manner are worthy of remark. In the first place, they are the only sect who admit no priests or ministers, as a separate order of men, into their constitution; an advantage of so capital a nature; that some think it is well worth purchasing by the institution of a distinct society for that direct purpose only. For what a legion of evils does this cut off! not to mention the greater mischiefs, which the struggles for wealth and power, by an established clergy, have in all countries occasioned. Are not their rivalries, their parties, their controversies, their interests, their intermeddlings, the banes of concord and brotherly affection in all the communities of separatists? Does not their ordinate authority frequently as much infringe the rights and liberties of private congregations, as it always does of national churches? Do they not afford a ready means of laying at the feet of power, the political influences of dissenting bodies? It would be too much to assert that it never was in the contemplation of the founder of the Christian religion, to institute such a body of men, and that the supposed necessity of them is contradictory to the notion of a divine revelation, freely and clearly communicated in writing; but we can not help lamenting, at least, that so many corruptions, forgeries, and interpolations of Scripture, which they have been accused of, should deform the page of history.

Secondly—I find the Quakers are the only people who have completely detached religion from state policy, and thereby avoided that doubtful combination of two dissimilar interests, which has too frequently spoiled and calumniated both. They have confined religion to its proper province, of amending the hearts and lives of men, and have abhorred the plan of making it subservient to the narrow and temporary purposes of a party or a government. They have not dared to enlist the Almighty in the service of a particular nation, or to point his thunders against their fellow creatures, merely because their worldly interests interfered.

They have not set apart days for the religious celebration, or commemoration of public events—the final consequence of which no man can see, and which are regarded with totally different feelings by different parties. Keeping their own hands unstained with blood, they have viewed the shedding of blood by others as a subject of humiliation rather than of thanksgiving; and if ever they offer prayers for national blessings, it is for those of peace, brotherly love, and righteousness, in which they desire that all mankind should equally participate and as strenuously endeavor to effect.

Thirdly—I do not know that they differ from other Christians in their speculative notions of the efficacy

of prayer, and the interposition of Providence in human concerns; yet I can see that they are much more wary and reserved than others in making petitions for particular favors; and hence according to my judgment, they preserve a greater consistency in the theory of divine perfections, and inculcate a more tranquil and reverential submission to the will of the Deity. In this respect, they are a strong contrast to the Puritans of the last century, and the first Methodists of this, whose copious and minute addresses to Heaven often degenerated into indecent familiarity, and a querulous, impudent importunity.

Fourthly—by boldly discarding, instead of endeavoring to simplify and rationalize, those rites of religion which, from a kind of emblematical veil thrown about them, will always be abused and misunderstood by the vulgar and fanciful; they have eradicated from among themselves a vast mass of superstition and error, from which no sect that retains them is entirely free, and which, in some, has almost overwhelmed all that is valuable in revelation. How far they have been justified in doing this from the authority of Scripture, I do not inquire; but the advantage of having got rid of such inlets to false opinion, must be manifest to all who are capable of making comparisons, and of valuing the peace and happiness of mankind.

On the whole, it appears to me that no society of Christians ever acquired the essential of their religion at so cheap a rate, or in so pure a form; and these privileges are so intrinsically valuable, that I should not doubt of the ability of such a sect to maintain its ground, even though it were to resign its little peculiarities of speech and dress. But this is a measure I would by no means recommend to them; their dress, in particular, should never be renounced; its simplicity may expose them to the ridicule of fools, but at the same time, secure them the approbation of the wise and good. That you may be one of the latter number, is the prayer of,

CAROLINE.

A young lady at an examination in grammar, was asked why the noun bachelor was in singular. She replied immediately, and with much *naivete*, because it is very singular they don't get married.

## MARRIAGES.

In this city, January 23d, by Rev. D. Skinner, Mr. JOHN GOLDEN, to Mrs. JEANETTE TURTELLOTTE, both of Little Falls.

In Denmark, January 2d, by Ev. J. French, Mr. ARCHLAUS C. ELLIS, of Potsdam, St. Lawrence county, to Miss JANE CHADWICK, of the former place.

In Rutland, January 5th, by the same, Mr. SCHUYLER WELLS, of Rutland, to Miss JEMINA HURLBURT, of Pinkney.

In Bristol, January 8th, by Rev. Wm. Gooden, Mr. SYMNER GOODING, to Miss EMILY PHILLIPS, all of Bristol.

In Springwater Valley, January 9th, by the same, Mr. A. R. SPENCER, to Miss ELIZA ANN MACK, both of that place.

In Salisbury, January 21st, by Rev. J. D. Hicks, of St. Johnsville, Mr. HENRY CROSBY, of Trenton, to Miss JENNET TUTTLE, daughter of Mr. Alfred Tuttle, of Salisbury.

## DEATHS.

In Champion, November 7th, of Canker rash, MARY FRANCES, daughter of Joseph and Rachael Twining, aged 8 years, 4 months, and 5 days. She was sprightly, amiable and kind. She has now gone to the fair climes of immortal peace and rest. Funeral on the 9th, and sermon by the writer. J. FRENCH.

In Velasco, Texas, in the Fall of 1838, LEONARD J. HORNE, son of Elias and Visa Horne, of Ellisburg, N. Y., in the 24th year of his age.

\* \* Union and Trumpet please copy.

At Lassellville, December 22d, 1839, MARY D. HAGER, daughter of Wm. and H. S. Burnham, and consort of Mr. John Hager, in the 24th year of her age. The funeral was attended on the 23d, in the meeting-house at Lassellville, and a discourse delivered by the writer, to a crowded and attentive congregation, founded on 2 Corinthians v: 1.

Great praise is due to the inhabitants for their general attendance, and especially to the Methodist denomination, who, together with their preacher, Rev. Mr. Waters, took part in the services. The deceased was married last March, and this early dissolution of the marriage tie is truly afflicting to her bereaved husband. The infant child of the deceased, that had been buried a day or two previous, was taken up and beautifully laid out in its funeral dress, upon the arm of its mother, which made the scene most beautifully solemn. May that religion which comforted and sustained her in her last struggle, comfort and sustain the bereaved through all the meanderings of this mortal life.

J. D. HICKS.

In Livonia, on the 2d inst., of scarlet fever, HELEN JANE SEEVER, youngest daughter of John and Almira Seaver, aged 1 year, 3 months, and 9 days. The funeral was attended by the writer on the 3d inst., in the Presbyterian church at Livonia. O. B.



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, FEBRUARY 7, 1840.

NO. 6.

For the Magazine and Advocate.

## A VOICE TO THE MARRIED. TO WIVES.

BY REV. J. M. AUSTIN.

### Chap. II.—Duties of the Wife.

"—— To study household good,  
And good works in her husband to promote."

As the duties of the wife are extensive in compass and complicated in their nature—as they vary in accordance with the station, circumstances and disposition of the husband—a minute illustration of the whole circle, might be extended to a well filled volume. Hence in a single chapter, I shall be able only to glance briefly at a few of the most prominent of those duties which are incumbent upon all wives in all ordinary circumstances.

The Deity has designed every creature for a particular sphere of action—the characteristics of which, depend upon the nature, the capabilities of each being. It is the operation of this general rule, that the young lady, on becoming a wife, finds (or should find) a new class of duties, obligations, and responsibilities devolving upon her—all growing out of the peculiar station she is called to occupy. She is not the husband, nor the master, nor the domestic, nor the child, but she is the wife, the companion, the mistress of the household; and as such, she has a sphere of action different from others, and peculiar in itself—a sphere of another character from that occupied by her husband, yet no less important, no less responsible, and no less necessary to be prudently and faithfully filled. If the husband does not properly discharge his duties, the fountains of all family prosperity and happiness are destroyed. But though the husband may be industrious and faithful in all that pertains to him, still if the wife fails in discharging her obligations, his efforts will all be in vain—neither prosperity nor enjoyment can attend the family. Hence the responsibility resting on the wife to discharge her duties faithfully, is as weighty, and calls for as perfect fulfilment, as that of the husband.

The first and most obvious duty of a wife, is to strive to promote her husband's happiness. This, it is true, is a reciprocal duty, equally binding on both parties in the marriage contract. But still from the tenderness and affection which dwell in woman's heart, and from her greater ability to be attractive and pleasing, it seems more directly within the province of the wife, as it is certainly more in her power, to set the example in those pleasing and reciprocal attentions, which so highly conduce to the enjoyments of married life. And there is no other possible manner in which she can succeed in making her husband kind, agreeable, and pleasant, than by striving to promote his enjoyments by assiduous and unwearied attentions. Hence the necessity which calls upon the wife to make her husband's happiness an object of paramount importance. When the husband is happy, his wife necessarily participates in his enjoyments. But when the husband is unhappy, can the wife fail to be unhappy also? If she can—if his troubles are not troubles to her—if his discontentment or despondency does not interrupt her enjoyments—she possesses not the love and attachment which rest in the heart of every good and virtuous wife. The truth is, where real, reciprocal affection exists between a married couple, the happiness or unhappiness of one, must be the happiness or unhappiness of the other. Therefore in urging the wife to be studious to promote her husband's happiness, I am but urging her to secure her own peace and enjoyment.

In reflecting upon this subject, the wife should ever bear in mind, that the origin of that union which has given her a provider and protector for life, was not in herself, but in her husband. She did not seek him out and propose herself to him, but he sought her—he selected her from all the throng by which she was surrounded—he bestowed upon her his heart's undivided affections—he made her his bride, and promised before God and the world, to "love, cherish and protect her," while life should continue. He has provided for her a home, and he toils, and is willing to toil in his business to obtain all things requisite to her enjoyments. These attentions and favors demand an adequate return, and make it the solemn and imperious duty of the wife, to strive as far as possible, to promote her husband's happiness. And the wife who overlooks or neglects these obligations, not only fails in duty, but pursues a course which must invariably be productive of disappointment and wretchedness. The woman who has a kind and affectionate husband, can not prize him too high, nor do too much to keep him so. If she will but call to mind the thousands who are united to unkind, selfish, harsh husbands, she will realize the value of one who has a good disposition, and who is disposed to be generous, peaceable and affectionate. And she will perceive that she can not be at too much pains to promote the growth and stability of these valuable traits of character—not too cautious to avoid doing any thing which would have a tendency to weaken his affection or sour his feelings.

In promoting her husband's happiness, the wife should endeavor to ascertain his disposition and habits. Every man has his peculiarities. A wife by exercising proper discernment, can soon become acquainted with those pertaining to her husband; and her conduct towards him, should have direct reference to his peculiarities, and should be of such a nature as to allow those of an unpleasant character, to sleep in embryo, and those that are valuable, to be brought into due and constant activity. "It is impossible to enumerate all the little incidents which frequently annoy married men, or the little unobtrusive pleasures which it is in the power of the wife to give; but throughout her life, in her employments and in her amusements, she should ever bear his pleasure in her mind. She should act for him in preference to herself, and she will be amply rewarded by witnessing his delight in her and in his home. To a woman who loves her husband with all the devotedness of her nature, this will be a pleasure, not a task; and to make him happy, she will never grudge or feel any sacrifice of self." It is very probable she will not find her husband faultless. She may discover many things in his disposition and habits which are not pleasing to her. But so far from exposing these failings to the world, she should rather strive to throw the veil of concealment over them, and endeavor by a judicious course on her own part, to amend his imperfections and have him become all she could desire him to be.

A deep interest in the domestic affairs of the household, is another important duty devolving upon the wife. There are those in affluent circumstances, who suppose it beneath the dignity of a lady, to be at all conversant with domestic duties. But they entirely mistake the station and office of a wife. Why did her husband wed her? Was it that he might have a drone in his hive?—that he might have his money squandered in a wild race after fashion's extravagant follies? Far different was his object. He desired to procure a "helpmeet"—one who was capable and willing to superintend the affairs of his household—to see that every thing moves on in proper order, under judi-

cious rules and regulations—to be careful to prevent all squandering, all wasteful extravagance, and to cause the domestic arrangements to be conducted with due regard to economy, neatness and comfort.\* This is what every husband expects, and has a right to expect of his wife. And this is her actual duty—as much so, as it is the duty of the husband to devote his time and attention to those "out-door" affairs upon which the welfare of the family so greatly depends. The wife can with no more propriety, neglect her domestic duties, than the husband can excuse himself for becoming indifferent in regard to his business and entrusting it to subordinates who have no responsibility resting upon them.

In overseeing her household, it is highly necessary that the wife should give her direct and personal attention to its affairs. It is not to be supposed that domestics can have that interest in the concerns of the family, which is requisite to insure perfect faithfulness in the discharge of every duty. Hence affairs entrusted entirely to their management, must suffer more or less, through carelessness, obstinacy or ignorance. It may be noticed as an invariable circumstance, that in those families where the wife personally superintends the domestic affairs, every thing goes on in a much more orderly, quiet, pleasant and economical manner, than where all is left to the care of domestics, whose interest extends no farther than their wages. I do not contend that it is necessary for the wife to pass all her time in the kitchen or wash-room, overseeing every minute employment of her domestics. But it is manifestly her duty to pass a sufficient portion of time there, to insure order and promptness in the domestic economy, and a faithful discharge of duty by all the members of the household.

In case of sickness in the family, it then becomes the important duty of the wife to make the invalid an object of her immediate attention—especially when the sufferer is a husband or a child. What can appear more odious and repulsive to a sensitive mind, than to behold a lady abroad in public, mingling in the gaieties of fashionable life, when it is known that sickness pervades her home. Our respect for such a woman is gone, and we set her down in our estimation, as a cold, heartless being, destitute of the common sympathies of human nature. I well know that a sick room is far from being a pleasant or desirable place. And yet it is a sphere in which woman can display her most lovely, most attractive qualities—where she can show the sympathy that dwells in her soul for those in distress, and her tact and skill in adopting numberless expedients to give comfort and repose to the suffering. When the husband is languishing upon a bed of sickness, wearied and worn with racking pains, what can possibly be more grateful than to receive the healing cordial, or the refreshing draught, from the hand of an affectionate wife? What can be more agreeable and comforting to him in hours of pain, or in the interval of feverish delirium, than to behold the chosen one of his heart, hovering around his bed-side, as an angel of peace, performing all those little offices, and exhibiting all those numerous and kind attentions, so necessary and so comforting to the sick?—What can be more satisfactory to him, than to have presented to his lips by the gentle hand of an attentive wife, those numerous delicacies which woman alone can invent, so essential to excite his appetite and please his fastidious taste?—What more consoling and

\* I pray you, good wife, inquire of your husband if the author is not correct in stating these to be his expectations in marrying you! And while you are conversing with him upon the subject, you may also inquire whether any amendment is necessary in your proceedings, to fulfil these expectations.



cheering, than words of hope and trust whispered in his ear by that voice, which of all others, sounds most sweetly to his soul? Oh, woman! such is the time, and such the circumstances, and such the means, to exhibit the strength of your love for your husband! If you have reason to suppose he harbors one doubt, or suspicion, of your regard, this is the opportunity to remove it entirely from his mind, and to satisfy him, by your watchful attentions, by your forbearance with the irritability which disease forces upon him, by your unwearied attention to all his wants, of the strength, and purity, and durability of your love.

There is a duty devolving upon the wife, in regard to her husband's relatives, which she should be careful to fulfil. Being united to her husband by an indissoluble tie, she should strive to love his relatives as her own. And although in first coming among them, she may discover some peculiarities not pleasing to her view, yet she should guard against allowing herself to imbibe prejudice against them. However unprepossessing they may appear, she must remember that they are her husband's relatives, and are undoubtedly dear to his heart, and for his sake, if not for theirs, she should strive to treat them kindly. What can be more disagreeable to a man of sensitive feelings, than to have an aged father or mother, a brother or sister, treated coldly, disrespectfully, or harshly, by his wife? Nothing could make him more unhappy; and the unavoidable tendency of such a course would be to alienate his affections from his companion! No man with a proper spirit, would allow a relative, especially a parent, to be ill-used or made unhappy under his own roof. The prudent wife, the careful wife, the wife who has a proper regard for her husband's feelings, and for her own comfort, will be exceedingly cautious upon this point. She will strive to conduct at all times, with the utmost kindness and tenderness towards those who have become her relatives by marriage—she will patiently bear with their imperfections—she will labor assiduously to obtain their good will and secure their esteem—and she will endeavor to satisfy them, that she cherishes toward them none but feelings of friendship and regard. Her reward for these exertions will be, speedily to win their confidence and love, greatly to gratify her husband, and cement still stronger his affection, and to cause a spirit of harmony and love to prevail and shed its cheerful sunshine throughout all her domestic associations.

Affection to our kindred is not inconsistent with the fondest attachment of the heart to a husband or a wife. Do not, therefore, encourage that littleness and pride, which would lead you to think yourself defrauded of something that was your own, when you see any tender regard paid to them. It is a mean jealousy of temper that makes us prompt to consider ourselves rivalled. It is a base pride that leads us to put an invidious construction on those signs of respect and esteem which are shown to others. Let married persons guard against such a cause of unhappiness to themselves, by considering that the distribution of affection does not necessarily diminish its quantity, but that it is even capable of increasing, as the objects on which it is exercised multiply. Conjugal affection can indeed be shared only by two persons, but this may grow and strengthen, without any loss sustained to it from the cultivation of filial or fraternal affection. While the bonds of matrimony must not be suffered to dissolve those of filial piety, it may be well, however, to suggest this hint to married persons:—Let them avoid, as far as is consistent with duty to relations, that kind of manner in their treatment of them, which is calculated to awaken jealousy in the married partner. Through an indiscreet neglect of this rule of prudence, the visit of a relation has sometimes been the epoch of misery to a couple, who had hitherto lived in harmony. Can not we be glad to see a parent, a sister, or a brother, without reducing a wife or a husband to a cipher in the house, during their stay in it? Is it prudent to be so profuse in the expressions of our regard for them, as to lead the partner of our life to have an interest in their departure?"

Another duty devolving upon the wife, is to assist her husband in accumulating that property which is essential to the support and comfort of the family. This will undoubtedly be considered a strange requisition, by all those ladies, who suppose it belongs exclusively to their husbands to labor and toil to acquire riches, for them to squander in every species of extravagance their vanity may suggest.—But to the thinking and the discreet, this duty will not be considered improper in its nature, or uncalled for in practice. It is not, of course, required or thought necessary, that the wife should go into the counting-room, or the workshop, or the field, as a laborer. All which this duty enjoins, is that the wife, in her proper sphere, should co-operate with the exertions of her husband, for the general good of the family. She should study to exercise prudence and economy in her expenditures for herself and family, and aid in *preserving*, not in *squandering*, that income which is the fruit of his exertions. An intelligent woman can discover numerous opportunities for the exercise of industry, frugality and economy, much to the aid of her husband and the benefit of her household. The wives of the Romans, in the earlier and better days of that nation, set a worthy example for future ages. Columella says, that "the Roman husbands, having completed the labors of the day, entered their houses free from all care, and there enjoyed perfect repose. The most beautiful woman depended for distinction on her economy, and endeavors to assist in crowning her husband's diligence with prosperity. All was in common between them; nothing was thought to belong more to one than another. The wife, by her assiduity and activity within doors, equalled and seconded the industry and labor of her husband."

It is especially necessary that the wife should exercise frugality and economy, and exert herself in every consistent manner to aid her husband, when misfortunes have stripped him of his possessions. The woman who, in such a case, gives way to despair and sinks into a dull lethargy without life or ambition, is but a dead weight. But she who is worthy of being connected with a kind, intelligent and persevering husband, so far from sinking into utter hopelessness when overtaken by adversity, will awake to new life, and develop new capabilities, and become the comforter and supporter of her husband, and strive to the utmost of her ability, to assist him in recovering from the most bitter blast of adversity. And there are few pecuniary misfortunes so great, that a man of character, intelligence, and perseverance, aided and cheered by the exertions and encouragement of a faithful wife, can not recover from them.

For the Magazine and Advocate.

#### THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

NUMBER XIX.

BY REV. E. E. GUILD.

Daniel, 7th chapter.—In this chapter we have an account of Daniel's vision of the four great beasts. These four beasts represent the same as the four parts of the image which was seen by Nebuchadnezzar. The first beast, which resembled a lion, which had wings, represents the Babylonish empire; the lion denoting its strength, and the wings the rapidity of its conquests. By its acquiring the heart of a man was signified that in process of time its force and ferocity would be greatly lessened. See verse 4.

The second beast, which resembled a bear, signified the Medo-Persian empire; and by its raising itself on one side may be intimated the ascendancy of the Persians over the Medes. The three tusks denote instruments of destruction besides its own natural teeth; and these may mean Lydia, Babylonia and Egypt, which the Persians conquered, and the power of which they converted to their own use. See verse 5.

The third beast, resembling a leopard, must mean the Macedonian empire; as the extraordinary rapidity of its conquests under Alexander is denoted by its four wings, and its division into

four parts after the death of Alexander, by its four heads. See verse 6.

The fourth beast must mean the Roman empire, which succeeded the Macedonian. A sufficient indication is given of its superior power by its fierce aspect, its great strength, and its iron teeth. It is said to be different from any preceding beast, and the form of the Roman government was remarkably so, having changed from kingly to consular and imperial, besides other intermediate changes. The ten horns denote the division of the empire into ten parts, corresponding to the ten toes in Nebuchadnezzar's image. See verse 7.

The great power which should rise up, spoken of in verses 8, 9, 10 &c., which was to arise among the ten kingdoms, three of which are to be removed to make way for it, is no doubt the Papal power, and the three to be removed were probably the exarchate of Ravenna, the kingdom of Lombardy, and the city and territory of Rome.

This horn having eyes like a man, signifies its great sagacity and cunning; and its mouth speaking great things happily expresses its extraordinary pretensions to power, temporal and spiritual.

In the interpretation of this vision, verse 25, it is added that it "had power to wear out the saints," and no princes have been so great persecutors as the Popes; and they have not only changed the institutions of men, but those of God also, in their regulation concerning many things too numerous to mention.

"And I beheld till the thrones were cast down." See verse 9. "This," says Dr. Priestly, "is a wrong translation. It should be rendered—And I beheld until the thrones were erected."

The ancient of days, spoken of verse 9, was God, who is represented as judging this power, and he is condemned, not only to be slain, but that his body be cast into the fire, to denote utter destruction. See verse 11.

This was a more severe fate than that of the former beast. Their dominion was taken away, but they were allowed to exist, signifying, perhaps, that though the Babylonians, Persians and Macedonians lost their power over other nations, they were still governed by their laws in a manner similar to what they had been before, whereas, the last empire is not succeeded by another like itself.

Verse 14.—Here we see the dominion that had been taken from the last of these empires given by the Supreme Being himself to the son of man—no doubt the Messiah, to whom will be subjected all the subjects of the four preceding empires.

"A time and times and the dividing of times," spoken of verse 25, signifies a year, two years, and half a year, or three years and a half; or, reckoning a year for a day, it would be in prophetic style a period of 1260 years, one day in prophetic language signifying a year. If we reckon this time from the existence of the power represented by the little horn, which rose after the ten horns or kings, this will fetch it to the year of our Lord 455, when some think the empire or government of these ten kings ceased, and Valentine 3d, in conjunction with Theodosius 2d in the east, gave the Popes that jurisdiction which they exercised until the reformation, though the title of universal bishop was not given to them before the year 606. If to the former of these dates we add 1260, we have the year 1715, and at this time there was a visible diminution of the power of the Pope.

If we reckon from the year 606, when the title of universal bishop was given to the pope, and to this add 1260; this will bring it to the year 1866. Whether the papal power will then be completely overthrown or not, remains to be seen; but the probability is that as it rose by degrees it will decline in the same manner, though its final extinction may be sudden.

The greatest and the most amiable privilege which the rich enjoy over the poor, is that which they exercise the least—the privilege of making them happy.



For the Magazine and Advocate.

## PRAYER AND CONFERENCE MEETINGS.

Brother Grosh :

By the way of inquiry I would ask if prayer is not an important duty, and the highest privilege of the true Christian? Is it not calculated to elevate man and to make him more Godlike in all his actions—to restrain him from vice of every kind, and lead him to do good to all as he has opportunity—in one word to be what he ought to be, a worshipper of the one only living and true God, useful in his day and generation, and a blessing to the world? And is it not enjoined upon all Christians by the precepts and examples of our Lord and Saviour Jesus Christ? If the above questions are answered in the affirmative, then I would further inquire if Universalists are not too indifferent as regards this most reasonable duty? May we not believe that if Universalists, one and all, would come up to their duty on this point, it would result in such a reformation as would astonish us all, and convince our Partialist brethren that we have the Spirit of Christ within us? Would not this be a happy result, and one that is very desirable? and does not every Universalist's heart rejoice at the thought of such a result?

I should be pleased if you or some of your able and learned correspondents would write an article or articles on this important subject. I for one, feel as if something ought to be done, and immediately too; and I hope to see the subject of prayer, and prayer and conference meetings, in all its bearings on the cause of truth, brought before the Universalist denomination by the press, and also by the preaching of the heralds of salvation. And I hope to see as the result of all this, the cause of God's impartial grace spreading and prevailing through the length and breadth of our happy country, and causing its votaries to live as all Christians should live, leading quiet and peaceable lives in all godliness and honesty; for then shall our lives be acceptable in the sight of God our Saviour who will have all men to be saved and to come unto the knowledge of the truth. This is what I long to see. God grant that the time may soon come when as Universalists, we may arise, one and all, and let our light so shine before men, that they seeing our good works may be led to glorify our Father which is in heaven. Then truth shall prevail and error disappear. W.

Utica, Jan. 16th, 1840.

For the Magazine and Advocate.

## PUNISHMENT.

A DIALOGUE BETWEEN PETER HEADSTRONG AND WALTER DOUBTFUL.

D. Good morning, Mr. Headstrong. I have called on you this morning in order to get your views of punishment, which you agreed to give me whenever I would wait upon you.

H. Well, sit down, neighbor Doubtful, I am very happy that you have called for such a purpose. I'll endeavor to give you my views upon the subject in few words. In the first place, I believe that punishment is *punishment*, not revenge. The difference between the two is, that punishment has good for its ulterior object, and revenge has not. In the second place, I believe that it is inflicted *where it can* have such an object and not where it can *not*. This ulterior object I believe to be the reformation of the offender and the prevention of crime. Consequently "so much pain for so much guilt," or in other words *murdering* a man for murdering another, is a doctrine in which I have no faith. Such a spirit savors too much of the antagonism of cats and dogs to be dignified with the name of punishment. In the third place, I believe it is inflicted *when a man is a sinner*, and not when he is a righteous man—when he is mortal, corruptible and dishonorable, and not when he is immortal, incorruptible and glorious. And in the fourth place, I believe that it is *certain*. What I mean by certain, is that if a man puts his hand into the fire and burns it,

pain will follow: not that it *may* follow, or will follow unless we are sorry; but that it will *certainly* follow. Consequently this escaping punishment is all nonsense. You might just as well talk of a man's running away from himself. These, neighbor Doubtful, are my views of punishment.

D. Well, friend Headstrong, I am very glad that you have stated your views so clearly. I now wish you to answer this question, in accordance with the principle you have advanced. Suppose a man commits murder and instantly murders himself, where does he receive his punishment?

H. Neighbor Doubtful, that problem is easily solved. The difficulty all lies in the notion that people have, that justice requires the retribution of so much pain for so much guilt. Now such is not the case. Justice requires *punishment*, not revenge. And punishment is not the "retribution of so much pain for so much guilt;" but the infliction of just so much pain as can have good for its ulterior object, and no more. The very moment that a person is in a situation where the pain inflicted on him can not have a tendency to *prevent crime*, that moment justice must cease to lash him, and that moment, too, justice requires nothing more of that individual for *past* offences, unless justice requires revenge. Now then to the question. Justice demands not the smallest possible amount of pain of that individual, *solely* because he has murdered another, for this would be revenge. But justice demands all the pain that can be inflicted upon him for a beneficial purpose—this the man deserves and not a particle more. Now if you can tell me of any other place besides "the earth" where punishment can be inflicted for a good purpose, then I will tell you of some other place besides "the earth" where this man *may* receive his punishment; but unless you can do this, my answer is, that he receives the punishment where he commits the crime, and where it can do good, and not where he does not commit the crime, and where it can not do good.

D. You acknowledge, then, that he deserves more than he receives.

H. I do not acknowledge any such thing. My position is, that he deserves just what can be inflicted upon him for any beneficial end. And as I do not believe that any good can result from punishing him in eternity; or, in plainer terms, from *killing* him after he is dead, consequently I hold that he *deserves* no such thing.

D. Do you, indeed, say that he receives *all* the punishment he deserves for murdering that man?

H. What do you mean by the word "all"? Do you think that punishment is dealt out by the quantity?

D. I mean, whether you think this man suffers the full length of time which the demerit of murder demands?

H. If I knew how long a time the demerit of murder does demand, I could tell you better. 'Tis true that earthly tribunals punish criminals by the day and year, but I was not aware that there was any such arrangement in the laws of Heaven. My views, as to *time and quantity*, are, that the *OBJECT and END of punishment*, and not the *crime itself*, ought to regulate its *severity and duration*. And I do hold that this man suffers as long and as much, "in the earth," as the *object and end* of his punishment demands. Are you satisfied with this answer?

D. No, not exactly. I want to know if justice does not require that this man should not suffer a certain amount *solely* for having murdered, without any reference to the future.

H. Your question now, if I understand it, is in amount this: Does not justice demand that the murderer should be murdered, (or put to death) *solely* because he has murdered? To this I beg leave to reply in the interrogative manner. Does justice require that one man should become a fool because another does? or, that one

person should become cruel and unfeeling because another one has? Does it demand that you should strike your neighbor because he strikes you? And if it does, can you be a *Christian* and be just? The fact is, this returning "evil for evil" is no more just than it is in accordance with the precepts of our Savior. And in order that you may see the merits of your last question in all their *length and splendor*, I submit to you two considerations. If *justice* demands blow for blow, life for life, and blood for blood, wherein does it differ from *retaliation*? And if *punishment* is killing a man because he has killed another, what would *revenge* be? These questions you can answer at your leisure.

D. Well, there is one consideration still. The man commits suicide; where does he receive his punishment for this?

H. This question puts me in mind of one I have read of, that was proposed to a philosophical society, the amount of which was this: Why does not a vessel of water receive an addition to its weight by having a live fish put into it? The true answer to this question is, that you are asking us to account for what does not exist. Prove that the vessel does not increase in weight by such an addition, and then we will account for the strange phenomenon. This is my answer to your question. Prove that the suicide is punished, and then I will tell you "where" he receives it. It is my opinion that no man ever committed such an act in his right mind; and moreover, it is also my opinion that if he did—if any one ever committed such an act in his right mind, he himself had the worst of it. Some idea of the merits of this question may be inferred from these two considerations. Is an insane man accountable; and if so, is not a steam engine? This is one consideration. The other is, Would a sane man cut his own throat; and if he would, would he not be more an object of pity than of punishment? These two may be followed up by a self-examining one. If you, in a state of sanity should undertake to cut your own throat, would not the job itself, (to say nothing of the way to it) be a *tough* one?

D. ———

Thus endeth the lesson.

Cosmopoliteville, Mass., 1839.

SIGMA.

For the Magazine and Advocate.

## A GOOD SAYING.

There never was a more true—seldom do we find a more practically important saying, than that of Marcus Aurelius. "It is not in your power, perhaps," says he, "to be a natural philosopher, a poet, an orator, or a mathematician; but it is in your power to be virtuous, which is better than all." We are all striving after pleasures of different kinds—after the pleasures derivable from wealth, from knowledge, from character, from rank, from learning; and if it be true, as we suspect it is, that few of us are seeking after the pleasures of virtue, we are neglecting the greater good in pursuit of the less, and therefore, few of us are entitled to be called by any thing more properly than the harsh epithet of fools. The pleasures of learning—those referred to by Aurelius—are indeed pure, refined, elevated pleasures; but we know that they are not equal to the pleasures of planning and doing little kindnesses, or good on a more extensive scale; nor to the pleasures of regulating our tempers, dispositions, and desires, nor of self-government generally; nor are they to be named in the same day with the pleasures of devotion, of communion with God, conscious harmony and peace with Heaven. We have never heard of any one, qualified to give evidence on the subject, who ever depreciated such virtue. No one was ever *satiated* with these—no one ever said of these, "vanity of vanities." While every testimony, therefore, confirms my own experience, let me seek after and fix my most ardent desires upon those most exstic, most enduring, most blissful of all enjoyments.

S. S.



For the Magazine and Advocate.

## A SHORT SERMON.

BY REV. F. WHITAKER.

"Who will render to every man according to his deeds." Rom. ii. 6.

One excellent characteristic of the Divine government, is, that it is founded upon equity and justice; is well adapted to the constitutions and circumstances of its subjects, and requires nothing from them but what is consistent with reason, justice and impartiality. All the laws incorporated into its code are consistent with a salutary and equitable government, and aim not at the aggrandizement of their enactor, but at the improvement and amelioration of all under their influence. These laws were ordained in wisdom, dictated by love, and harmonise in all their points and bearings, with a being of spotless purity and perfection. The wise enactor of them is revealed to us as a just God and Saviour; as reaping only where He has sown, and gathering only where He has strown. He is present in, and rules over every part of His vast domain—from the largest grade of the animal kind, down to the smallest insect—from the highest towering mountain, down to the least particle of dust—and throughout all the sinuous courses of nature, are visibly to be seen His wisdom and goodness. He has wisely instituted laws in every branch of his vast dominions—in the world of matter—in the world of mind—and in every department of His immense creation can be viewed in characters too plain to be misunderstood, the wise regulations of Omniscience. These laws are not inoperative, but operate powerfully in each of their respective spheres. God rules in the kingdom of intellect as well as in that of matter. He rewards the virtuous, and punishes the vicious. There can be no virtue or vice, but what will receive from His hand its reward or punishment. We are aware that this is a deviation from popular opinion, for many people sincerely believe that the divine government, so far as this state of existence is concerned, is very imperfect. They virtually impeach the impartiality of God, and declare that in order to rectify the imperfections of His moral government that accrue in this state of being, it will be necessary to adjudge the wicked to a state of unending despair, and exalt the righteous to a state of endless joy. They think that there is no distinction made here between the virtuous and vicious; that all happens indiscriminately upon the good and bad, and that all deeds, whether good or bad, meet with no reward or punishment. They will say "Here is a man living in affluence and ease, surrounded with all the good things of this world, who is wholly regardless of all religious ordinances, and tramples under foot all the sacred behests of high heaven; and here is his neighbor, a man honest and upright in all his dealings, living in penury and want—with his family reduced down to the most distressing state by the ravages of disease, who has regarded all religious duties, and walked in all the commandments and ordinances of the Lord blameless. Can God's dealing with these be equal and impartial?" The difficulty in this case is, that these people do not bear in mind that there are undeviating laws exercising an influence throughout the whole government of God, from which there can be no deviation without causing disturbance and engendering confusion. There are laws concerning the acquirement of property which must be regarded to succeed therein; also to enjoy good health, we must pay due observance to the physical laws. From a violation of laws civil, moral, physical or otherwise, all the distress, disease, derangement and disorganization which we behold in the world are caused. In the first of our cases, the man had observed the laws relating to the acquisition of property and the enjoyment of good health, and received their rich reward; and disregarded those pertaining to religion and morals, and endured their consequences. In the other case, the man had been made to suffer the conse-

quences of not heeding the physical laws and those relating to the acquirement of property; and enjoyed the reward of paying an observance to religious duties. Because these people do not observe the penalty attached to the violation of the physical or other laws, they conclude that there is no punishment attached to their violation. They are looking at a distance for the penalty, when they might see it nearer by, if they would but bear in remembrance that the violation of one law is not punished with the penalty attached to that of another.

Our text is at variance with another popular sentiment. This is, that the penalty of sin, however trivial in its nature, is endless. As it is unquestionable that all are sinners, all must be made to endure endless misery, or else the words of our text are not true—"Who will render to every man according to his deeds." Our text conflicts with this opinion, because just as many as are saved, will not be punished for their sins; and those who are condemned, will not be rewarded for their good deeds. This makes the attributes of God conflict, one with the other—it represents the justice of God as requiring the endless suffering of the human race, and his mercy their everlasting happiness; and let the case turn as it will, let all be saved or condemned—let a part be saved and a part be condemned, either the justice or mercy of God, wholly or in part, will be deprived of its demands. Perhaps it may be said that Christ, by His sufferings, although the penalty of sin be endless, has received the penalty in our stead, and made a full atonement for the sins of the world. If this be true, we have no sins to answer for, because He, by His sufferings, has satisfied the demands of justice, and it has no demands against us. This sentiment, in the first place, impeaches the wisdom of God in attaching such a penalty to His law; in the second, it impeaches His justice in attempting to save a part from the punishment which they justly deserved; in the third, it impeaches His goodness in inflicting the penalty upon an innocent being, His own beloved Son.

Our text also is repugnant with the doctrine of total innate depravity; because if the sentiment be true that man in his natural state is averse to all good, and inclined to all evil, he is not an accountable being. He is not amenable or culpable for proceeding according to the dictates of that nature implanted within him by the hand of his Creator. Our text presupposes man to be an accountable being. It not only expresses the certainty of punishment, but it declares that He will reward to every man according to his deeds. This teaches that He will not render to us according to the deeds of another, or to another according to our deeds. The Scriptures expressly declare that "though hand join in hand the wicked shall not be unpunished;" "that he that doeth wrong shall receive for the wrong which he hath done." While they teach the certainty of punishment for every sin, they also teach that it is not an offspring of revenge, but of mercy; they teach us that God can be both merciful and just in punishing the sinner. David says, "Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work." They teach us that the chastisements of God are corrective in their nature, calculated to bring their recipient from the depths of sin to the path of holiness and obedience. The design of God in punishing us, is to improve and correct us. St. Paul speaks of the chastisements of God as follows: "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. iv. 17. Again, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? For

they verily for a few days chastened us for their own pleasure, but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Heb. xii. 6—11. Are not these testimonies widely at variance with the dogma of endless misery? Must we not from them believe that God punishes with a design to correct and ameliorate? Can endless misery ameliorate its subjects—yield the peaceable fruit of righteousness to those who are made suffer it, and make them partakers of the holiness of God? There can be but one response. Endless misery will not benefit those upon whom it is inflicted—it will not afford joy, peace and satisfaction to those who are made to behold it; nor does it comport with the holy feelings implanted within the human heart, or reflect honor, goodness and wisdom upon the character of God. All punishment which is inflicted more than is sufficient to correct man, can be denominated by no other name than *revenge*. We should rejoice that while the scriptures teach us that God is just, they also assure us that He is merciful; that while He punishes for sin, He also punishes each one according to his deeds, and for his good.

West Hulfax, Vt.

For the Magazine and Advocate.

## HAPPINESS.

"Let this mind be in you which was also in Christ Jesus." Phil. ii. 5.

Happiness ever has been, and still is the object of all our pursuits; and hence the variety of means that have been resorted to in order to obtain this pearl of great price. Some have imagined it was to be found in wealth, and they have resolved to obtain it though it should cost a sacrifice of all the finer feelings of their natures; but have expectations been realised in this? Go ask the miser whose whole soul has been absorbed in the pursuit of it, if his gold and silver have returned to him the peace and happiness he fondly anticipated, and he will tell you No. He will tell you he has toiled all his life long for that which is fading and transitory in its nature and satisfieth not; that his gold and silver have become dim, and his abundance instead of yielding joy and satisfaction, is a source of continual disquietude. He will tell you that in his eagerness to amass wealth he has defrauded the hireling, oppressed the widow and the fatherless, and their cries have gone up to Heaven against him. He will tell you that the warm and tender sympathies of his nature have ceased to flow; that he has suffered his heavenly nature to become a barren waste; and he begins to feel himself, notwithstanding all his possessions, a neglected and isolated being.

Others have fancied that happiness was borne on the wings of fame, and they have said in their hearts, I will earn a name—though it should be purchased at the price of the rights of my fellow men—that will shine with undiminished lustre upon the historic page while time shall last. Again I ask have their anticipations been realised? Go ask the conqueror whose vigilance knew no bounds, so long as he could concert means to wrest from his fellow men their free born rights; ask him if he has found peace and joy in his pursuit, and he will tell you No. He will recount the many scenes of blood and carnage which his mad ambition has compelled him to witness. He will tell you he has brought the hoary locks with sorrow to the grave; he has caused the widow's heart to bleed, and the fatherless to cry for bread, and they stand as witnesses against him. He will tell you he has steeled his heart against every principle of virtue, and become almost insensible to all that constitutes man a religious or social being. He will tell you the voice of his brother's blood oft crieth to him from the ground, like the voice of many trumpets, saying, "God will in no wise clear the guilty."

Think you, my Christian friends, that a retro-



spective view of scenes like these could fill the mind with peace and joy, though man should record his mighty deeds, and bestow all the encomiums that urbanity could command? The voice of reason answers No. The voice of wisdom is constantly exclaiming "though hand join in hand the wicked shall not go unpunished." And thus it might be said of the nameless ways and means wherein mankind in vain have sought for happiness. But, says one, is not happiness to be found on earth? Have I not enjoyed much through a long and prosperous life?

If you remember the time when you bowed before your Maker, and felt in your heart that "God was love," and that "his tender mercies were over all the works of his hands," and that the whole family of man were brethren, heirs of the same incorruptible inheritance; that they all stood in the relation of children by the tenderest ties of paternal love, to the King of kings and Lord of lords: if you have felt to bear them in your affections to the throne of grace to offer a tribute of praise and thanksgiving to Him who is all in all, then do you remember also that you have been happy. If you have ever been drawn by the silken cords of love from your gay and fashionable companions, and the illuminated hall, to the hovels of poverty and want, that you might smooth the couch of pain and sickness with your own soft hand, and calm and lull the desponding soul with your own soft voice, by pointing it to the Lamb of God "which taketh away the sin of the world;" then indeed has happiness been your lot. If you remember the time when the warm tear of sympathy coursed down your manly cheek like the gentle showers of heaven, to mingle with those of a fellow being whose heart was overwhelmed with sorrow and despair; then do you also remember that a thrill of joy ran through every avenue of your soul that the wealth of India could never have purchased.

"No radiant pearl which crested fortune wears,  
No gem, that twinkling hangs from beauty's ears,  
Nor the bright stars, which night's blue arch adorn,  
Nor rising suns that gild the vernal morn,  
Shine with such lustre as the tear that breaks  
For others' woe, down Virtue's manly cheeks."

These are the bright and sunny spots upon the pages of human existence, where fond memory ever delighted to linger among her unfading bowers. Our Saviour, while sojourning here on earth, taught his followers that if they would be happy, they must partake of that bread "which cometh down from heaven." He exhorted them "to be perfect even as their Father in heaven is perfect." The language of our Saviour is no less applicable to us than to those to whom it was addressed; and would we assimilate to the character and perfections of our Heavenly Father, we must follow the examples of Him who was sent for our guide. Our Saviour, knowing the frailty of human nature, was well aware that precept unconnected with example could be productive of little or no good; therefore he took upon himself humanity and subjected himself to all the privations that are incident to human nature. In Him the poor and the needy ever found a ready help; and would we lay up unfading treasures we must copy his examples. Man, it is true, can not cause those that are naturally blind to see; but he can restore the sight of those that are morally so, and enable them to behold the bright star of Bethlehem, that will illuminate their pathway through the subsequent journey of life, and shed a bright halo around the night of the grave that will disarm death of its terrors. Man can not unstop the ears of the deaf, but he can cause those who have turned a deaf ear to all the teachings of Revelation, to listen to the sweet and heavenly strains that were sung by the angelic choir, when the heavenly message was announced to the shepherds on the plains of Judea. Man cannot cause the dumb to sing, but he can cause the sorrowing and the desponding to break forth and sing the loud anthems of "redeeming love." It is not lawful for man to open the prison doors

and set the prisoner free; but he can unbar the prison door of the mind that has long been bound with superstition's unrelenting chains, and proclaim to him the unsearchable riches contained in the word of God; and cause him to feel its life giving influence, and then will he be free indeed. Man can not always heal the sick, or cause the lame to walk; but he can administer to their temporal wants, and not unfrequently calm the troubled soul by whispering "God is love," and that he has prepared a haven of rest where pain, sorrow and death can have no admission. Man can not raise the dead in the manner in which our Saviour did; but he can cause those who are dead in trespasses and sins to arise from their graves of iniquity and turn unto the "Lord who will have mercy, and to our God who will abundantly pardon."

Seeing therefore that much remaineth to be done, it is not meet, my Christian friends, because we can not perform the miracles that our Saviour did, to fold our hands and say we have nothing to do. Man has a great work to do would he enjoy present salvation; and it is hoped and fondly anticipated that every true believer in a world's salvation will unite their efforts in so glorious a cause. Then how soon would the scene be changed. This earth that is now felt to be a world of sorrow, a wilderness of woe and a vale of tears, would be transformed into a garden of paradise; and then indeed would happiness be our lot.

A. B.

For the Magazine and Advocate.

## CHEERFULNESS.

BY MISS H. J. STONE.

What is like unto it? It was truly said by the wise man, that "cheerfulness doeth good like a medicine." It is indeed so. Who has not felt its all pervading power, when worn out with the cares and vexations of which this life is made up, disheartened, bowed down in spirits, and almost ready to exclaim, "vanity of vanities, all is vanity." We meet perhaps a smiling, cheerful friend—the clouds disperse—the mists are cleared away as by some magic hand—the heart leaps to lose its ponderous burthen, and swells with emotions too big for aught but tears of joy to express. Where all was drear desolation, chilled by the cold touch of despair, now is life, joy, and smiling happiness! This world is transformed from a wilderness wild to a garden of flowers. O, the blessing of a cheerful disposition! It is beyond comparison. Without it, nothing appears lovely or desirable on earth—with it, we behold something to admire in the minutest works of God. Happy, thrice happy he, on whom this blessing is bestowed. It is a continual feast to its possessor, and a constant joy to all about him. We are creatures of sympathy. It is impossible for us to mingle in society and not imbibe the spirit and feelings which pervade it, in some degree at least; and we not only imbibe from others, but we impart either good or its opposite to others in every act and word of life. It is therefore the duty of every rational being to cultivate a social, cheerful frame of mind, which the crosses and disappointments flesh is heir to, can not destroy with every sweeping blast. It is a duty we owe to ourselves, as well as to those around us. It is by accustoming ourselves to look on the fair side of things that we are enabled to preserve a cheerful spirit while all without is in confusion and disorder. Within the heart lies the true seat of cheerfulness as well as happiness. If the mind is cultivated in the morn of life—if the affections are kept pure and inviolable—if they are raised and ennobled by being directed to their Great Source for happiness—such a heart can not—nay, it will not fail of finding within itself a little paradise! The rude and boisterous passions may howl around its dwelling—the fierce and angry peltings of the storm only serve to make the inward calm more serene, happy, and full of blessedness. No earthly power can destroy the equi-

librium of such a heart. It has learned to look aloft when lowering clouds appear. It knows, yea, it feels that a Father's unerring hand is at the helm—and that neither men nor angels can make it fear. It sees by faith the storm outrode—cloudless skies are again above and around—smiling Nature is again arrayed in all her gorgeous beauty—and from every towering hill and verdant vale resounds the voice of music's mild harmonious strains. To such a one, the bright beams of noon-day sun, and the bleak tempestuous winds are alike fraught with instruction and delight. Thanks to God for this cheerful, happy, unshaken confidence in an Almighty, unchanging Benefactor! 'Tis this alone which renders life a blessing—and the joys of life an antepast of that immortal blessedness in the shining courts of the redeemed in glory above.

Cabot, Vt.

## MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, FEBRUARY 7, 1840.

### INDIVIDUAL INFLUENCE.....NO. IV.

"You can't think how unpleasantly I am situated.—My friends are all Partialists, and so bigoted against Universalism that I dare not open my lips on the subject. And then there are no meetings of our order in the neighborhood—nothing but fiery and denunciatory preaching and scolding—and very few Universalists, so that I have scarcely any religious enjoyment whatever! Oh, I do wish that I was again among Universalists, and where I could hear preaching, without hearing God abused by his creatures." Why, you should get some Universalist papers and books, and enlighten your friends in regard to the doctrine, and so—"Oh, don't mention it! I would not have the heart to let them see a Universalist book or paper, let alone to read to them." Why not? "Because I have no influence, and they are so dangerous—why, they don't even believe that I really believe the doctrine!" Quite likely, I—should almost think so, too, to judge your faith by your cowardice! "Well, but what can I do—I, so young [or, so old], and all alone?" What can you do? I really do not know until you try; but I can tell you what a noble hearted, but very poor and humble woman once did, who was placed in your situation—or, rather, what God did, by her agency; for "God was with her," as he is with all who have courage to do their duty.

This worthy and pious woman was dependant on her feeble labor for means to support herself and two children. The Winter approaching, she feared that her increased expences would require more labor than her health would allow, so she resolved to accept the offer of her parents, who lived in the country, and were willing she should live with them. She accordingly removed there. Her parents and her brother's family, were rigid, Calvinistic Baptists—much prejudiced against, because ignorant of, Universalists and Universalism. But the mildness, candor and good sense of Mrs. P. (for so we will designate her, for brevity's sake), could not but win their esteem, backed as it was by parental and fraternal affection; so they allowed her peaceably to read the Universalist books and papers which she carried with her, knowing, as she did, that there were but few Universalists, and no Universalist preaching in that neighborhood. At last, they quietly heard her read such pieces and extracts as she deemed would most interest them; and then read the books and papers for themselves. And the consequence of her courage and fidelity is, that her relatives are now rejoicing in the knowledge that God's goodness will save all his children from sin and woe—others have, with them, come to the light of universal salvation—others,



still, are inquiring, "What is truth?"—and the Universalists around, have been aroused from their lethargy—a subscription has been started, regular preaching is maintained one-fourth of the time, and a stated Conference meeting is held every two weeks, where the voice of prayer, and praise, and exhortation is heard from the lay brethren. So much for that confidence in God which imparts confidence in self, sufficient to do the duties incumbent upon us. "Go, and do likewise."

A. B. G.

#### GAMING.

We find no fault with the desire for amusement. It is natural for the mind to seek it in some form or other, in order to relieve itself from the insipidity which frequently attends constant employment in one calling.—But there are no rules which arbitrarily determine what, among the innocent employments, shall be considered amusement, and what shall not. To a well cultivated mind, any thing not improper—the merest temporary change from one employment to another—may be an amusement if it afford relaxation, or entertaining employment to the faculties. Hence, that will always be the most rational and commendable which combines the qualities of pleasure and usefulness. But whether we aim always at the most *useful* amusement, or be content some times with that which has the power only of relieving and entertaining the mind; whether we seek to amuse ourselves with books or work, with mental or physical exercise; whether we pass our leisure hours in public affairs or in the social circle, in silent reflection or in lively conversation, nothing should be suffered to enter our list of amusements, that carries with it a natural tendency to vitiate the mind. He who does so, is a traitor to himself. And yet see how extensively this is practiced.

Among all the vices which have crept into society, and which are tolerated by a professedly enlightened community, there are few which exert a worse influence than the practice of gambling. I speak now of gambling for amusement, not as a profession, for the latter every honest man despises. I say, as an amusement it is tolerated by the public. And it is this very toleration which makes it worse than it would otherwise be. True, some exertions are used to put down open public gambling; but at the same time, how many who do this, afford every facility, and give every encouragement for its uncensored practice in the private circle. I do not admire the principle of making hypocrites of men, merely because we happen to imagine that they can not be made honestly ashamed of their evil deeds. Nor do I think those much better subjects of admiration, who skulk away from observation to gain an opportunity of aping mates, and worse, of playing fools over a pack of cards, a billiard table, or any other instrument for killing time. I would rather see them cultivate their minds so as to find amusement in some thing at least rational and cheering. And it is a settled point, in my estimation, that if community would decidedly express their disapprobation of gambling in every form, and make that disapprobation felt, they would find this vice hastily retreating before the power of public opinion? If those who indulge in this practice, realized that they could not appear in respectable society; if they knew that they could not enjoy the confidence of any who knew them, most of them would learn most wonderfully quick, that there was no amusement, after all, in a pack of cards, or at least none that could compensate them for the consequences. But they can not be made sensible of this as long as gambling and the gambler receive such a sanction as they do in the very commencement of their career. Do you ask what that sanction is?

Most men are sensible of the innumerable temptations which wait on the professional gambler. They know of many who were once respectable and upright persons, who have been utterly ruined by gambling and other vices inseparably connected therewith. And in

view of this fact, they will not hesitate to condemn the inveterate gambler. But this is not enough.—The gambler must have had a beginning to his career. He could not acquire a sudden liking to the practice. He must have had a gradual initiation into its mysteries, and this was probably effected by way of amusement. He moved step by step towards the vortex of moral degradation, while yet there was nothing appeared to alarm him—no sinister motive whispering in his heart, that he would ever have other than the merest amusement in view.

This has been the starting point with a majority of professional gamblers. And yet, with the knowledge that many have thus been led on step by step from supposed innocence to conscious weakness, and from conscious weakness to utter inability to resist temptation, the youth of our land have been virtually invited to sit down and spend their evenings at the card table—invited to do so from the simple fact that it was looked upon as a fashionable and innocent amusement. They have done it frequently, with the sanctioning smiles of the experienced. Their fathers and mothers have done it, too, though perhaps unwittingly overlooking the descent which they made from the true dignity of the parental character. Yes, very pious professors of the Christian religion, who hold in utter abhorrence the practice of gambling for money, will sit for hours and gamble away their precious time, which no money can redeem, and call it delightful amusement. But, dear reader, you have only to fancy a young man coolly *amusing* himself, as he calls it, with an occasional game of cards, in company with associates who are equally desirous of acquiring this undignified accomplishment, and of ranking themselves with what may be justly termed *Chrysalis Black-legs*, in order to estimate the nature and value of all such amusements.

There are those who will, notwithstanding the above considerations, attempt to justify themselves for card-playing on the ground, that they have often amused themselves in that way without experiencing any bad effects. Let us see. Man possesses powers of mind which it is his duty to cultivate. He who depraves these powers, by circumscribing them within unnatural boundaries, or giving them vicious habits or unnatural desires, is doubly guilty. Now I venture the opinion, that he who has cultivated a fondness for card-playing, might, with less trouble, have attained to a respectable degree of scientific knowledge. With half the example which was necessary to deaden his shame of gaming; with half the instruction and half the perseverance which was necessary to teach him dexterity in shuffling, and tact in managing the game, he might have cultivated a knowledge of, and a fondness for, mathematical principles, which would have enabled him to solve the most difficult problem, with a pleasure which can not be brought down to a comparison, even, with any virtue that was ever attached to gaming by its most faithful devotee. The same faculties are evidently employed in both pursuits, but one is leading the mind along in the path of truth and usefulness, while the other is giving it a disrelish for noble employments, and cherishing habits and feelings, which the moment he goes out into the world he is obliged to conceal and smother.—I put the question, now, if this debasement of the mental and moral powers, from their natural and legitimate offices, can be indulged in by any human being without his experiencing bad, yea, deplorable effects? Let the answer come from the heart.

A. R. B.

#### RELIGIOUS EDUCATION OF CHILDREN.

As a denomination, we should be effectually aroused to the necessity of giving to our children a *religious education*. On this subject, I fear that there is error among us. We have seen the efforts made and making to indoctrinate multitudes of children into the narrowness and bigotry of a creed, infusing such a spirit in them, as makes them in adult years, *exclusive* sectarians.

Having beheld such efforts, we reason correctly, when we say that children should not be thus instructed, but that their minds should be free. But to avoid this evil, in order that their minds may be unsoured by sectarianism, we have fallen into the opposite extreme, and give them no religious instruction. This is a very lamentable mistake. There is all the difference between making children bigoted and giving them no religious instruction, that there is between taking bad food, and no food whatever. *Both are wrong*. Let not their minds be narrowed; let not their growing affections be walled up by illiberal notions; nor let their feelings be made to assume whatever shape bigotry may dictate. But at the same time, they should not grow up without any knowledge of their Creator, Saviour, and the revelation of Heaven. For if they are left entirely ignorant of these subjects, they are liable to fall victims to any error they may meet, or to have their passions excited with fanaticism. These courses are extremes, and are to be avoided. If it is incorrect to give any religious instruction to children, it is, on the same principle, wrong to let them attend where religious principles are preached.

If children are taught Christianity as it is, it will never make them bigoted, but save them from bigotry—it will never lead them astray, but guide them aright—it will never leave them in error, but will give them that truth which will assist in forming their characters for virtue and holiness. What, for instance, can be more appropriate, than to teach children the character of God as displayed in nature and revelation, and to impress upon their minds the fact that virtue is always pleasurable and vice always miserable? What can be productive of greater benefit to them, than to frequently tell them of the character of Christ, how obedient he was to his parents when a youth, how kind he was, how he died for his enemies, how he rose from the dead, and how children should obey him? Nor can there be the least objection against teaching them the law of loving enemies, and that the reason why they should do so, is, because their heavenly Father loves his enemies. And I am sure no sane person can offer the least opposition against teaching them the doctrine set forth in the account of the good Samaritan. Yet, in teaching them these principles, they imbibe a knowledge of some of the noblest truths of Christianity. These facts, rigidly instilled into their minds, will sow such seeds, as will lead them in adult age, to view all people as one family, to be charitable to all sects, and to be pure in life. I am sure that such facts will not swerve their minds one hair from the path, which will cause them to grow up practical Christians.

G. W. M.

#### CHOICE SENTIMENT.

Listening not long since to a popular preacher of the popular dogmas, while he was endeavoring to prove that souls were in danger of being lost, by which he meant to be understood that they were in danger of being endlessly damned, I was almost led to the conclusion that the doctrine was deemed so very important as to justify almost any charge which the speaker saw fit to make, against the dealings of God, however much it might implicate his goodness. Indeed the preacher seemed to think it a very bad trait in a certain class of Christians, that they should dwell so much upon the goodness of God, or in other words, that they should contend for the propriety of loving God "because he first loved us." Among the least objectional phrases which were used, I present one, as a moderate specimen of the means sometimes used to reach sinner's hearts. The speaker was urging the tendency of riches in destroying the soul, when he used the following language—"God rolls in wealth, and wealth, rolls souls down to hell"—and I could not help thinking that he had become quite refined in his estimate of God's blessings. Had I said, "Ye shall know the truth, and the truth shall make you free," this doctrine of cause and effect would have afforded him a fine target, for his



sneering and satire. But he could place God in close affinity with malice itself, by representing him as deliberately bestowing upon man that which he knew would be an eternal curse to him, and feel that he had secured the approbation of all the dear saints. Verily, how much of such preaching would it require to evangelize the world? A. R. B.

## NEWS DEPARTMENT.

Br. George Rogers, of Cincinnati, proposes starting soon on his fourth overland journey through Lexington, Ky., and Nashville, Tenn., to Alabama, etc., visiting the places where he preached on his last journey. He has probably started by this time, and will be gone three or four months.

The late Jeremiah Smith, of Ridgefield, Conn., has donated the annual income of his farm, valued at ten thousand dollars freed from incumbrance, one-half to the Universalist society in North Salem, N. Y.; and the other half to the common schools in the Ridgebury society in Conn. I have been waiting for years to hear that some of our wealthy and heirless friends in this State, had thus remembered our highly useful, but still embarrassed Clinton Liberal Institute, in their wills or otherwise. Who will be first in this good work?

Br. Whittemore says that the last chapter of the Universalist's Guide, (a prospectus and notice of which we published a few weeks ago,) "will contain entire, Leslie's invincible argument, called 'short method with the Deists.'"

A new society of Universalists was organized on the 7th ult., in New Lebanon, this State. Br. W. Wilcox says they are opposed by the united forces of infidelity and Partialism.

Br. L. R. Paige has removed from Cambridgeport to Lancaster, Mass.—Br. I. Brown to Salem, Mass.—Br. A. A. Miner, to Methuen, Mass.—Br. H. Bacon has resigned the pastoral charge at Haverhill, Mass., with intent to remove elsewhere—and Br. Asher Moore, of Roxbury, Mass., has accepted an invitation to take the pastoral charge of the Lombard-street society in Philadelphia, (late Br. A. C. Thomas'), in April next. Br. Moore is a native of that city.

A union house was dedicated in Kensington, N. H., by Unitarians, Calvinistic Congregationalists and Universalists, some time last month.

A Methodist preacher, at a camp meeting in Georgia, was foolhardy enough to state publicly, that Rev. Hosea Ballou, of Boston, is a drunkard. Br. Whittemore called on the Editor of Zion's Herald (Methodist) for his testimony on the subject, who generously states that Mr. Ballou is a man of strictly temperate habits, and that he never heard any thing to the contrary. The Rev. slanderer may say, "that is the unkindest cut of all."

At the Essex Quarterly Conference, held in Andover, Mass., Br. S. P. Landers was installed as pastor of the society in that place, on the 15th ult. Sermon by Br. A. C. Thomas, of Lowell.

The Nazarene, (the new Universalist paper in Philadelphia, noticed two weeks since,) is printed on an imperial sheet, instead of a super-royal, as we then stated on its own authority. It appears to have a good run, as its first numbers are already exhausted, and called for to supply new subscribers.

An oral discussion of the question, "Do the Scriptures teach the doctrine of endless punishment?" was held in Watford, Me., by Rev. M. Hotchkiss, (Methodist,) and Rev. T. J. Tenney, (Universalist,) on the 9th ult. It continued during the day, before a crowded and deeply interested audience, and was conducted with great mildness, propriety and candor. The same Methodist clergyman has agreed to discuss the question, "Does the Bible teach the existence of a personal devil?" with Br. L. P. Rand, in four letters from each party, to be published in the Universalist Palladium, in Portland, Maine.

Br. J. G. Adams, of Malden, Mass., (known to our readers of 1838 as a correspondent of this paper—would he were one now!) proposes publishing two needed works. One entitled "Practical Hints to those who believe in the Gospel of universal grace and salvation," designed to set forth the practical efficacy and duties of Universalism. Br. Adams is excellently qualified, not only by literary ability, but by devotional fervor and piety, to execute such a work. We shall give the prospectus next week, and therefore content ourself with cordially recommending it to extensive patronage and circulation. We need such a work so greatly, that I have long contemplated trying to meet the want by publishing a volume of practical sermons. But Br. Adams' plan is better, and I believe will be better executed than mine.

The other book will be entitled "The Christian's Triumph: Including happy Death scenes of believers in the Gospel." This work will powerfully commend religion in its best form to all who would live happy and die rejoicing, by showing the faith which guided many through a peaceful life and a joyous death. It will also be a standing monument in refutation of the oft-quoted objection, that "Universalism will do to live by, but will not do to die by," by showing from numerous facts that it does most triumphantly sustain and comfort the departing soul in its passage to another world. Success to our brother's labors. A. B. G.

## TO INQUIRING FRIENDS.

"How are you getting along? What are your prospects?"—*Letters.*

In reply to these inquiries, often repeated, I answer—We labor under a continual pressure for the want of money to meet our engagements. Money comes in, it is true; but *not as fast as our notes and bills fall due.* Thus we get along—*rubbing very hard all the way!*

Our prospects are not decided. We were obliged to strike off and discontinue between 1200 and 1500 names from our list—new subscribers come in slowly—the number who pay (or promise to pay) *in advance* is increased—we have deferred engagements, to a very large amount, to meet *during all of February* to meet which our only hope is, *increased receipts* from those owing us. Such are our prospects—darkness, shadows, dawning, and darkness again, with a little hope to gild the edges!

The new firm is dependent for prosperity, *as yet*, on the success of the old firm in overcoming its difficulties—and *both* depend on subscribers to the paper paying what is due on former volumes, and in advance for the present. Could our debtors realize our situation, I am sure they would pay up speedily—in time to help us out of trouble—and I am in hopes that this frank statement of our difficulties ahead, will bring us that relief from them we want much, *even now.* For myself, I must say that my confidence in those who, collectively, owe us so much, induces me to believe that they will pay as soon as they can, and so put an end before long to our many trembling apprehensions. May God dispose their hearts to do us this justice. A. B. G.

## THE EXPOSITOR.

The first number of a new volume, (volume 4, new series,) has come to hand. We feared, from a little delay in its appearance that it had stopped, and are therefore much pleased at again seeing it. It contains articles on "The Mosaic account of Creation," Geologically considered and proved correct, by Br. G. W. Montgomery—an able article—"Historical sketch of the form and structure of the Hebrew language," popularly treated, by Br. S. C. Cleveland—"The New Testament doctrine of salvation," and "The birth of Jesus Christ and its consequences, a Christmas Sermon," both by the Editor, Br. H. Ballou, 2d, and both instructive and interesting articles—"Scripture Geography," also by the Editor—and a very superior poetical article, "The Maiden, King Death and his Conqueror," by Mrs.

Sawyer, of New-York. The number is a very good one—giving promise of another valuable volume. Are there none of our friends who want it?—many we know who *need* it—let them send on their names immediately. A. B. G.

## ERRATUM.

In No. 3, current volume, in an article signed "Luke," under the caption, "Character of God," a line was omitted, and the sense of the sentence thereby obscured. The sentence should read thus, the words in brackets having been omitted—"Go where we will—view the face of nature in all her varied appearance; [and we shall discover countless manifestations] of the love of God, displayed in his wonderful works to the children of men." A. B. G.

## NEW AGENTS.

A. D. Crandall, East Greene—Wm. C. Thompson, Guilford—S. F. Suard, West Richmond—Daniel Lassells, Lassellsville—Wm. A. Dart, Potsdam—Hiram Chaffee, Paynesville—John Adams, Livonia—Volney Douglass, Richland—A. M. Dunn, Williamsville—N. F. Murdock, Dundee, will please act as agent—A. S. Baker Middleport—J. R. Lounsbury, Wright's Corners—Calvin S. Webber, Martinsville, O.—Lewis Snyder, South Jackson, Mich.—Joseph Hall, Sandusky, O.—B. S. Wheeler, Watford, O.—W. P. Wiley, Daggett's Mills, Pa.—Hiram Andrews, Washington, Mich.

Br. Bazin—The last remittance of E. S. Lyman, Sherburne, should be credited on Vol. 4 of Expositor, instead of Vol. 3, as he had before paid for Vol. 3.

Br. Price—Credit Allan Twist, Java, for Messenger, \$1, and charge G. & H.

Br. Tompkins—Miss M. A. Dill, Auburn, has not received No. 2, last volume Repository. G. W. M.

Br. Tompkins—The November No. of the Repository was not received by Br. Waggoner of Watertown—also, Miss Harriet Swift, Sullivan, has not received the November No. Credit B. Lewis, Hamilton, Madison county, \$5.50, and charge G. & H.

## RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. N. Brown, in Tully. Subject—Evidences of the truth of prophecy. These lectures will be repeated on the fourth Sunday in Onondaga South hollow.

There will be preaching on the third Sunday inst., by Br. C. S. Brown, in Prompton, Pa.—Br. Grosh, in Taberg, and in school house near Br. Eames, in Lee, in the evening.

There will be preaching on the fourth Sunday inst., by Br. C. S. Brown, in Prompton, Pa.—Br. Grosh, in Bridgewater.

Br. O. Wilcox, will preach on the evenings of Monday, February 17th, in Vermont Settlement—18th, in Heuvelton—19th, in Hammond—20th, in the Methodist meeting house in Alexandria—21st, at Theresa High Falls.

Br. H. B. Soule, will lecture in pleasant Valley, on the evening of Wednesday, February 19th.

A Conference of the Black River Association will be held in Mexico village, Oswego county, on the last Wednesday and Thursday of February (26th and 27th). Ministering brethren are invited to attend.

P. Morse, Standing Clerk.

The Conference of the Otsego Association will be held at Richfield Springs, on the second Wednesday and Thursday in February, instead of the first, as previously noticed. Ministering brethren are invited to attend.

## LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No. W F G, Auburn, for self, M B and N I—P M, Auburn, (Mich) for M H—A G P, Hoosick, for G W R—E B, Brownhelm, (O) for self, S W and E W—P M, Reedtown, (O) for D U, M M M, J U and B—P M, Coshocton, (O) for B R, F B, A McG, A W D & S W—P M, Green, for O A & J G—P M, Friendsville, (Pa) for D & F—G S B, Mineral Point (W T)—B K, St. Josephs, (Mich) for self, and J B—P M, Perrinton, for Rev T C E—P M, Java village—P M, Lebanon, for J B, Jr—N W, Paradox, for R F—P M, Waddington, for J R, E & H M, A T M and J D—P M, East Pierpont, for B C—W S W, Moscow—J B, Walton—J G B, Plattville—P M, Mount Hawley, (Ils)—P M, Hebron, (Ils) for B H T, L B, P T and H D R—H C, Kingston, for self, G I and R H.



## POETRY.

For the Magazine and Advocate.

## MY PARTIALIST FRIEND.

'Twas Goodness proposed, it was Wisdom that planned—  
The work was performed by an Almighty hand.  
Three questions, then, drawn from the premises penned,  
Are waiting thy answer—"my Partialist Friend."

If Goodness proposed the grand system we see,  
And determined what was, and was not to be;  
Then were not provisions, both ample and kind,  
For each creature made, by an Eternal mind?

If Wisdom sought means, and perfected that plan,  
Which Goodness proposed when creation began,  
Is it not, then, quite safe, philosophical friend,  
To conclude that the means will suffice for the end?

And lastly, if Power, by Wisdom directed,  
Carries out and effects, what Goodness projected;  
Do you need, Sir, the ken of a prophet to tell,  
When the end is accomplished, that all will be well?

Answer, Mss., 1840.

SIGMA.

For the Magazine and Advocate.

## STANZAS.

I've felt the storms of passion flow,  
Around my hapless head,  
I've seen fond friends in numbers go  
To mansions of the dead.  
I've met in stranger's land  
With friendship's sweet caress,  
And found a helping hand,  
To aid me in distress.

I've heard the mighty thunders roll  
Along the frowning sky,  
That seemed to shake from pole to pole,  
In awful majesty;  
I've seen the billows foam,  
As my frail bark they bore  
Far from my native home,  
Upon some rocky shore.

I've calmly seen the hand of death  
Upraised to strike the blow,  
While he who gave me breath  
Did ceaseless mercies show—  
Yes, all these scenes I've viewed,  
And fondly looked above  
This world's ingratitude,  
Unto the God of love.

But slander foul whose poisonous breath,  
Has o'er my prospects thrown,  
Some fiends more foul than even death,  
Have seeds of discord sown.  
Come on! I fear them not,  
Nor shall my spirits bend;  
For whatsoever my lot,  
My God will be my Friend. J. A. McN.

Union, N. Y.

TRUTH BEAUTIFULLY EXPRESSED.—The following passage, beautiful in its truth, and in the expression of that truth, is from the Editor of the Baltimore American. It will be felt and appreciated by every parent, and most heartily do we commend it to the attention of children:

"If children could only be made aware of the heart-felt delight with which parents behold the development of talent and noble sentiment in their off-spring, with what avidity would they seek the means of expanding the sphere of their intelligence, and cherishing the moral sentiments that impart dignity to the human character.—From infancy to manhood the welfare and happiness of the child is the sole object of the parent's solicitude. Under all circumstances, through good or evil fortune, the present and future condition of those whom they may have rocked in the cradle, or dandled on the knee, is the polar star to which their affections point with undeviating constancy. Should their path through life be prosperous, the possession of wealth and distinction is only precious in their eyes, as affording the means of conferring on those who are, in future years, to be their representatives, the honors that attend riches and exalted character; and should adversity be their lot, and difficulties beset them, they are forgotten in the hope that circumstances may ensure a better fate to their children.

The child may be affectionate and tender, but the fi-

lial relation is not susceptible of the intensity of affection which belongs to the parental tie. It is this depth of love that enables the old to pass from the stage of life without regret. They feel that in their children they will continue to live, and that, however this world and its concerns may be lost to them, succeeding generations will recognise in their offspring portions of themselves. With what unspeakable delight does a father behold the first manifestations of exalted intelligence in a son, and how does he dwell upon actions that bespeak nobleness of purpose and soundness of integrity. If these feelings of gratification are inexpressibly delightful, so on the other hand the emotions with which he views indications of an opposite character, are unutterably painful.

To see the object of his parental solicitude, over whom he has watched day after day, and year after year, falling off from the path of virtue, and deaf to appeals of honorable motives, is to have a source of bitterness of regret, to which no temporal blessing can furnish an antidote. Honors may await, and the confidence and love of his fellow-beings may, for a moment, cheer his path through life, but when he reflects that this honor and this love are to be changed into contempt and dislike in the person of his own child, he feels as if it were better to be deprived of all, than to witness so heart-rending a contrast.

If there be reserved for human life a joy more exalted than others, it is that of beholding its last moments cheered by the fondness and affections of a worthy and virtuous progeny, and if there be a pang more agonizing than any other, it is that of a dying parent, whose last thought rests upon the crimes of a depraved but fondly loved child."

## FEMALE PIETY.

The gem of all others which adorns the coronet of Female loveliness, is unaffected piety. The grace of her mein—the fascination of her countenance—her nobleness of heart—her primeval intelligence, and enviable intellect, are the happiness of man. Piety added, throws a garb of holiness over every action; brightens the shining intellect; adds gentleness to the heart, and in the voice of earthly love, it mingles the bliss of Heaven. Without it, woman brings darkness and death upon mankind; with it she is the enlightening orb of earth—the blessed gift of Heaven; to whom the virtuous, the good, and the great pay homage.—Then ye, who were designed as the guiding star of man to Heaven, to other graces add piety of heart. It will strew flowers in your pathway through the journey of life; and even in the hour of mortal dissolution, it will be to your soul the light of life and glory.—*American Citizen*.

## TOLERATION.

What is it to me, if my neighbor permits his cucumber vines to run on the ground, instead of furnishing them with bushes as I do? or rubs his razor on his boot, or on the cover of an old book, instead of the metallic strap? or prunes his fruit trees with a pruning hook or a saw?—What right have I to find fault with the dress or education of his family, with the color of his hat, or the cut of his coat? and if he build a house, does it concern me whether it front to the north or south, or whether it be large or small, convenient or inconvenient? If it does not, then let my neighbor consult his own taste in these matters. Let us yield him this right. And when dipping our fingers into our neighbor's porridge dishes, we chance to get them rapped with a spoon, or get them scalded, let it teach us to mind nobody's business but our own.

Some Yankee editor says that he "like to a died a laffin," to see a drunken chap trying to pocket the shadow of a sewing sign, which he mistook for a pocket handkerchief.

Letter written by a Poet to his Tailor.—"Sir—As my coat is doomed to run through a third edition, I hope, you will add a strip to the skirt by way of appendix."

A good Hit.—The Americans follow us in every thing.—*London Age*.

We must confess, Mr. Age, that our soldiers followed you in the last war.—*Louisville Journal*.

A Village, without a blacksmith's shop, should be very moral and innocent, for in it there can be neither vice nor forgery.

There is a man down east, who says he dares not be honest now a days, for fear they would laugh at him.

## MARRIAGES.

On January 5th, by Rev. D. Biddlecom, Mr. ELI POND, of Hamilton, to Miss CHARLOTTE CULVER, of Westmoreland.

In Portlandville, (Milford,) January 28th, by Rev. John Ellis, Mr. OLIVER G. BARTLETT, of this city, to Miss SARAH RICHARDS, of the former place.

## DEATHS.

In Litchfield, Herkimer county, on the 27th ult., RICHARD SMITH, Esq., aged 66 years. He emigrated to that town about 40 years ago, from Morristown, N. J., and early acquired and retained great influence by his intelligence, energy and upright conduct. He was once chosen to represent that county in the legislature of the State, and long acted as a Justice of the Peace in the town. He was struck with apoplexy on Sunday morning, and lingered till the evening of next day, when a large family of children, whom he had reared with kindness and care, were deprived of their only remaining parent—community of an active member, and the neighborhood of a kind and obliging neighbor.

The funeral was attended on the 29th, in the new Methodist chapel, and the consolations of the Gospel tendered to a large concourse of neighbors and relatives by the writer. A. B. G.

In Collinsville, January 10th, SARAH ANN, daughter of Isaac and Harriet Brinckerhoff, aged 9 years. This is the fourth, out of eight children which Br. and Sister Brinckerhoff have been called to consign to an early grave; yet they mourn not as those who have no hope, but trusting in God as the Saviour of all men, they acknowledge that his judgments are right, and that in faithfulness he doth afflict us. Sermon on the 11th by Br. D. Biddlecom.

In Wadsworth, Medina county, Ohio, on the 6th ult., Capt. CYRUS CURTIS, aged 72 years. A funeral sermon was delivered by Br. A. Peck, and from him we have hoped to receive an appropriate obituary notice. Br. Curtis lived and died a firm believer in universal salvation, and his conduct through life was such as to honor his profession. A large circle of relations and acquaintances mourn his departure. His aged widow mourns, but she knows where to look for comfort and consolation.

In Tunbridge, Vt., after a lingering illness of a consumptive kind, HANNAH KING, aged 42, daughter of Joshua and Lous King, of Tunbridge.

In Sheridan, December 24th, Mr. LEVI INGALSBE, aged 36 years. In the death of this brother, the opposers of universal salvation in this vicinity, were made to know that a believer in the final holiness and happiness of all mankind can die in peace. After giving directions concerning his little children, he requested that Br. Pickering of Buffalo, who was in the vicinity should preach at his funeral, and selected the following words of Job as appropriate to the occasion:—xiv: 14—"If a man die, shall he live again?"—Br. Ingalsbe did not possess a superabundant store of this world's goods, but he was rich in faith, and hope, and virtues that endeared him to all who had the pleasure of his acquaintance and society. May that doctrine which was so consoling to him in his last hours, pour its refreshing influence over the heart of the bereaved widow, and render her truly resigned to that wise Providence which has called from earth to heaven her amiable companion, where, in the immortal resurrection, kindred souls shall reunite and be "as the angels of God, being the children of the resurrection."

He left a particular request that his friends who reside in Hartford, Washington county, where Br. Aspinwall is located, be informed that he died resigned to the will of God, and in full assurance that "God will have all men to be saved and come unto the knowledge of the truth." The funeral services were attended on the 26th, by Br. Pickering, according to his wishes, at the Presbyterian West meeting house, where the consolation of a Christian hope were presented to the mourners and a concourse of sympathizing neighbors assembled to pay the last tribute of respect to the deceased. T. C. LAYTON.

## NEW SUPPLY OF BOOKS.

Just received, a new supply of Layman's Legacy, Universalist Manual, Universalism Illustrated and Defended, Combe on the Constitution of Man, Combe's System of Phrenology, Influence of Religion upon Health, Influence of Mental Cultivation upon Health (Bingham), Means and Ends, Sweet's Elocution. O. HUTCHINSON.

## THE MAGAZINE AND ADVOCATE,

IS PUBLISHED EVERY FRIDAY,

By A. B. &amp; C. C. P. GROSS.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL." "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, FEBRUARY 14, 1840.

NO. 7.

For the Magazine and Advocate.

CORNELIUS HENRY FRANCISCO:

*Or the pretended Universalist Suicide, but really Presbyterian Bigamist, Polygamist and Murderer.*

Not less than a thousand and one times, we believe, to speak within bounds, have our brethren of the various Limitarian sects, particularly the Presbyterians and Methodists, put in circulation, and published in every possible way, from the press and the pulpit, in the conference and the anxious room, in the private circle and by the firesides of willing dupes, the following false and slanderous tale about myself and the individual whose name heads this article. The substance of the story is this—That Francisco (though in retailing the slander, our enemies seldom give the name) was a confirmed Universalist, of this city, and getting tired of life, resolved on committing suicide, and going to heaven at once—that in order to let his minister see how triumphantly he could carry out his faith in death by his own hand, he called me in to witness his suicidal exit—that on seeing him determined on suicide, I remonstrated, and told him at last that there *might be an eternal hell, after all, and he might go to it if he persisted*—that he then asked me why I had not preached so before and in the pulpit, and that I replied, it would not do, for it would make people crazy—that he desisted, was struck under conviction, joined the Presbyterian church and adorned his Christian profession by a well ordered life and godly conversation.

The object of retailing this tale of falsehood and slander is, undoubtedly, to make people believe that Universalism naturally leads to suicide—that its advocates or preachers do not believe it themselves, or, at least, that I am a hypocrite, preaching a sentiment which I do not believe, and that when a real trying case occurs, I abandon the doctrine and preach an endless hell! The story has been again and again contradicted in our columns, and oftener reiterated by our enemies. We had long since thought that we would publish no more on this loathsome and disagreeable subject. But again the story is revived, and we are requested to state the facts of the case.

The following documents were all written and prepared several years ago, and the substance of several of them has already been given to the public, but never all of them in full. We should long ago have published the whole in our columns, had it not been for some dark and ominous threats of Francisco that our lives would be in danger if we dared publish all the facts of his case which were in our possession. Had myself and Br. Grosh, my then co-editor, been alone interested in the risk, we should probably have published the whole; but each of us had a family dependent on us, and knowing the murderous disposition and deep depravity of this modern Blue Beard or Nero, (for both names suit him,) we did not deem it prudent to risk, by the act, not only our own lives, but the peace and happiness of both our families.

In 1835, the Rev. N. Levings, of the Methodist connection, related this false tale at a protracted meeting in Albany; at the close of his exercises, Rev. I. D. Williamson, then of that city, arose and informed Mr. L. that the story was absolutely false, and either then or subsequently, by letter, informed him he could convince him of it if he would call at his house. He also called Mr. L. to retract the slander unless he could adduce some proof of its truth. Mr. L. in order to sustain his charge, or prove the story true, wrote to the Presbyter-

rians of this city, and to Dr. Lansing, then removed to New-York, and was accordingly furnished with the following certificate, which he published in the Albany Evening Journal, in May, 1835.

"This may certify, that at a meeting of the session of the Bleeker-street Presbyterian church in Utica, held March 23d, 1832, Cornelius H. Francisco came before the session to be examined for admission to the church. In the course of his remarks, detailing his religious experience, he made among other things the following statements:—He had formerly been in the full belief of the sentiments of Universalism, and in consequence of this belief, had twice attempted to destroy his life; once by taking opium, and once by shooting himself. Previous to the last attempt, he sent for the resident Universalist minister and some others, in order to evince to them the composure with which he could perpetrate the fatal act.

The minister came, and just as he was about to discharge his pistols, remarked: 'We do not know after all but there may be a hell.' That thought, he said, arrested his mind, and he was led to pause. 'Why have you not told us that before?' He replied, 'We did not know but it would make people crazy.'

PHILIP THURBER,  
IRA A. THURBER,  
ELISHA CADWELL,  
J. C. WARNER,  
SYLVESTER AYLSWORTH,  
AMOS HOTCHKISS,

Members of the session, present at the examination.

Utica, May 1st, 1835."

To an exact copy of this certificate, Dr. D. C. Lansing, and Mr. Thomas Hastings, affix their signatures, dated New-York, April 29th, 1835.—And the Dr. further adds, "Should there be any further denial of the facts above stated, you are at liberty to inform the public that I have in my possession all the facts of the case, which were drawn up and signed by Francisco's own hand. There may come a time when it will be thought expedient to publish this narrative. When that time shall arrive, if ever, time, place, circumstances, and names shall be given.

"D. C. LANSING."

DOCUMENTS IN REPLY.

Utica, June 13, 1835.

No. I.—To Rev. I. D. Williamson.

DEAR SIR—I have seen the publication of Rev. N. Levings' letter in the Albany Evening Journal of the 23d ult., relative to Cornelius H. Francisco's attempted suicide, accompanied by the remarks of Dr. D. C. Lansing and the certificate of several of the members of the Bleeker-st. Presbyterian church in this city: and at your request send you a statement of the whole transaction so far as I am acquainted with it; which statement I drew up more than three years ago, immediately after the slanderous story was put in circulation in this region by Dr. Lansing and his satellites, with a view of publishing it. But as the character of F. was so well known in this community, and nobody believed the statements true whose opinion was worth regarding, I deemed the publication of it unnecessary, and was satisfied, and so was the community in this region, with the simple statement that the story reported was *unqualifiedly false*, length and breadth.

I will preface the statement with a few remarks, and annex the certificates of several respectable individuals of this city, which I should think would set the matter at rest, at least, so far as

any remarks from Presbyterians, or any other *Partialists*, are concerned.

1. If Francisco ever made such a statement as the certificate sets forth, I am satisfied it was through the means of some such "graving tool" as Aaron used in giving *shape* to the golden calf, (Exo. xxxii: 4,) and that to evade the charge of *fashioning* it, Dr. Lansing would say, as Aaron did, "So they gave it me: then I cast it into the fire, and there came out this calf." (Exodus xxxii: 24.)

2. I have no idea that either Dr. L. or any of the members of his church, *believed* the statement true; but that they reported it merely to serve sectarian ends or gratify sectarian hostility. They are careful not to say *they believed* the statement of F., but merely say that he *made* such statement.

3. If they really *believed* it, the following certificates will serve to rectify their mistakes.

4. The certificates which follow will show that, whatever statements Francisco made, either voluntarily or otherwise, no confidence will be placed by any discriminating mind in the declaration of a man of his character.

5. His pretended conversion to Presbyterianism did not occur till *about one year after his attempt at suicide*.

6. By the certificates of Mr. Ladd and Dr. Meacham, it appears that F. married his second and third wives (if indeed he had not more than three) between the time of his joining Dr. Lansing's church and the death of his first wife.

7. Mrs. Francisco, the martyred wife of this monster of iniquity, was an amiable woman, an exemplary Christian and worthy member of the Universalist church in this city; and when she united with the church, Mr. F. was much *opposed* to her becoming a member of our church; which can not be reconciled with the false statement of his being a Universalist: for it was some months previous to his pretended conversion to Presbyterianism.

D. SKINNER.

(No. II.)

*Statement of facts relative to the attempted suicide.*  
[Written in 1832.]

Till the day on which the much talked of suicide was attempted, (I think in March, 1831,) I never knew, nor to my knowledge had I ever seen, *Cornelius H. Francisco*. Nor was I then sent for by him, as has been stated. I was walking from the West towards the East part of the city, in the afternoon, and met (as I supposed by accident) Mr. Ladd, the father-in-law of F. He spoke to me, and requested that I would accompany him to the house (he and his son-in-law lived in the same house) and see if I could prevail on F. to give up his pistols; for he then had a brace of pistols loaded with balls, which he had carried to bed with him the night before, which no person or means could prevail on him to relinquish; and that he seemed determined on shooting himself. It is true, Mr. L. remarked to me that F. had expressed a wish to see Rev. Mr. Aikin, pastor of the 1st Presbyterian church in Utica, Mr. Doolittle, the man in whose employ F. then was, (being a boat builder by trade,) and myself; though he knew not why he wished to see us three. I accompanied him towards the house, stopping by the way, and requesting Rev. A. B. Grosh, to go along with us, which he did. On arriving in the street against the house, a boy came up who had been sent for Mr. Doolittle, the employer of F., and said Mr. D. refused to come, on the ground that F. had, the evening before, pointed a loaded



pistol at him, apparently with intent to take his life; though I subsequently learned that this statement was in part erroneous. On hearing this, I hesitated about going in—not knowing what might happen. While thus hesitating, F. unlocked the door of the room in which he had shut himself up, and came to us, in his shirt sleeves, with a hasty and unsteady step, a bloated face and swollen eyes, and bursting into a flood of tears, seized me by the hand, and drew me forcibly towards the house, saying, "Mr. S. you are my friend, come along with me—I am wretched—I must die." "Die! I hope not," said I, "at least not by your own hand." "Mr. S., you say, don't you, that Christ died for all—that all will be saved?" "I say he died for all, to be sure; (for the Scriptures assert it;) not, however, for the purpose of giving license to sin with impunity, but for the purpose of reconciling us to God.—And by this act of self-destruction, which you seem to meditate, you show that you are *unreconciled* to God, and thereby boldly reject the mediation of Christ. But you must remember God is a righteous and just God, as well as a Saviour—He will render to every man according to his works, and the guilty shall in no wise go unpunished."

He then drew me through the hall into the room where he had been during most of the day, shut the door, and was about locking it, when I spoke and said, "But you will let my friend Grosh come in, will you not?" "O yes," said he, and after letting him in, said to his father-in-law, "Mr. Ladd, you can't come in"—and immediately closed and locked the door—(Mr. L. remaining and listening without.) The following conversation then took place.

S. What is the matter, Mr. F.—? what can be the cause of your unhappiness?

F. I am unhappy, and I must die.

S. Die! what, by your own hand! But *why* must you die?

F. I must die.

S. No, you must not die now, and in this way. Why destroy that life that God has given you for the noblest of purposes? Has not God always been good to you?

F. Yes.

S. Well, have you any reason to doubt but what he will always be good to you?

F. No; but I must die.

S. You must *not* die by your own hand—the voice of nature and nature's God, the voice of reason, of humanity, of Scripture, of religion, and the voice of every thing in creation, cries out against the dreadful deed.

F. I am miserable, and I must die.

S. This must not be, Mr. F. You have a wife, whom at the sacred altar you solemnly vowed to provide for, and a child, which, by every sacred tie of a father, you are bound to live and provide for. Will you thus violate all these solemn ties, and in opposition to the voice and laws of God and all nature, destroy that life that he has given you?

F. [Weeping.] My wife I love—my child I adore; but I must die.

After some minutes of similar conversation to the above, Mr. G. taking occasionally some part in it, without any apparent effect on F.—, I observed, "Perhaps you may esteem it a mark of courage or bravery thus to dare your Maker and rush upon death. It is, however, no mark of courage, but rather of cowardice—it shows that you have not the moral courage necessary to enable you to live and overcome the trials of life—true courage is, to conquer, not to yield to the evils that assail us." "No," said he, "I am no coward, Mr. S., I am a soldier; and you shall see that I am no coward." He then stepped to the back part of the room, drew out his pistols from his pocket, cocked them and presented the muzzle of one to his breast, and the other to his head. "Stop," said I, "Mr. F., you will not be guilty of that dreadful deed in our presence, will you?" and immediately stepped around behind him,

reached my hands over his shoulders, (he being seated on a stool or trunk,) took hold of his wrists, and entreated him to give up his pistols to me. He refused. I then promised to give them back to him again, should he insist on it, if he would only let me take them a little while. But entreaty was as vain as argument. He however paused some time; his father-in-law was let into the room, the conversation went on, and more arguments against suicide, and more entreaties to him to give up the pistols, were employed, but without effect. When suddenly presenting the pistols as before, one to his breast and the other to his forehead, he snapped the one at his head. It providentially missed fire, (though well loaded and primed,) probably in consequence of the flint's being new, and the first edge of it crushing as it struck the lock. I instantly stepped to him, reached over his shoulders, seized one of his wrists in each hand, and immediately gave a signal for assistance, (he being a very strong and athletic man,) when Messrs. G. and L. sprang to my aid, the door was burst open and others came into the room, and it was only by a severe and protracted struggle, in which my own hands were considerably torn, that we succeeded in wresting the weapons of death out of his hands—for he hugged them with the grasp of a lion-like desperation.

He was then bound and taken to the watch house for the night. Next morning he appeared sober and rational, and very thankful indeed that we had saved his life at the imminent risk of our own. I afterwards learned that he had drank about a pint of brandy that day, though there was no appearance of intoxication. This he stated himself, and said that he drank it for the purpose of nerving himself for the dreadful deed of self destruction. Nothing was said by him during the whole of the transaction, about Universalism, or any other doctrine, or the subject of religion in any way, except what is related above.—He was never a member of any Universalist society, and if he were a Universalist, it seems singular that I should never have seen him to my knowledge, till that day, and equally singular that he should have expressed a wish to see Rev. Mr. Aikin on the day of his contemplated suicide.

DOLPHUS SKINNER,

Pastor of the Universalist society in Utica.

(No. III.)

This is to certify that the statement of facts made by Rev. Dolphus Skinner, respecting the case of Cornelius H. Francisco, is substantially correct, so far as I then was acquainted with them, and can now remember them. Nor is it likely that such an event will soon be forgotten. One circumstance Mr. Skinner has omitted, worthy of notice. When we asked Francisco for the reasons which impelled him to his desperate resolution, he sternly and invariably refused to give them—saying, "that is not *your* business"—"I know, and that is enough"—"that is *my* business," etc. If Universalism was, in any wise, the cause, it is most singular that he should refuse to state it.

The morning after the attempt, I called at the watch house, where he was confined, to see him. Mr. Parmele, (Constable,) now at the South, was present. Several other individuals not remembered, and, I think, Mr. Ladd, were also present in the room. Whether they heard (or, hearing, remembered) the conversation, I can not tell.—Francisco seemed calmer, but still somewhat troubled in mind. He appeared much astonished at what he had said and done, and professed ignorance of nearly all that had passed, while Mr. Skinner and myself were present, the previous day. How came he to remember any of it, and particularly what had never occurred, at his conversion? If he possesses double consciousness, one must be *false*. Believing him partially insane, and that it was necessary to know the cause, if possible, that the effect might be removed, I directed my inquiries to that point. In reply, he stated that he had been subject to a depression

of spirits ever since he had been among the Methodists—that it followed after *trances*, etc.—that it had led him frequently to meditate, and once to attempt suicide by laudanum—that the attempt failed, hence his resort to pistols in this case. I spoke of recreations, rich diet, tonics, etc., as a probable remedy. He said stimulants always made him more melancholy. He had been free from this depression of spirits for some time, but having had the ague lately, he had resorted to tonics, which had probably brought it on again. I then suggested blood letting, and good medical attendance. He also said that he had very lately received a letter from a brother, manifesting a design to cheat him out of his share of their father's estate—that if a brother could use him thus, the world was not worth living for, etc. In all this conversation, he never even intimated that Universalism was any inducement to his attempt at suicide.

After Francisco joined Dr. Lansing's church, I had several (certainly *two*) conversations with him on the subject of his reported conversion from *Universalism*; and the slanderous tales of what was said to have occurred at his attempt to commit suicide. He always indignantly denied their truth, or that he ever gave cause for their circulation. He said, "Universalism had many good things in it, but as a whole (or 'as a system') he never could or did believe in it." I told him Rev. Mr. Loss told me that he saw a declaration, embracing the substance of the reports in circulation, signed by him; (Francisco;) and that said declaration might one day be published. Francisco immediately said with much warmth; "You will never see such a declaration—I never gave such a statement." More might be added, and witnesses referred to, but the above may suffice for the present.

I can not close, however, without stating that I then believed, and do yet believe, that Francisco lied to both Presbyterians and Universalists—telling the first party the story as circulated by them, and denying to us that he had ever made any such statement. And it is matter of serious regret, that otherwise respectable men should attempt to support such a villain in his falsehoods, merely because they are aimed at Universalists and Universalism. Men of undeviating morality and unimpeachable veracity are disbelieved by them, and C. H. Francisco, stained with every dye of recent crime, is believed in preference—no; not *believed*—that can not be—but put forward that the public may believe him! They thus made it their seeming interest to support him—gave him a letter declaring he was in good standing in their church, and he went off, diseased in body and mind with iniquity, to show his letter—win the confidence of the unsuspecting, and thus securely ruin them—disgrace his recommenders, the church and the religion which he professed amid all his crime. He is yet abroad on his errand—the letter of recommendation has not yet been recalled! These men certainly owe it to Francisco—to the slandered and the injured—to themselves—to their church—to community—to God—immediately to atone for their error by withdrawing that letter *publicly*, and warning the world against him.

Utica, June 11, 1835.

A. B. Grosh.

(No. IV.)

This may certify that Cornelius H. Francisco married a daughter of mine for his first wife, and was in my family much of the time for several years. I am well acquainted with him, and with all the circumstances related above by Mr. Skinner and Mr. Grosh. The statements of Messrs. S. and G. are correct as far as they go; but the one half is not told. Mr. F. was a cruel and unfeeling husband, and abused his wife beyond endurance, inasmuch that she was obliged to refuse living with him, and I to forbid him the liberty of my house. He was habitually guilty of drunkenness, adultery, visiting the filthiest brothels in this city, and almost every nameable vice; and that, too, after he became a member of Dr. Lan-



ing's church. He was also guilty of bigamy, and I think of polygamy. He married a girl by the name of Riley, of Manlius, Onondaga county, some time before the death of my daughter; and also exultingly showed to one or two respectable gentlemen in this city, a certificate from a Justice of the Peace in Youngstown, Niagara county, certifying his marriage to another lady, belonging (I think) to Canada, some months before his marriage in Manlius. A short time before he united with the Presbyterian church in this city, he came to my house and urgently solicited my daughter to consent to live with him again. She reproved him for his vicious and debauched habits, and tenderly entreated him to abandon them, and strive to regain his lost character, promising, if he would, that she would live with him again. He laughed at the latter idea, and remarked, that as to his character, he cared nothing about that—for he could re-establish that in a few days' time, whenever he pleased, by attending a protracted meeting and joining the Presbyterian church—that he had once joined the Methodists, and could then pray, and talk, and exhort as well as any of them; and he could do it with the Presbyterians; and he rather thought he should take that method to re-establish his character. Some time after he became a member of Dr. Lansing's church, he again came to my house and urged his plea to live with his wife, on the ground that he had reformed and would live a virtuous life if she would consent to live with him. She much doubted both the genuineness of his reformation and the sincerity of his professions, and for some time utterly refused. But at last, overcome by entreaty, and the most solemn promises on his part, she reluctantly consented. And thus, with the heart of a demon, he completed her martyrdom by remaining with her one or two days, and imparting to her his own loathsome disease contracted at brothels, and then left her, exulting to his depraved companions that he had succeeded so well in his design. She buried her miseries and wretchedness deep in the recesses of her own heart, and remained silent, till medical aid was useless—her heart was broken, and the peaceful grave soon gave her a shelter and resting place, where "the wicked cease from troubling and the weary are at rest." I, last Summer, saw the lady he married in Manlius for his second or third wife, while his first was living. She deeply sympathized with me in my afflictions. She had long since learned his character and refused to live with him, saying, she never desired to see his face again. GEORGE W. LADD.

Utica, June 13, 1835.

N. B. The above I am willing to make oath to, at any time, if necessary. G. W. L.

(No. V.)

This may certify, that I concur in the statement of Mr. Ladd, above expressed, and as I attended Mrs. Francisco professionally, during her sickness, believe that her death was occasioned by the abuse and vices of her husband. Soon after his union with the Bleeker-street church, he called at my office on his return from a tour to the West, and inquired after the health of his wife; and when answered that her health was not good, he replied, "If you will kill her off, I will pay you well for it;" and then exultingly showed a certificate of his recent marriage to a young lady (as he stated, from Canada) at Youngstown, Niagara county, N. Y., by a Justice of the Peace by the name of Ashbel G. Hinman. He, at the same time, made application for remedies to rid his constitution from the effects of his immoralities, or secret vices, as he had several times previously done. I. N. MEACHAM, M. D.

Utica, June 15, 1835.

(No. VI.)

This may certify that, in the Fall of 1832, I visited Buffalo, and was there informed by several respectable people, (citizens,) that Cornelius H. Francisco had recently spent some time in the place—that while there, he was frequently

seen intoxicated; and when spoken to about the irregularity of his habits, he had taken from his pocket a certificate of his good standing in the Bleeker-street Presbyterian church in this city, signed by Dr. Lansing, and in a swaggering manner boasted, that his character was above impeachment while he carried such certificates in his pocket. A. S. POND.

Utica, June 15, 1835.

(No. VII.)

This is to certify that, in a conversation which I held with Francisco, shortly after he united with the 2d Presbyterian church in this city, concerning his attempt to commit suicide, he informed me that he was led to it in consequence of troubles of a private nature, and did not so much as even intimate that religious sentiments were in any way whatever connected with the transaction. I then informed him of the reports which the Rev. Mr. Loss and others were circulating, and asked him if he had ever told the Presbyterians that Mr. Skinner said to him, at the time he attempted to commit suicide, "There may be an eternal hell after all." He replied in positive terms, that he had not. DAVID OWENS.

Utica, June 15, 1835.

In conclusion, I will only add, that it is exceedingly disagreeable to me, to be compelled in self-defence to make the foregoing painful disclosures, and give the many proofs of the depravity and wickedness of one who now lies low in death. But my own character is too dear to me to allow the before named slander to pass current any where in this land, any longer, if the ample expose here given of its falsity, and the wide circulation of this paper, can prevent it. I trust the work is now done, and done forever. The miserable man, C. H. Francisco, paid the forfeit of his last heinous crime, the murder of his fourth wife, by being executed on the gallows at Erie, Pa., in the Spring of 1838. (See Magazine and Advocate, No. 17, Vol. 9, for April 27, 1838.) Let the name and the memory of his vices be buried with him in the earth, and remembered no more, except as an admonition to all evil doers, that "the way of transgressors is hard."

Will Dr. Lansing, or his friends, now give to the public "all the facts of the case?"

Reader, if Unitarians ever attempt to retail the above refuted slander again, show them this article, and ask them, on the supposition that all crimes are to be attributed to the faith entertained by the person committing them, which faith was the worst in the case of F.—Universalism, or Partialism? If Universalism, (allowing he believed it, though it appears he did not) led him to attempt suicide, what did Presbyterianism lead him, not merely to attempt, but actually to commit? And which crimes are the blackest? the attempt at suicide? or Bigamy, Polygamy, Drunkenness, Adultery and Murder?

D. SKINNER.

Utica, January, 1840.

## EDITORIAL ITEMS.

### TO CORRESPONDENTS.

Br. Lewis is informed, (if the mails have not yet brought him his papers and letters, and will carry this,) that I wrote to him as he requested. All is right—his last letters came safe.

Br. A. C.'s letters to Rev. Mr. P. have hitherto been crowded out until we fear it is too late to give them a place effectively in that form.

Br. D. Tenny is informed that Elder S.'s stories are old matter new Knapped. Made at first "out of whole cloth," they have not become more true by frequent repetitions, though, I suppose, even their authors begin to think they are true, from having told them over so often!

We really do not like to inflict on the correct feelings of our numerous readers, the mess of Billingsgate blasphemy, profanity and abuse uttered by a certain Elder

Kingsley, and sent us from Trenton—and why should we injure him by recording his disgraceful speeches? Poor man, we owe him no ill-will! A. B. G.

## REGISTER AND COMPANION—1840.

Br. Hutchinson has yet on hand a very few copies of the Universalist Register and Companion, bound in one cover—those who wish them, therefore, should apply soon. He has also several hundred copies of the Universalist Register and Almanac, separate—all of which he is anxious to dispose of, and close the concern for 1840. The postage is trifling, as they are periodical pamphlets, so that individuals can procure them by the dozen, by mail, for themselves and neighbors, without having them cost the retail price. A. B. G.

## THE EXPOSITOR.

We are requested to say that the mail and subscription books of the Expositor were destroyed in the burning of the Trumpet Office, and the Proprietors were compelled to mail the November number from the best sources of information they possessed. If any persons have not received their copies for November and January, and will notify the Proprietors, they shall be supplied immediately. When most convenient, the notice may be given through our paper. A. B. G.

## CORRECTION.

Week before last we published an obituary notice of Mr. Horne. It should be Leonard J. Howe, son of Elias and Visa Howe. Howe instead of Horne in both cases. Our apology is, that we could not make out the name, and were obliged, as we are frequently by consequence of the carelessness of those who write notices, to guess at it. It should be remembered that we can not make out names that are badly written or blotted, by the connection, as we can other matter. We have sometimes been tempted, in such cases, either not to publish the notice at all, or to leave the names blank. But being of an accommodating disposition, we would like to know which would give the most satisfaction. A. R. B.

DISCOUNT ON MONEY.—We have to pay 25 per cent discount on Illinois, 15 per cent on Michigan, Ohio and Indiana, and 10 per cent on Pennsylvania and most of the Southern money. Will our subscribers and agents be careful to send us the best money they can get?

Mr. J. Hadley, of Fountain Green, is informed that his name was transferred to us with the Herald list, but no credit given him for advance pay. We can not well afford to lose the two years' subscription, for we are already sufferers to the amount of at least \$1,000 for having had any thing to do with the Herald.

Br. Bazin—Benton, is in Yates county, N. Y. In our orders, when the State is not named, it is because the place or post office is in the State where our paper is published. A. B. G.

Applicants for situations in the office, etc., are informed that every post is filled—that vacancies seldom occur, and never remain vacant any length of time—there are always those near at hand and well known, able and ready to occupy them. Should it ever be otherwise, notice will be given of our wants. A. B. G.

## BURNING OF THE LEXINGTON.

The Sermon on the burning of the Lexington, delivered by Rev. T. D. Cook to a crowded audience at the Universalist Church in this city, last Sunday, is now in press and will be ready for sale the first of next week. A pamphlet better calculated to depict the horrid cruelties of the doctrine of endless misery and illustrate the superior merits of Universalism in the trying hour of affliction; could not well be placed in the hands of our opposers. Early orders solicited at 41 Genesee-street, Utica. O. HUTCHINSON.



For the Magazine and Advocate.

## THE GOSPELS HARMONIZED AND EXPLAINED.

BY REV. W. E. MANLEY.

SECTION II.—CONTINUED.

## Interview of Zacharias with the angel—Conception of John.

LUKE I. 11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

Verse 13. "Thy prayer is heard."—What prayer of Zacharias was heard? The prayer that he might have a son; or the prayer that Israel might be blessed? Both. Israel was to be blessed, and the son of Zacharias was to be an agent in conferring that blessing. The principal desires of Zacharias were not that he might have a son; but that God would smile upon his people, and bless them. Otherwise it would have been unworthy the Divine Being to have answered his prayer in this extraordinary manner.

15. "Great in the sight of the Lord."—That is, he shall be very great. In the sight of the Lord, is used for the sake of emphasis. The Jews often used the name of the Lord for this purpose.

16. "The Lord their God."—This seems to denote the Saviour, from what follows. Lord and God are terms not unfrequently applied to him, though he disclaims all title to being considered the infinite and eternal Jehovah.

17. "He shall go before him."—John was sent to prepare the way of the Saviour, which was said in reference to eastern kings, who, in their travels, sent messengers before them to prepare their way, and to announce their approach to those whom they intended to visit.

"In the spirit and power of Elias."—The spirit of his doctrines and the power of his preaching, were to resemble those traits in the history of Elias or Elijah. The manner of life of John and Elijah were also alike.

21. "He tarried so long."—It is thought that the time allotted to the burning of incense was half an hour; but Zacharias stayed much longer than this. It is probable that the interview with the angel was much longer than what is recorded of it would lead us to suppose.

23. "The days of his ministration."—This was one week. See 2 Kings, ii: 17.

"He returned to his own house."—This was in Hebron. See Josh. xxi: 11.

24. "Hid herself five months."—That she might have the fullest demonstration that she was indeed to be blessed according to the divine promise; before she made known the fact to others.

25. "To take away my reproach."—It is plain from numerous passages of Scripture, that Jewish females regarded children as a great blessing, and barrenness a curse. For illustration, see Ex. xxiii: 26; Lev. xxvi: 9; Ps. cxxvii: 3; 1 Sam. i: 6.

For the Magazine and Advocate.

## NOTES ON THE RESURRECTION.....NO. III.

BY A RURAL EVANGELIST.

"Thou sowest not that body that shall be."

It is current orthodoxy among most Christian sects, that when we come to be raised from the dead, we shall have the same bodies that we have here; that is, according to the explanations which are given of the doctrine; not that we shall not have new bodies, but that they will be formed out of the identical matter that forms our present bodies. It would seem that those who hold this dogma, believe it mainly on account of its *marvellousness*; since other evidences in its favor are almost entirely wanting. It is true, indeed, that the doctrine has been received and taught in the Christian church for a great while, and by some very great and good men; and it is also true that at least one *infidel*\* writer, so called, confidently asserts that Paul in 1st Corinthians, 15th chapter, undertakes to prove the resurrection of the same body. But at the present time it has come to be a fact very generally, that this kind of evidence, namely, the assertions of uninspired men, is not openly acknowledged to be of sufficient authority to establish the correctness of any particular doctrine. And in the absence of scriptural proof, may not its truth be reasonably doubted? Besides, the doctrine in question is encumbered with very many weighty objections, a few of which we shall here introduce.

1. It is physically impossible that each one of our race shall have in the resurrection a body formed of the same particles of matter that form his present body. No physiological fact is better proved than that there is a perpetual transformation of matter going on, so that it is not at all improbable that the particles which form the body of the reader, at the present time, may have, some of them, helped to form the body of some other human being, and may yet form part of a human frame in some future generation. As an illustration, suppose A. B. to be devoured by a shark—the matter forming his body must then, according to the laws of the animal economy, go to help form the body of the shark. Suppose then this shark to be killed by C. D., who lives upon the same till all of it that is eatable is quite gone. The matter forming the body of the shark, a part of which once belonged to the body of A. B., now forms in a great measure the body of C. D. He then dies. In such a case, I ask how it could be possible for A. B. and C. D. each to have a whole body formed of the same matter which formed their bodies at death?

2. St. Paul in 2 Cor. v: 1, holds the following language: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." By house, tabernacle, and building, he here evidently means the body, considered as the habitation of the mind, soul, or spirit, or what he calls a few verses previous, "the inward man." "Our earthly house of this tabernacle," is obviously our earthly bodies, considered as a place of temporary abode for our minds; and the "building of God," etc., is as plainly our resurrection bodies. Now observe. He does not say, If our earthly house (or body) were dissolved, the materials of which it is composed shall be carefully laid up for the purpose of building another house for us; but he says, "If our earthly house . . . were dissolved, we have a building

of [or from] God, a house not made with hands," etc. It does appear to me, that if the apostle had held the doctrine in question, here was the proper place to introduce it; and the fact that he did not, but used language which conveys a different impression, is evidence to my mind that he believed no such doctrine.

In 1 Cor. xv: 3, 35, the apostle introduces an objector as saying, "How are the dead raised up? and with what body do they come?" In his answer to these interrogations, he refers to the sowing "of wheat or of some other grain;" and in replying to the question "with what body do the dead come?" he says, still using the grain as an illustration, "Thou sowest not that body that shall be . . . but God giveth it a body . . . . So also is the resurrection of the dead . . . . It is sown a natural body; it is raised a spiritual body." Here, as I understand the apostle, he would teach us that we are not to have in the resurrection the same bodies that we have here, any more than we gather in harvest the same grain that was scattered in seed time. Let the reader consult the passage, and read what I have omitted, taking care, however, not to lose the thread of the apostle's argument.

It will perhaps be objected that Jesus Christ was raised with the body he had before death, and the scripture says that "we shall be like him;" therefore, that we shall have the same bodies that we have here. In reply to this, I observe that this argument would prove too much, seeing it would prove that as his body "saw no corruption," so neither will ours. But as it is believed on all hands, that in this particular the circumstances attending his resurrection differ from those attendant on ours, and yet that this does not contravene the scripture which says that we shall be like him, why then may we not have other bodies than the ones we have here, and yet be like him, though he had the same body after his resurrection that he had before death?

There was a particular reason why our Lord should be thus raised. His resurrection was to furnish the strongest evidence of an after-death existence for man. And as the fact of his resurrection must be certainly known to be a fact, in order to be a suitable and sufficient foundation for so important a doctrine as that of future life for mankind, it hence became requisite, that ocular, audible, and tangible proof should be given that he had been raised. He was therefore made to inhabit the same body after as before, that he might be seen, heard, and handled, and his identity established beyond a doubt. He hath "become the first fruits" of mankind, that is to say, the pattern, sample or specimen; not in respect to all the circumstances of his death, or of his resurrection, but principally in respect to the fact that he was raised to incorruption and immortality. In these respects, certainly, we, when raised, shall be like him. More anon.

Penn's Woods, 1840.

For the Magazine and Advocate.

## HAS MAN THE POWER?

BY EV. A. C. THOMAS.

I intend this question to introduce a consideration of man's control of immortal interests. The article shall be brief—but the subject must not be regarded of small moment on that account.

It is contended by many that every man's immortal condition is placed within his own power—that he may secure unfading bliss, or involve himself in undying pains. This is horrible enough in all conscience—but it is not so horrible as another supposition of the same gloomy theology—namely, that one man has at his disposal the immortal interests of another.

For example: Millions of heathen are going to hell annually, in consequence of the neglect of Christian professors: that is, Christians have the souls of the heathen at their disposal—they can save them, if they please; or, if they please, they can allow them to be damned!

\* Thomas Paine.



Again: I have enmity towards my neighbor; and inasmuch as I can not render him sufficiently miserable in this world, I shoot him while he is engaged in some sin, and so seal his eternal ruin! In this way I may be the means of sending thousands to hell—and then repent, be saved, and look down from heaven on the thousands I have ruined!

I have an indistinct recollection of an incident to the point. A. and B. were both wicked men. They quarrelled. Each had a loaded musket. A. fired and killed B.; and was tried for the crime, and condemned to death. Between the sentence and its execution, he repented, was converted, and died joyfully. Subsequently, the case became a topic of conversation between a Partialist and a Universalist—as follows:

U. Where do you suppose B. went when A. killed him?

P. He went to hell without doubt—for he was cut off in his sins.

U. Where did A. go when HE was executed?

P. To heaven—for he repented and was converted.

U. Now suppose A.'s gun had missed fire and B. had shot him! In this case, A. would have been damned, according to your theory.

P. Certainly.

U. Then, of course, instead of being now saved, A. would have gone to hell *for want of a good flint!* It was therefore a lucky thing for him that he succeeded in killing his neighbor! instead of being killed! A good flint was the means of saving the one and damning the other!

Lowell, Mass.

For the Magazine and Advocate.

#### THOUGHTS ON DYING—TRIUMPH OF RELIGION.

Extract of a letter to Dr. W. C. C., written after the death of a brother:

I have long purposed to redeem my promise and write you, but such has been my condition that I have found in me no ability to call up early associations and contemplate them calmly. The present is so unlike the past, the contrast overmasters my feelings. But the feelings incident to sudden, unexpected, severe affliction, having in a measure subsided into chastened grief, I feel a degree of pleasure in corresponding with one of my earliest and truest friends, my companion in sorrow.

What a melancholy satisfaction in retracing our steps by the light of faithful memory, quite back to our first setting-out in life—to those days of innocence and boyish calculation when we always met in the light of gladness, and the fondness and order of unchanged affections. All was then real, sincere, frank. There is no disguise in children. We had not learned then the deception, the treachery of a wicked world. Its sunshine and its storms were then agreeable to us. Each afforded occasion for amusement and pleasure; or, its disappointments only whetted our appetites for a keener relish of its blessings. Not that I have found this world as bad as has been represented, as I have merged out upon its broad waters; for to the skilful navigator there is more danger in shore than out upon the open sea. But I have not found the world what our boyish imaginations pictured it to be. The conclusion obtained from my experience is, that this world is best fitted for *present* use; that is, by a proper improvement of opportunities afforded us, we may make ourselves useful and happy; and by keeping pace with it, not lagging behind, nor yet advancing too far ahead, our days, and months, and years will roll quietly and happily away. The fault lies in storing the *future* with too much of good or ill, and consequently disregarding present duty, and the means of present happiness. Our Master was definite upon this point—"Take no thought for the morrow."

You have heard of the death of Leland. Yes, he is indeed no more! His race is run. His course is finished. His sun is set; is set to rise no more forever in this low world. But his course was finished in the middle. His sun set at mid-

day. At thirty-seven it is not time to die. Man should live to be old—should live just as long as he can be useful in work or counsel. I desire to live no longer. But amid the frailties of earth, its ignorance, its wickedness and error, what correct principle exists without exception? What law of God is not broken? Jesus, the pure and perfect, the wise and good, died at thirty-three—was slain like a felon! Is it surprising then, that with our limited knowledge of what is best for health, life and happiness, and our own frequent, almost constant violations of the laws of our nature, we are unhappy, sickened and die? Is it cause of marvel that the strong man dies? Add to this the ignorance and mistakes of those mendicants of men whose trade it is to patch up and restore from the just consequences of our transgression of the physical and moral enactments, and we shall find little trouble to account for the fresh graves of children, youths, and middle-aged. Pardon me, Walcott; I would cast no reproaches upon the healing or reforming "art." I lament that the great but simple principles of health and moral soundness are no better understood and observed; that the people, old and young, wise and foolish, are lost in the labyrinths of speculation, or fallen in the quagmire of unreasonable habit—become the dupes of a vitiated taste, to the neglect of the few facts and sublime principles, easy to be understood and obeyed, which would divest death of half its triumph, doctors of half their fees, and preachers of half their toils.

But amid the wreck and ruin of ignorance and vice there is a temple erected, at whose altar every true worshipper may find *mercy*, and obtain a power divine to sustain him triumphantly through this vale of tears. On its vane is light, and a fire is kindled upon its altar. In the depths of vice and folly, in the darkness and despair of unbelief, while all around is desolation, Christianity appears, the New Jerusalem, attired in her beautiful garments, all light, all glory; holiness to the Lord. Hope spreads her broad pinions and settles down upon all who kneel at this shrine; faith unfolds her sure promises, and love draws the willing spirit to God.

In this temple Leland worshipped and was happy. Happy! he was never happier than in his death. Oh! what a peaceful, glorious, triumphant death was his! None could be more so: so calm, so submissive; not a murmur, not a groan, not the movement of a muscle. After his eyes were dim, and his last farewell spoken, with his own hand he smoothed his features, and composed his limbs in the form of death; and at the very moment the clear sun sunk quietly to rest on a beautiful November evening, he silently breathed back his spirit from the tabernacle of dust into the hand of Him that gave it.

One of the Faculty, Dr. N., who was with him the last day of his life, says, "Of the great moral grandeur of the scene—of the lofty sublimity which was thrown over it by the calm and holy composure of the dying man, I shall say nothing. The powers of language would be all unequal to such a task—

"For what can idle words avail  
Unless the heart itself could speak."

After having addressed each person in the room individually, and rested himself a little, he said, "Now I die happy, and without the slightest doubt that I shall be happy hereafter, and with the fullest confidence of the final holiness and happiness of all men. And I wish all other denominations were present, that I might tell them how fully I believe in universal salvation." I need not tell you more. Some of his friends who were present are preparing an account of his last moments, which will contain his words, and a description of his death, and will be published in a pamphlet soon.

I need not tell you of my loss, nor my feelings. You can know them all; for you have lately lost a brother. Our cares are not dissimilar, save my elder brother, settled near me in the same vocation, is gone. Yours was a younger brother at

home. But we do not sorrow as those who have no hope. No, thanks to God, Hope, a blessed hope is ours—an anchor to the soul, sure and steadfast. And I am thankful to God that I was permitted to be with Leland to the last, to close his eyes; the eyes of my natural, and spiritual, and ministerial brother, and see him go to his rest—to his home, to his Father in the skies. May all our bereavements be sanctified to our good. Very affectionately, your friend in affliction.

Providence, R. I., Nov. 1839.

W. S. B.

For the Magazine and Advocate.

#### FANATICISM.

At a Baptist protracted meeting, a sort of a "tempest in a tea-pot," quite recently in progress in a remote part of the city, it has been declared by an individual whose fanaticism it is feared is fast hastening him to the tomb, that it is *impossible* for a sinner to take a place on an *anxious seat* without obtaining religion, and being born again; and he has accordingly requested it as a particular favor that young ladies and gentlemen would go forward and take a seat, and be convinced for themselves. What a prostitution of the name of religion is this! Let us hear no more from the Baptist Register about the superstition of the Roman Catholics—for there is not a well-informed Catholic in the Union but would blush at the thought of such superstition as this. Indeed so fanatical and disgraceful have been the proceedings at the church where the above mentioned meeting was held, under the direction of one Elder Blain, that the pastor of the church himself, the Rev. Mr. Lovell, has deemed it his imperative duty not only *not* to attend the meeting, but to tender his resignation as pastor of the church, which he accordingly did on Monday afternoon, the 27th ult. "O foolish *Bethelites*, who hath bewitched you?"

W. R.

Utica, 1840.

For the Magazine and Advocate.

#### THE PRINCIPAL UNIVERSALIST BOOK.

A prominent ministerial opponent of Universalism went into a bookstore in Boston, and asked to see some of the principal Universalist books. The bookseller immediately handed down a Bible. "I wanted to see a Universalist book," said the clergyman. "Very well," said the bookseller, "that is the principal Universalist work in my store!"

A. C. T.

#### MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, FEBRUARY 14, 1840.

#### THE NAZARENE

Is not only welcome to copy the excellent articles of Br. S. R. Smith on Episcopalianism, so far as we are concerned, but we shall be pleased if they will get his consent to issue an edition of it, (by overrunning the type,) in book or pamphlet form, as we *should* have done. I believe a small edition would find a ready sale, and do much good, especially in the South and West. Append to it the article of Dr. Clowes on "the proposed prayer book."

They are also welcome to copy Br. Manley's articles, so far as we are concerned. I notice this request separately, in order to apologize for the manner in which our printer has scattered them along. He requests me to say to Br. M., that the circumstances which led him to do so, are removed, and hereafter he will give them more regularly.

I may as well state here, that any entire series of articles in our paper not intended by us to be published in book form, is at the service of our Editorial brethren—they giving the usual credit therefor. But in cases where such a series is evidently the production of great labor and research, and might be republished in book



form at some future period, by the author, (whose right it is to do so,) I think justice requires that his consent be also obtained. Excuse the remark, I mean it as a general one—for I believe the brethren here alluded to will be courteous enough, on one side, to make, and on the other, to grant, the request. A. B. G.

### A FALSE ARGUMENT RETRACTED.

When I became a minister of the reconciliation, I resolved never to use an argument in defence of the Gospel, (except when declaredly arguing on the principles admitted by an opponent, for the sake of showing their erroneousness,) which I did not myself believe. I did this, because I believed truth needed not error to support it—would, indeed, be injured by being propped up by falsehood—and because I love the doctrine I hold only because I believe it true—if it is error, I do not want to defend it by any means. In accordance with this resolution, I have endeavored to act. I may have used arguments fallacious and sophistical—I know I have—but it was because, at the time of using them, I firmly believed them sound and correct. When I found out my error, however I might feel an inclination to deny that I had erred, I have acknowledged my error on all proper occasions.

The following letter was received, postmarked "Haverhill, Mass., Sept. 4," just before I started on my journey to the East, last Fall. As I had not time to answer it as requested, I marked a notice of my intended journey in the Magazine, and sent it as directed, and took the letter with me, in hopes that its writer would meet and converse with me in person. This expectation was not realized, and on my return the letter became mingled with some others, and was lost sight of, until too late to attend to it in the last volume. Such is my apology for delaying my retraction until now—satisfactory to me, as the argument retracted does not essentially change the main argument with which I have always connected it. Perhaps, also, I ought not to publish the high commendations of my Inquiry contained in this letter—but, as I candidly believe it to be (although not as good as he styles it) a valuable compendium of the strongest Scriptural arguments against the doctrine of endless sin and misery, and in favor of Universalism—I will even say, the best compilation of its size and price, that I know of in the market—I wish to call attention to it, and thus induce our friends to read and circulate it more extensively than they yet have done. And I do this, not to gain reputation as a compiler or author, but to advance the knowledge and practice of the Gospel—not to make money by the sale; for I have sold the large remnant of the large edition to Br. Hutchinson, who, only, will be peculiarly benefited by the sale thereof. These are my reasons for publishing the letter, and for now inviting the attention of Universalists to the Inquiry (two lectures) named in it.

REV. A. B. GROSH—Dear Sir, I have read your two lectures entitled, "An Inquiry into the teachings of the Holy Scriptures, in two lectures—I, Partialism not taught in the Bible—2, Scripture proofs of Universalism"—and must say that they are invaluable. They contain many, very many powerful and irrefutable arguments in favor of the blessed doctrine in which you are so ardently engaged. They are worthy a place in every library. Although they contain no new arguments—"to the well informed Universalist," yet he, as well as every uninformed Universalist, should have them in his own possession. I read them with the determination to prove you in an error, if it could be done fairly, but was constrained to say, after reading it, that the arguments could not, to my mind, be overthrown; and every candid person must, I sincerely think, say the same, who has read it. I would not flatter you, but I must, out of a sense of duty, say this, that you treat the subject with great candor—meet all objections, which would be likely to be urged, fairly—that your reasoning is powerful, irrefutable and conclusive—and that you fairly, to my mind, overthrow the doctrine of endless wrath and sin by your straight forward course of reasoning. I hope and trust you will be amply repaid for your labor in preparing it for the press, and that you

may yet see the glorious doctrine of a world's Salvation spread under your influence, and that you may render to God all the praise. But I pass.

There is one argument which you advance on the 31st page, in reply to an objection which might be urged;—in this argument, and this only, I think you are wrong. These are your words, viz.—"Is it urged that Jesus said of the city of Jerusalem, 'How often would I have gathered thy children together,' etc., 'and ye would not'? I answer, that there is a manifest difference between saying, 'I would,' and 'I will'—the very form of expression denotes that the former is conditional, but the latter is positive—the first is a mere desire, the latter is a determination." Here I am constrained to differ from you—to think that you are mistaken—that your argument has no force. I will tell you why. And first, *would* is the imperfect tense of *will*. The same Greek verb, *ethelo*, is used in the two places. In the passage "How often would," etc., the imperfect tense of *ethelo* or *thelo* is used, because he could not use the present or any other tense but the imperfect in speaking of past time—of what he wished, or rather willed in past time; and in the other passage, "who will have all men," etc., the present must be, and is used. I am well aware of the fact, that when we use *would* as an auxiliary verb, it then implies a condition—the conjunction *if* is then implied. Not so here. Here a *principal*, not an auxiliary verb is used, and why does it not mean the same in one case as in the other—i. e., when there is no condition implied? But do you say, that there was a condition implied when Jesus said, "but ye would not"? I answer, that though this is a fact, yet Jesus says that he *willed* to gather them together, but they *would* (same verb) not. He says that he, himself, *willed* (no condition, for he does not say that he did not will to gather them, etc., all things considered) to gather them, etc. It is as positive in one of these passages as in the other.

Well; now, may not the believer in God's endless wrath, and the endless continuance of sin and misery—may not he, with propriety, say that Christ's will was not done in this case, all things considered—because they (the Jews) *willed* not; and as it was not done in this case, because of their wills, so it will be in regard to this other passage? May he not say, that as sinners continue to remain in unbelief, so God will not, because of their wills, choose to save them? I see no reason why they should not so argue. I wish you to examine this subject carefully, and send me the result by mail immediately. And if you are mistaken in this point, will you please favor me with what you consider the fact in regard to this matter?—Not that I believe in the hydra-headed sentiment of endless wrath and woe; but I wish to see your views on this important point—important, because the opposers of our glorious system say that God's will will not be done. I shall expect a letter from you next week, without fail. You may direct it to ———, ———, Mass. [Here follow some special requests, which I omit. A. B. G.] Yours truly, INQUIRER.

It is proper to mention here, before proceeding to the main and important subject of the letter, that even had I received the letter at a time of leisure, I would not have been inclined to answer it as requested—1st, Because the writer gives not his proper name. I feel no obligations to trust those in the dark, who will not trust me in broad daylight. The writer knew my name, and to be on equal terms, it was necessary that I should know his. 2d, He taxed me with the postage, and though I do consider his correction worth the cost, he could not know that—and, besides, he wrote mainly on his own account—for his own gratification—and to tax still further my time, and labors of brain and hand, for his instruction, or satisfaction. True, he apologizes for not paying his postage, by saying he was not certain I would get his letter. Every man who sends letters by mail has reasons for similar uncertainty, but still, I would not willingly tax another with postage on my business. [This may seem a small matter, but there are many days when we receive from 40 to 60 letters per day—all charged to us, at the same rate, would cost us only from \$7.50 to \$11.25 per day these hard times! Let those who write on their own business, or to gratify their own curiosity or pleasure, think a little of justice.]

Those and other reasons that might be named, would have prevented me from replying to him by letter; but as the argument is before the public, to the public belongs its correction. That correction will be made in another number, for this article is already long enough. I shall send a copy of my reply as directed in the letter

above, and hope "Inquirer" will receive it, and accept my thanks for his correction; though sent at this late hour, they are no less warm and sincere. If he discovers any errors in the correction next week, our columns are open to him, or to any one else, to correct them. A. B. G.

### THE LOVE OF GOD.

Among the bodies which perished in the ill-fated steamer Lexington, and were found and conveyed to New York, was that of a little boy about four years of age. When picked up he had a green veil wrapped around his face. When the fire began to scorch him, it is most probably the case that his mother put her veil over his face to protect him from the fire a little longer. She forgot her own liability to burn, or was willing to suffer, for the sake of preserving her child, the last act of a fond mother's love. This touching incident gives greater beauty and strength to the declaration of Jehovah, "can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, she may forget, yet will I not forget thee." Isa. 49: 15. The love of a mother is so strong, that it is only in rare and extraordinary circumstances that she can forget to love her children. Yet rare as such cases are, so far stronger, immutable and boundless is the love of God over earthly love, that though mothers forget their affection, yet God will not forget. And if the love of that earthly mother in the Lexington, urged her to protect her son from fire, will the love of God, so much stronger than hers, permit him to cast any of his children into endless fire. "The Lord will not cast off forever." G. W. M.

### THE TEN COMMANDMENTS.

When the Jews left Egypt and arrived in the wilderness, Deity gave them ten commandments as the basis of all the morality they were to observe. 1. They were to worship Jehovah. 2. They were not to bow down to images and idols. 3. They were imperiously exhorted not to take the name of God in vain. 4. They were to remember and keep holy the Sabbath day. 5. Children were to honor their fathers and mothers. 6. They were not to commit murder. 7. They were to refrain from committing adultery. 8. They were not to steal. 9. They were not to bear false witness against their neighbors. 10. They were not to covet the persons or property belonging to their neighbors. These commandments are all excellent. And notwithstanding they were given to the Jews 1500 years before Christ, and over 1800 years have elapsed since the birth of our Saviour, making about thirty-three hundred years, yet such is the condition of society in general, that it would be much more happy and virtuous than it is, if its members practised these ten commandments, which were given to the Jews amid the thunders and lightnings of Mount Sinai.

Many individuals seem to think that these commandments are not obligatory on us, because they are attached to the Jewish Covenant which the Saviour abrogated when he established Christianity among men. But a little reflection will prove to us, that we are as much bound to observe them as ever the Israelites were. I do not intend to say that the ten commandments are given in the New Testament with the same methodical arrangement as they are in the Mosaic Covenant. But I affirm that the Saviour has advanced principles which lead to a binding practice of every commandment of the Mosaic moral law.

A lawyer once inquired of Christ, "which is the greatest commandment of law?" Messiah answered, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Mat. xxii: 37–40. It is very obvious that our Saviour compressed in this teaching the whole moral spirit of the Mosaic law and the teachings of the prophets. And



it is also equally obvious that no individual can adopt and practice this instruction of Christ, without observing every one of the ten commandments.

If an individual *loves God with his heart, soul, and mind*, he will 1. Worship God. 2. He will avoid idolatry. 3. He will refrain from taking the name of God in vain. 4. He will keep the Lord's day holy, for worship, devotion and praise. And in practising these duties, he will observe the first four of the ten commandments. Or if an individual *loves his neighbor as himself*, he will 1. Honor his father and mother as the highest of all neighbors. 2. He will avoid murder. 3. He will refrain from adultery. 4. He will not steal. 5. He will not bear false witness against his neighbor. 6. He will not covet the persons or property belonging to his neighbor. These particulars embrace the last six of the ten commandments. Hence, it will be seen, that by the instruction of Christ, we are as much bound to observe the ten commandments under the Christian Dispensation as the Jews were under the Mosaic Dispensation. G. W. M.

#### UNBELIEF AND DAMNATION.

Br. W., of Brookfield, who, in November last, requested an explanation of Br. G. W. M., respecting his "Biblical Illustration" of Mark xvi: 16, is respectfully informed that Br. M. does not suppose that any one can be saved by the Gospel without a faith in, or knowledge of, the Gospel; for we are saved by faith, while faith endures; and by knowledge, when faith is swallowed up thereof. Br. M.'s argument was misunderstood.—He argued, that as the Gospel embraced the salvation of all, and was to be believed of all, therefore the Gospel must be true to all. To be true, it must ultimately be fulfilled, and to be fulfilled, all must be finally saved.—How are they to be saved? He that *believeth* shall be saved. It follows, then, that all must ultimately embrace the Gospel—and until they do, they remain in unbelief and its attendant, condemnation. I hope this brief explanation will be sufficient. The inquiry would have been answered more early, but for want of room first, and mislaying it in the second place. A. B. G.

#### NEWS DEPARTMENT.

Capt. Wm. Miller, miscalled the "prophet Miller," is becoming quite celebrated at the East. Nearly every paper we receive, whether secular or religious, fires off a squib, cracker, pistol, "rifle," musket, blunderbuss, culverin, or cannon at the fellow—with what effect we can not tell at this distance, on account of the smoke and report. Br. Austin's rifle, in the last Trumpet, is a masterly affair, and briefly, but clearly points out the mis-statements of Millerism. Should the "critter" ever travel into this, its *native* region, it is probable we may want to borrow the rifle from Br. Whittemore, just for a single shot.

Br. Otis A. Skinner has consented to publish his lectures on Millerism in book form. A writer who signs himself "Cosmopolite," (probably of "Cosmopoliteville"?) has furnished Br. Tompkins with another book, on the same subject. Both have been issued from the press, and demonstrate clearly (we suppose) that the world will not be destroyed in 1843.

Br. J. Shrigley, of Exeter, N. H., has resigned his letter of fellowship, and withdrawn from the ministry of reconciliation. Br. Shrigley's health has been feeble for a long time, but his faith in God as the Saviour of all men is strong as ever. We still hope he may be able to resume his labors again.

The Rev. Mr. Maffit has been getting up a revival of Methodism in Cincinnati, Ohio, and abusing Universalism and Universalists. At the close of a lecture on this latter subject, Br. Gurley gave notice that he would publicly reply to it, etc. Crowds on crowds went away from the Universalist house, at the appointed time, unable to find standing place at the doors and windows, to hear Br. Gurley. Much interest seems to be excited

in the city, and many have come to a knowledge of the truth thereby—among others, a lady who was driven into convulsions by the terrific preaching, has since with her husband, embraced Universalism, and joined Br. Gurley's society.

A German society of Christians has been formed in Cincinnati, who believe and preach the doctrine of universal salvation. They will probably build a house soon.

Rev. B. F. Newhall, a local preacher of the Methodist Episcopal church, of Saugus, Mass., has embraced, and commenced preaching Universalism. The Trumpet says he "is a gentleman of the first respectability, and one of the first citizens of the town of Saugus."

\* Several items of news, omitted this week, will be given in our next. A. B. G.

#### THEOLOGICAL SEMINARY.

BR. T. J. SAWYER—I am requested by a mutual friend and ministering brother, to suggest to you, and through you to our brethren in Massachusetts particularly, a plan which he thinks feasible, less expensive, more beneficial, and less liable to objection than any yet proposed by the advocates of a theological Seminary. For myself, if the denomination as such are not made responsible for it, I would have no objections to it, and deem it more useful, and by far less objectionable than the more expensive project. His plan is this:—

1. Let an arrangement be made with Harvard University, in Cambridge, Mass., by which a suitable man enjoying the confidence of our brethren in that vicinity or in that State, could reside near that Institution, with the privilege, for himself and those whom he might receive as students, of using the Library of the University for their instruction.
2. Those of his students who wished to study thoroughly the languages or other sciences, to have the privilege of doing so as students of the University, on the same terms that other students are received; or, if deemed necessary, with certain exceptions, the better to enable them to attend their theological studies.

It is believed that from the great expense which must attend a course of instruction in a theological seminary, not more than 20 or 30 young men could be got for a number of years to come. If so, the expense of a library (and then but a *meagre* one, compared with the splendid one at Harvard, which is the largest in the United States,) and the suitable buildings, would be a very great tax on our friends, for the number of persons educated—the Professorships, also, must be poorly paid, or the students pay dearly for tuition, or a large sum be vested in endowments, thus increasing the tax of our friends. This plan, then, equally beneficial to the students, will save nearly all this great expenditure, until, at least, the schools we have already started for the education of *laity and clergy*, are out of debt, and placed on the footing they should be on, before Universalists are asked to plunge deeper in debt to educate *one class only*.

Fraternally yours, A. B. GOSH.

#### Y CENHADWR AMERICANAIDD.

CYHOEDDIDIG GAN WEINDOGION YR EGLWYSI CYNNULLEIDFAOL.

Yn cynwys Bywgraffiadau, Duwinyddiaeth, Hanesyddiaeth eglwysig a gwladol, Anianyddiaeth, Amethyddiaeth, Barddoniaeth, Peroriaeth; yn nghyd a Lloffion o bothau ereill moesol a buddiol, detholedig yn benaf o'r amrywioel gyhoeddiadau yn nghymrn, yn nghyd a gohebiaethau yn y wlad hon. Rhoddir yr holl elw a dardda oddiwrth y cenhadwr At Achosion Crefyddol. *Ammodau*.—I. Rhoddir allan Y CENHADWR AMERICANAIDD yn rhannau misol, yn cynwys 32 o du dalenau wythplyg, o bapyr da ac argraph hardd. 2. Ei bris fydd Dolar a hanner y flwyddyn. Dolar i'w thalu ar dderbyniad y Rhifyn cyntaf, a'r banner Dolar arall pan y derbyniad y seithfed Rhifyn. 3. Bydd y degfed Rhifyn i'r Dosparthwyr am eu llafur. *Uetica*: argraffwyd gan R. W. Roberts, 58 heol Genesee, 1840.

Stop, Reader—don't rub your eyes, for you see clearly enough!—don't get alarmed, either, for no accident has happened to throw our type into *pi*—all is as we

intended it should be—the above is merely the title of a Welch periodical, the "Cyf. 1, Rhif. 2," for "Chwefror, 1840," (the "Rhif. 1," having been exhausted,) of which has been handed us for notice by our neighbor R. W. Roberts, 58 Genesee street. And now having carefully examined it, what shall we say of it? It is a very neatly printed, double columned octavo, of 32 pages, neatly stitched in a printed cover, and is probably very interesting to those who—can understand it! It appears to be a monthly—and from finding the terms "Crist," "Cristion," "Abraham, Isaac a Jacob," "un Paul, un Luther, un Whitefield, un Wesley, un Brainard," &c., with references to Scripture texts and missionary stations, I suppose it to be a religious periodical—probably "orthodox," for the North Britons in this vicinity are not given to "heresy." And though to me the language is fuller of jaw breakers than the German, yet as some of our readers may have flexible bones in their heads, and tongues that can be twisted into half-a-dozen knots, they may exercise them on the above specimen.

Having thus perhaps aided Mr. Roberts in making known his work to those who may wish to peruse it, we bid it farewell, so far as it is calculated to enlighten, instruct and render better that portion of the human family among whom it circulates. As to its errors, if any it has, so far as we are concerned, they are irrefutable in that language! A. B. G.

#### LETTERS TO CLERGYMEN.

We feel averse to publishing (and know that many of our readers are to reading) letters addressed to clergymen of other denominations, taking them to task for what they preached, or said, or did—especially if their sayings or doings are in accordance with their faith, or convictions of duty. I am well aware that there are some cases when to write and send such letters become a duty—and when they are answered with increased indignity or contempt to the writers, that, in self-defence, the publication of such letters may also become a duty. But if any one will look at all such cases as they will look at them a year after they occur, they will acknowledge with us, that such publications are *rarely* necessary. In many cases a mere statement of facts, while it will occupy much less room, will be amply sufficient—and often even that may be dispensed with. I speak from my own experience in the matter.

In short, almost *any* form is better in which to refute error, repel attacks, or dispel misrepresentations, so as to secure being carefully read by our readers, than *letters*. A hint to the wise is sufficient; so I close by giving merely a hint. A. B. G.

#### RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst. by Br. BARTHOLOMEW in Vernon—Br. J. D. HICKS in Salisbury Centre, and in Nicholasville in the evening.

There will be preaching on the fourth Sunday inst. by Br. BARTHOLOMEW in Lebanon.

Br. J. D. HICKS will preach on the evenings of Monday February 17th, in the Galway schoolhouse near Mr. Sweets Inn—Tuesday in the schoolhouse one mile north of Kitchum's Corners, Saratoga county.—Also Monday evening, March 9th, in Mohawk Village.

#### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No.

P M, Watertown, (O) for W W—Rev E R C, Elizabethtown, (Va) for I E H, E T and R N W—T T, Laporte, (Ind) for self, E B, J B and Rep.—P M, Hartford, for D T—Z N E, Canton, for G G, A J, L W, L M, L B, L B S, M J, J S E, Z E, and S D & Co—P M, Middlebury, (O) for A S—P M, Bath, (O) for N E—P M, Howlet Hill, for self, D R, and J P R—P M, Janesville, (O) for J W—D J, Lyons, for self, and B C jr—S G, Greenfield, for self, N D M, E H and J M D—R C, Snyrna, for self and F H—E G, Ashfield, (Mass) for S H, E G and F K—Rev O R, for J H, Concord—O T, Churchville, for E O, A A, L L, M C and H W—I M F, Litchfield, (Mich) for A P—Rev N S, Ann Arbor, (Mich) for self, Z M T, D B, E P, I D, L B B, A H H and D B—P M, Logan, for A F and H S—P M, Batavia, for J V and N W—P M, Martinsville, (O) for J B—P M, Meadville, (Pa) for J H A—P M, Darrowtown, (O) for A F D—P M, Lyme, (O) for L E S—P M, Warren, (O) for J P,



## POETRY.

[From Bentley's Miscellany.]

## THE GRAVE.

FROM THE GERMAN OF ROSEGARTEN.

Fearful is the grave:

Cold winds round it knelling,  
Misty showers swelling,  
Grief and Terror make their dwelling  
In the silent Grave.

Lonely is the Grave:

Soft doth that stillness call,  
Cooler the shadows fall.  
Deepest Peace is whispering all  
In the quiet Grave

Dismal is the Grave:

Irksome is that narrow wall;  
Its breadth, and length, and depth, and height,  
Just seven paces bound them all.  
Dismal is the Grave.

Lovely is the grave:

A sweet defence its narrowness,  
From the ever-wearying press,  
From the juggling pageant crowd,  
From the fools in motley crowd,  
Shields us well that narrow shroud.  
Lovely is the Grave.

Dismal is the Grave:

Its darkness blacker than the night,  
Through which no sunbeam glances bright.  
Not a star may ever gleam,  
Or the softer moonlight stream;  
Dark and dreadful is the Grave.

Lovely is the Grave:

Its shadows flinging  
O'er the weak wanderer, and refreshment bringing;  
While its cool breast  
Lulls the hot weary pilgrim to his rest.  
Lovely is the Grave.

Fearful is the grave:

Rain is rushing, thunder growling,  
Driving hail, and winds are howling,  
Round the storm-lash'd Grave.

Lovely is the Grave:

O'er the turf'd hillock Spring winds blowing,  
Sweet at its foot the violets growing,  
And on it blooms Forget-me-not;  
There falls the moon's pale beam,  
Hesper's cold rays, and morning's rosy gleam,  
White Echo's half-heard note  
And plaintive wailings float  
Around the grass-grown spot.  
Lovely is the Grave.

Lonely is the Grave—

There all living sounds are mute,  
There is heard no wanderer's foot.  
Joyous greetings never come  
To visit that eternal gloom—  
Oh! how lonely is the Grave!

Ay! is the Grave so lonely?

True joy's wild revel only,  
And Folly's laughing glance,  
And Riot's noisy dance,  
They life not the Grave;  
But the life-wearied sage, and Sorrow's child,  
The Son of Song, will wander mild  
Beside the quiet grassy heap,  
And muse upon its secrets deep.  
Not lonely is the Grave.

Senseless is the Grave:

Deaf and speechless, numb'd and cold,  
Clothed alone in darksome mould,  
Hope's glance of light,  
And Fancy's vision bright,  
And Love's delight,  
Lost are they all within the senseless Grave.  
Fearful, fearful is the Grave!

Lovely is the Grave:

All the discord, all the strife,

All the ceaseless feuds of life,

Sleep in the quiet Grave.

Hush'd is the battle's roar,

The fire's rage is o'er,

The wild volcano smokes no more—

Deep peace is promised in the lasting Grave.

Lovely, lovely is the Grave!

E.

## WHO SEES ME?

"O wad some pow'r the giftie gie us  
To see our sel' as others see us,  
It wad frae mony a blunder free us  
And foolish notion."

A respectable, worthy farmer lately stated that he never went any where but what he learned something useful.

He said that if he saw things wrong and in a bad condition, it was an admonition to him to avoid errors and blunders of a similar description; and if he observed anything that was an improvement on his own ways and plans, he adopted it; so that in either case he was instructed, and promoted his interests, either by the evil or good he noticed in others. He stated that on a particular occasion he was at a tavern, where there was an elderly man who was intoxicated, and a number of ill-bred, vulgar young men were engaged in deriding and scoffing at him; the inebriate after some time of silence, turning round observed to them—"young men, what you find wrong in me try to mend in yourselves." This remark, he said, made a lasting impression upon his mind, and had been serviceable to him in his journey through life; and he thought that if farmers generally would adopt the plan of mending in their own practice, what they see wrong in the doings of others, it would very soon effect a great and wholesome change in the agriculture of the country; greatly increase the number of blades of grass, and ears of corn, and make them longer too: and it would much promote the prosperity and independence of many families who now consider all times as bad times with them.—*Farmers Cabinet.*

## ANECDOTE.

"But Peter rehearsed the matter from the beginning, and expounded it by order unto them."—*Acts xi. 4.*

"I don't know," said a gentleman to the late Rev. Andrew Fuller, "how it is that I can remember your sermons better than those of any other minister, but such is the fact." "I can not tell," replied Mr Fuller, "unless it be owing to simplicity of arrangement; I pay particular attention to this part of composition, always placing things together which are related to each other and that naturally follow each other in succession. For instance," added he, "suppose I were to say to my servant, Betty you must go and buy some butter, and starch, and cream, and soap, and tea, and blue, and sugar, and cakes; Betty would be apt to say, Master, I shall never be able to remember all these. But suppose I were to say, Betty, you know your mistress is going to have friends to tea to-morrow, and that you are going to wash the day following; and that for the tea party, you will want tea, and sugar, and cream, and cakes, and butter; and for the washing you will want soap, and starch, and blue; Betty would instantly reply, Yes, master, I can now remember them all very well."

**COMFORT OF CHILDREN.**—Here are beautiful sentences from the pen of Coleridge. Nothing can be more eloquent—nothing more true:

"Call not that man wretched, who, whatever else he suffers as to pain inflicted, pleasure denied, has a child for whom he hopes and on whom he doats. Poverty may grind him to the dust, obscurity may cast its dark mantle over him, the song of the gay may be far from his own dwelling, his face may be unknown to his neighbors, and his voice may be inadverted by those among whom he dwells—even pain may rack his joints, and sleep may flee from his pillow; but he has a gem, which he would not part with for wealth defying computation, for fame filling a world's ear, for the luxury of the highest health, or for the sweetest sleep that ever sat upon a mortal's eye."

Shrink not from a woman of strong sense; for if she becomes attached to you, it is from seeing and viewing the different qualities in yourself. You may consult her, for she is able to advise, and does so at once, with the firmness of reason and consideration of affection; her love is lasting, and it will not have been lightly won; for weak minds are not capable of the loftiest grades of passion.

The only difference between one man and another is, whether he governs his passions or his passions him.

## MARRIAGES.

In Independence, January 22d, by Ev. J. Lewis, Mr. SEWALL GOODRIDGE, to Miss ELIZABETH PERRY, both of that town.

In Aurelius, Cayuga county, January 8th, by Rev. G. W. Montgomery, Mr. HALSEY W. TAYLOR, to Miss LOUISA LOMBARD. In Auburn, January 16th, by the same, Mr. HARMON MURPHY, JR., to Miss CORDELIA TREAT, both of Troopville. In Auburn, February 1st, by the same, Mr. MARK ROSECRANTS, to Miss HANNAH SMITH, both of Phelps.

In Homer, December 24th, 1839, by Rev. A. C. Barry, Mr. NATHANIEL M. TOBY, of Caroline, to Miss ESTHER M. HART, daughter of Josiah Hart, Esq. of Harford.

In Fort Plain, January 9th, by Rev. H. B. Soule, Mr. HERMAN B. BABCOCK, to Miss MARIA ADAMS, eldest daughter of Henry Adams, Esq., all of that place.

Also, in the same place, January 15th, by the same, Mr. ROBERT SIVER, to Miss AMI LATHROP, both of the town of Stark.

## DEATHS.

In Concord, January 5th, Mrs. LOIS, wife of Mr. Phineas Peabody, aged 68 years. Sister P. was a Universalist in health and in sickness, in life and in death. Funeral attended on the 7th, by the writer. Present, also, Br. S. W. Remington, of Boston. J. L.

In Hamburg, January 9th, Mr. ASA GOULD, aged 59 years. The deceased is understood to have been a Universalist. Funeral on the 11th, and discourse by Br. S. W. Remington, of Boston, N. Y. J. L.

In Walton, Delaware county, January 23d, Miss LUCINDA BUTLER, daughter of John and Ruany Butler, aged 23 years.

In Auburn, January 17th, of sea let fever, MERTON, son of Col. S. Taylor, aged 14 months. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." May the consolations of truth be with the mourners. G. W. M.

In Auburn, January 29th, of scarlet fever, Mr. CHATTERTON, aged 22 years. He died firm in the faith of a world's salvation; calm and composed, he fell asleep in reconciliation to God. May the consolations of the Gospel be with the bereaved mother and afflicted family. G. W. M.

In Fox Plain, January 23d, of consumption, Mr. GEORGE COOK, in the 39th year of his age. Mr. Cook bore his illness with almost unexampled patience. Not a murmur even escaped his lips. In his last hours he manifested great composure, and having no fears with respect to his future condition, he welcomed the hour that "shuffled off his mortal coil," and ushered him into a new state of being. His funeral was attended on the 25th, and the consolations of the Gospel tendered to the circle of mourning relatives, by the writer.

Also, in same place, January 26th, Mrs. PHALINDA HILLS, consort of Mr. Samuel Hills, in the 70th year of her age.—In the death of Mrs. Hills, her bereaved husband has lost an affectionate and dutiful wife, her children a tender and devoted mother, and the community an amiable and useful woman. But she has ceased from her labors, "peace to her ashes." Her funeral was attended on the 28th, and a discourse delivered by the writer to a large and attentive audience.

Also, in Minden, January 27th, ABNER, infant son of Cornelius and Catharine Maxfield. Funeral on the 29th, and sermon by the writer. H. B. SOULE.

In Victor, October 11th, 1839, E. C. WILMARTH, aged 30 years. The deceased was a man of good examples, esteemed and beloved by all who knew him. A discourse was delivered at his funeral to a numerous assembly of relatives and sympathizing friends, by the writer. T. J. W.

In Tarrytown, November 4th, 1839, of a cancer, Mrs. MARY, consort of Mr. Ralph Pollitt, aged 47 years. Mrs. P. P. labored to a protracted and painful illness with Christian fortitude and resignation, and died in full faith of a happy immortality. May the consolations of the Gospel be imparted abundantly to her afflicted husband, and his dear children. Funeral services by T. J. W.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, FEBRUARY 21, 1840.

NO. 8.

For the Magazine and Advocate.

## ORIGINAL SERMON.

BY REV. E. M. WOOLLEY.

"And Israel said, It is enough." GENESIS xlv: 28.

With the history of Joseph, I presume my hearers are perfectly acquainted—consequently, a repetition of his history, would be like a thrice told tale, void of interest or instruction. But the language of his Father is replete with meaning. The temperate and intemperate, the skeptic and the Christian, the moral and immoral, would all do well to give it a careful examination; and it would surely be wisdom in them all, to compare their daily walk, and religious opinions with the words of the text. And after they have made the comparison, let them lay their hands upon their hearts, and put a question home to their conscience, "Is it enough—have I done all that I should do—have I acted well my part?"

In this age of excitement and contention, judgment and reason are seldom allowed to speak.—Passion—loud, boisterous passion—is the propelling power by which the religious car of fanaticism and folly is pushed along. The sober morals, and wholesome precepts of Christ and the apostles, are, in a great degree, discarded, and a new order of things introduced. Paul was very careful to impress upon the minds of his hearers, the important fact, that, "God is not the author of confusion, but of peace." If Paul was right then, a great majority of the religious world are wrong now—or, God has ceased to be what he once was, and placed his seal of approbation upon turmoil and confusion.

In speaking from the words under consideration, I shall call your attention in the first place, to customs and habits that are decidedly wrong; and I shall endeavor to prove to the satisfaction of the candid hearer, that the man who has imbibed those habits, is not doing enough for himself—for community, or his God. In the second place, I shall call your attention to what I believe binding and obligatory upon men—and especially binding upon the Universalist. As I proceed in the discussion, I beg your undivided attention, and I pray God that a blessing may be pronounced from on high, upon both speaker and hearer; that, at the close of our meeting, we may say as did Israel, "Lord, it is enough."

In a government like ours, it is the duty of every individual, to give his undivided support to principles that are positively republican—whether in politics or religion. In the Declaration of Independence it is said, "We hold these truths to be self evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." Whenever these principles are attacked, by enemies without, or foes within—by the strong arm of the law, or the cunning craft of the externally religious—there should be no compromise with duty—no counting of cost or contingency—no fear respecting the result of a well directed effort; but having determined what is right, and what is duty—there should be a firm resolve to go forward—and trust the result with that Being who is "too wise to err, and too good to do wrong."

It is unfortunate for us, as a denomination, that our doctrine is not understood by the mass of community; and the reason why it is not better understood by our opponents, is, they will not "come and see"—for in every instance in which it is understood, it is cordially embraced. But the wilful ignorance of our opponents, is not all

we have to contend with; for it is a lamentable fact, that many who have named the name of Universalism, know little or nothing about it.—They think they understand it—they believe they know all about it—when, in fact, they are but little better acquainted with the doctrine than its most bigoted enemies. Those who have a correct knowledge of Universalism, are positively convinced, past a shadow of doubt, that it embraces every thing that is excellent and good. It provides a recompense for the vicious, that no mortal arm can turn aside, or defeat. If it be true, "let the wicked forsake his way," or prepare to endure (as did David) "the pains of hell."—its language is; "though hand join in hand, the wicked shall not go unpunished." God is not man that he should change, or tell a lie. He has said, "the wickedness of the wicked shall be upon him." Therefore, he wise, oh, man! and believe not those who would have you suppose that the wickedness of the wicked shall, or may, be transferred to another. "It has no salvo for sin"—no escape from deserved punishment—no mystery to bewilder the simple and credulous—no angry God to frighten the heart of the timid, and no trick or manœuvre by which justice is defeated, and its claims disregarded. In the mean time, it sanctifies the punishment, "that it may yield the peaceable fruits of righteousness unto them who are exercised thereby." It has grappled with the devil and his kingdom—and will destroy, in the fulness of times, "death, and him that hath the power of death, that is, the devil."

On the other hand, it provides, or points to a reward for every virtuous act, which is sure and certain even in this life. God has never said, "say unto the righteous, it may be well with him;" but his language is, "say unto the righteous it shall be well with him." The fact is, God, himself, united sin and misery—virtue and happiness upon the earth; and all the devils in the universe can not divorce them.

To spread abroad this principle of eternal truth, in which Justice and Mercy are combined for the good of the whole intelligent creation, many choice spirits have buckled on the helmet of salvation, and fought the good fight of faith.—There are those before me this morning,\* who were rallying round the standard of truth, while the speaker who is now before you, was laboring in the ranks of the enemy, contending with zeal, if not ability, for the doctrine of unending sin and misery—a doctrine I honestly believed, and over which I shed many a bitter tear. Your labors have been abundantly blessed of "Him who giveth liberally and upbraideth not." The increase has been more than equal to your most sanguine expectation. You have grown old in the warfare, and your locks have whitened in the service of your Lord and Master—you have seen the "wilderness bud and blossom like the rose," "and the barren places of the earth, have become vocal with the praise of God." For tens, the Lord has given you hundreds, and for hundreds, thousands. And can you not this day, on taking a retrospective view of what the Lord has enabled you to do, "thank God and take courage," and like Israel of old, say, "It is enough," even more than we expected?

But let me ask my hearers, who have come to a knowledge of the truth more recently, if they can look back upon their past conduct, and compare it with the acknowledged claims of Univer-

salism, and say, "Lord, it is enough"? It is not enough that an individual is willing to say, "I am a Universalist"—he may do all that, and still be an injury to the cause. Yea, he may discard the doctrine of unmerciful vengeance in all its ramifications, and, after all, know little or nothing about the doctrine for which he professes to contend. Ask such an one to explain a passage of Scripture, and "give a reason for the hope that is in him," and he is bewildered at once. The Bible, to him, is a sealed book. It has never been the man of his counsel—and its consoling truths are, to him, like diamonds hidden in the earth—invisible. Presently an excitement is got up in the neighborhood, and this man is seriously excited. The clergy, aware of his ignorance on theological subjects, adduce Scripture, Scripture, Scripture, to refute the doctrine preached "by all God's holy prophets since the world began"—Scripture, too, that has no more bearing on the subject, than the East has on the West. Every well informed believer in the Abrahamic faith, is well aware of the forced application, and perfectly familiar with the correct illustration of the testimony; but this man, being entirely destitute of correct information on the subject, is confused—frightened—and converted! And then, and there, upon the altar of a L-o-n-g meeting, he renounces Universalism. Strange renunciation! Like unto a man who squandered a fortune in a month, but who never was worth a dollar in his life!

Again—It is not enough, that an individual understands the theory, and is able to silence every opponent. He should possess a character for honesty and virtue, in every sense of these words. Such a character is in the reach of almost every one. And no man should presume to call himself a Universalist without it. It is *this*, that gives weight and dignity to a well digested and well applied argument. It is *this* that will enable a man to look an opponent in the face, and say to him, you see in me, and in my conduct, the salutary effect of the doctrine I love. It is *this* that carries conviction to the mind of the unbeliever, and converts him from the error of his way. It is *this* that stops the mouth of the gainsayer, and multiplies converts to the truth. It is *this* that causes the hearts of the righteous to rejoice, and strengthens the hands of the weak.

It is not enough, (although many seem to think it is,) that, so far as its morality is concerned, it is reduced to practice. You should exhibit the light—the lamp—and the oil; that both cause and effect may be seen by others—that they, too, "may glorify God in their bodies, which are his." Hundreds have committed a fatal mistake on this point. They seem to think it of little or no consequence, whether they say a word or lift a finger in the behalf of Universalism, if they only give good weight and measure—and live within the pale of the civil law. This (I repeat it) is a fatal mistake—fatal to the man himself; for, in ninety-nine cases out of a hundred, such men are left with nothing but the theory in the head, without the substance in the heart. Such an one will excuse himself by saying, "I am alone, and can do nothing for the cause." "Alone!" yes—and may God in mercy grant, that you may live alone—and die alone—and that the world may never contain another Universalist like unto you.

I am well acquainted with a worthy friend, who was "alone," as the saying is. But he was a live coal, and resolved to have company. His was the only Universalist paper that came to the postoffice in his vicinity. But it was not long so,

\* At the Session of the Central Association, held in Mer-shall, in June, 1839.—ED.



He was not "ashamed of the Gospel of Christ," nor of the paper that manfully contended for it. He asked his neighbors to read his paper. They did so—and were surprised that they should find so much to approbate, and so little to condemn. Well—the result was, that in about two years, not far from *twenty* copies of the Magazine and Advocate came to that postoffice, and they had a minister in the desk to proclaim to the happy congregation, "the faith once delivered to the saints." He was no longer "alone"—and, if there is one before me at this time, who is in the habit of saying, "I am alone," let him "go and do likewise."

When the President of the United States delivers a message to his private Secretary, which is intended for the people of every State in the Union, it is the duty of the Secretary, if so directed, to present the message to the Senate. But, is it enough that the *Senate* understand the message? Certainly not. It must go from hand to hand—from State to State—from county to county, and from town to town, until it has been thrown within the reach of all who wish to read and understand. Consequently, it is the express or implied duty of every officer, to give the people all the information he can respecting the purport of the message. Nor is this all. It is certainly the duty of every citizen, who is acquainted with the substance of the message, to enlighten the minds of those, who, through ignorance, misconstrue the language. The man who is willing his countrymen should remain in ignorance, is no friend to his countryman, or country. That I am correct in this position, no one will deny—I shall be equally correct, when I apply the principle to the subject before us; for you must all confess that it will hold good, in either case.

Christians of every denomination believe that God in mercy commissioned Jesus Christ, to deliver his message of love to the children of men. We, as Universalists, believe that the message in its purity, as it came from the mouth of the great Law Giver, is embodied in the doctrine of the Restitution. We believe it was the intention and purpose of the Author, that it should teach the way of life and salvation to a "lost and ruined world." We know by happy experience, and universal consent, that it is good to live by—and the dying testimony of all our brethren who have gone down to the grave, prove to a demonstration that it "robs death of its sting," and is good to die by. Now let me ask you, brethren, Can an individual of this faith say in truth, "I am doing enough," unless he is doing all he consistently can to promote this doctrine in the world? I answer, No—you will answer, No—your enemies answer, NO, and rejoice when they can find a lazy, idle, good-for-nothing Universalist. I say, then, in this case, as in the other, the professed Universalist who is willing that the people should remain in ignorance, and know nothing of this man-consoling faith, is not a friend to the religion of Jesus, nor to the people among whom he resides.

Did Paul think it "enough" for him to know that Jesus Christ gave himself as a "propitiation for his sins, and also for the sins of the whole world?" By no means. For he positively declared in the presence of his enemies—"For this reason we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of them that believe." Did Peter think it "enough" when he learned that all the holy prophets preached Universalism?—Far from it. For he immediately preached it himself, and continued to do so, till the hour of his death. Will you hear him a moment? He was speaking of Christ, and of him crucified, and he summed up the whole testimony in the following sentence. "Whom the heavens must receive, until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—I ask no one to sacrifice as much as Paul and Peter did, but I beseech every one who professes

to believe that God is the Saviour of all men, to do what his judgment and conscience will declare to be his duty.

There are many individuals in the circle of my acquaintance, who understand the theory; and are able to give a reason, the why, and the wherefore. They are theoretical Universalists. Their morals are good, their habits, in the main, are good—but, after all, I have "somewhat against them." Ask them, or one of them, what is being done in their vicinity in order to build up the cause of impartial grace; and they will answer with the indifference of one who "don't care a bit"—"Nothing." There is but a small number of believers in this neighborhood, and the time has not yet arrived when it is prudent to take a decided stand. At present, the Partialists are outrageously bitter against the doctrine, and the man who should presume to oppose them, by advocating Universalism, must expect that his character will be slandered, his motives impeached, and his good name taken from him." Ask such an one if he takes a paper that is devoted to the promulgation of the doctrine, and, ten to one if he will not answer, "No." But why not take a paper? Surely you ought to do as much as that. "Well, I did once take the Magazine and Advocate—and a good paper it was, too, and I should think it equally good at present—for I see, now and then, a number—and I am pleased that it continues to go on its way rejoicing. But my family, or a part of them, wished me to discontinue it, and to please them, I ordered the Editor to strike my name from his list of subscribers."

Now, if I have one such hearer to-day, (and it is not impossible that I *may* have,) let me appeal to his conscience—and may God print the question on his heart in letters never to be effaced—Is it "enough" to put your light under a bushel? Is it "enough" to "hide your talent in the earth" till the Master come? Is it "enough" to know the Master's will, and not do it? Is it "enough" to say of Universalism, "It is the truth of God," and yet give it little or no support? If it is the truth of God, and good tidings of great joy, is it not worthy of your best affection and zealous support? Is it "enough" to say, "the time has not come when it is prudent to take a decided stand in favor of God's eternal truth?" Good Heaven, what logic! Is it "enough" to say, "We are few in number, and can not do anything," when your conscience and Bible both declare, the power of truth and its certain triumph? Is it doing "enough" for your children, to give them every reason that indolence and indifference can produce, to believe that you care little or nothing about the doctrine, and thus encourage them to choose its opposite, and bow at the shrine of falsehood instead of truth? If this is doing "enough," for Heaven's truth, then heaven's God has done *too much* for you. Indeed, was he inclined to do no more for you, than you are for his precious religion, the Lord, only, knows where you would bring up in the end!

The prophet, when he had adduced the truth of God respecting the pleasure and purpose of the great Law Giver, addressed the people in the following emphatic language:—"Thou shalt teach them to thy children, and shalt talk of them when thou sittest in thy house—and when thou walkest by the way—and when thou liest down—and when thou risest up."

If Andrew Jackson and his band of faithful patriots, had resolved not to give battle to Britain's proud "invincibles," (as they boastingly styled themselves,) because they were not as numerous, and as well provided with munitions of war, as they were, Pakenham would have divided the "booty" of New-Orleans with his ruffian soldiery—not one obstacle would have been thrown in the way of the haughty foe. If he had said, "We are few in number, compared to our enemy, and can not succeed"—virtue and innocence, without respect to sex or condition, would have fallen an easy prey to the unfeeling and inhuman wretch, whose motto was, "Beauty and Booty."

But instead of such dastardly conduct, he called his faithful companions in arms around him, and addressed them in substance as follows:—"I can not say to you, fellow soldiers, that we are as numerous, or as well prepared for battle, as our enemies: but God helping us, we will do the best we can. We have truth, justice and virtue to sustain us—our cause is Heaven's cause, and heaven's God will sustain us." The expression was prophetic, as the sequel proved to a demonstration, and those boasting Britons, who had humbled Napoleon, and given to France a king of their choosing, found to their cost and chagrin, that the "battle is not always to the strong."—Let me then say to you by way of encouragement, you are not weak; you have strength, if you will only use it—*no man* is weak who has almighty truth to sustain him—your "cause is Heaven's cause," and heaven's God will carry you to victory, and crown your efforts with abundant success. "Fear not; for I am with thee, saith the Lord—he not dismayed; for I am thy God. I will strengthen thee—yea, I will help thee—yea, I will uphold thee with the right hand of my righteous arm." With such a promise, can any man say, "I doubt the success of a well directed effort?" If he can, let him no longer call himself a believer in the promises of God.—If he has so little faith, he may answer with the utmost propriety, when charged with not doing "enough"—"I can not." For "a man thinketh in his heart, so he is." But, positively, this phrase has been in use so long, and repeated so often, that I am out of all manner of patience with it, and with those who use it. And I should rejoice in good earnest, if the word, and those who hide behind it, were held in universal contempt. Is that too strong a word? No; desperate diseases require desperate remedies. "I can not"—"I will not," is better. For when a man says to me, "I will not"—there is no room for guessing. He exhibits a fixed principle. But when he says, "I can not"—he confesses himself unequal to the task—he looks at a trifle which one ounce of resolution would overcome, and it seems a huge mountain—his heart fails him, and he cries out in despair, "I can not." Ask the intemperate man why he does not reform; and he will give you for answer, "I can not." This he believes "enough;" yea, "I can not" is "enough" with this class of men. Ask the man from whose mouth fierce oaths drop thick and fast, from morning till night, why he does not cease to blaspheme the name of the Lord, and he will tell you, that the foolish habit is so fastened upon him, that he can not. Ask the Arminian, why the Lord will not save all thanations, families and kindreds of the earth—and strange as it may seem to the thinking mind, he will answer, "Because he can not; he wills the salvation of all men, but he *can not* save them, consistently with his plan of salvation." Ask the consistent Calvinist, why God will not save even to the utmost, and deliver all who through fear of death, are, and have been, and will be, "subject to bondage," and he will answer, "Because he *will not*"—and that's better—far better.

Now I propose and recommend a substitute for this mischievous old saying. "I can not," has never been of the least service to the world. It has never produced one reformation. It has never made the ignorant wise, nor the vicious virtuous. And, besides all this, it limits both God and man, and has done a world of mischief. But "I *WILL TRY*," has worked wonders in the world.

Come, brethren—come, sisters—what say you? Will you try to wake up; will you make one Christian effort to sustain and push forward the good cause? Come, ye old men and women; come, ye young men and maidens; come, rich; come, poor; come, ye time serving Universalists; come, one, and come, all; you have sung the old song, "I can not," "I can not," long enough; up, then, from this death like slumber, and let us unitedly write upon our beautiful banner of sal-



vation, "God helping us, we are resolved to try!" Then shall the work go bravely on, and the borders of our Zion shall be enlarged. Hundreds and thousands shall flock to the standard of eternal truth, and the glad song of salvation shall be sung by millions of new born souls; and angels, and archangels shall lend a listening ear, to catch the glad sound as it rises from earth to heaven! Transporting thought! Oh, happy period, when our trials shall all be over—the battle fought, the victory won, and the world saved from sin and misery—when God, himself, shall say, "Sin is ended, let it be no more; pain has passed away, let it never return; and the last enemy is dead, let him never have promise or prospect of a resurrection!" Then shall every heart be glad, and every tongue shall say, "LORD, IT IS ENOUGH." AMEN.

For the Magazine and Advocate.

## THE GOSPELS HARMONIZED AND EXPLAINED.

BY REV. W. E. MANLEY.

SECTION II.—CONTINUED.

*Gabriel sent to Mary—Mary's visit to Elizabeth.*

LUKE I. 26 And in the sixth month, the angel Gabriel was sent from God unto a city of Galilee named Nazareth,

27 To a virgin, espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.

28 And the angel came in unto her, and said, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women."

29 And when she saw him she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, "Fear not Mary, for thou hast found favor with God."

31 And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

33 And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

34 Then said Mary unto the angel, "How shall this be, seeing I know not man?"

35 And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also, that holy thing which shall be born of thee shall be called the Son of God."

36 And behold thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren:

37 For with God nothing shall be impossible."

38 And Mary said, "Behold the handmaid of the Lord, be it unto me according to thy word." And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into a city of Judea,

40 And entered into the house of Zacharias, and saluted Elizabeth.

41 And it came to pass that when Elizabeth heard the salutation of Mary, the babe leaped in her womb: and Elizabeth was filled with the Holy Ghost.

42 And she spoke out with a loud voice and said, "Blessed art thou among women, and blessed is the fruit of thy womb."

43 And from whence is this to me, that the mother of my Lord should come to me?

44 For lo, as soon as the voice of thy salutation sounded in mine ears the babe leaped in my womb for joy.

45 And blessed is she that believeth: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, "My soul doth magnify the Lord."

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaid: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done me great things; and holy is his name.

50 And his mercy is on them that fear him, from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things, and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of his mercy;

55 As he spake to our fathers, to Abraham, and to his seed forever."

56 And Mary abode with her, about three months, and returned to her own house.

Verse 28. "The Lord is with thee." This is a common Scriptural expression to denote the prosperity of the person or persons concerning whom the remark is made.

31. "Jesus." This means Saviour; and surely to no one could the name Jesus be more appropriate than to Jesus Christ, the *Saviour* of the world.

33. "The house of Jacob." This denotes merely the people of Israel. Though that people now reject the Saviour, yet they are ultimately to become his willing and obedient subjects.

"Of his kingdom there shall be no end." The Saviour was to reign over the house of Jacob forever; yet that reign was to come to an end, (1 Cor. xv. 24,) but of his *kingdom* there is to be no end; for it is to be delivered up to the Father, and be endlessly continued, the Saviour himself being a willing subject therein.

35. "That holy thing." More properly, that holy child. *Agion*, holy, is in the neuter gender; and for that reason the translators have supplied the word *thing*. But this was unnecessary, since the Greek *paidion*, child, is also neuter; and by supposing that word understood after *agion*, the sense is improved.

"Therefore that holy thing," etc. The reason why the child was to be called the Son of God, was that God was his Father directly and supernaturally, without the intervention of man.

39. "Hill country." Hebron, where Zacharias is supposed to have lived, is said to have been in the hill country of Judea, in Josh. xxi. 11, where it is named as one of the cities of the priests. And it is spoken of by travellers as situated in an elevated tract of country.

44. "The babe leaped in the womb." It is the custom of some interpreters to regard almost every event recorded in the Bible as miraculous. It may be that the event here spoken of is of this character; but we are disposed to refer it to a natural cause. The joy was that of Elizabeth.

45. "There shall be a performance of those things," etc. This verse was spoken by Elizabeth respecting Mary. It does not appear that those things promised by the angel to Mary had been performed, but were to be. It is not certain therefore that John the Baptist was only six months older than the Saviour, as has been generally inferred; since the angel only announced to Mary that she should be the mother of the Saviour, without specifying the time when.

For the Magazine and Advocate.

## SOFT HEADS.

At the recent protracted meeting held in Dr. Welch's church at Albany, the renowned and eccentric Elder Jacob Munchausen, declared in his usually humorous and interesting manner, that Universalists were possessed of *soft heads*. A few evenings after he announced from the pulpit that he had converted at that meeting seven Universalists, or in other words, he had converted seven *soft heads*.—Our worthy Br. S. Van Schaack, knowing that those who were weak enough to be converted by an individual of Mr. Munchausen's stamp, must be possessed of "soft heads," and not wishing that such an imputation should pass unnoticed, inquired into the matter, and ascertained the fact, and published it in the Evening Journal, that not a single individual in any way connected with the Universalist society or congregation had been proselyted at that meeting. It is said that that circumstance, in connection with the castigation he received from Br. S. R. Smith, hastened Mr. Munchausen's departure from the city. The fact is, people are beginning to look upon his *anecdotes* and *stories* in pretty much the same light they do those of his illustrious progenitor, Baron Munchausen, that is, they look upon them

as "*whoppers*," and receive them as they do some "rag money," at a great discount! W. R. Utica, February, 1840.

## PRACTICAL HINTS,

To believers in the Gospel of Universal Grace and Salvation.

BY JOHN G. ADAMS.

A work with the above title will be published as soon as a sufficient number of subscribers shall be obtained. It will contain nearly, if not quite, 300 pages; with printing and binding handsomely executed. Price 75 cents per copy.

It is confidently believed that no apology is necessary for the appearance of a work like this. It is well known to the Universalist public, that for years past we have been in a state of doctrinal controversy; that we are still there; and that the main energies of our devoted leaders in Zion are necessarily exerted in defence of "the faith which was once delivered unto the saints." Great revolutions are going on in the religious and moral world; and while mind meets mind in the great conflict of opinions, it should not be forgotten that there are thousands who need not so much to be strengthened in *theoretical* as in *practical* faith. To such, this work is offered;—and while it is not expected that the mere seeker after controversial logic, or the lover of solemn declamation, or the mere professor of religion, will be much entertained therewith; it is devoutly hoped that to many a humble spirit, seeking to know and to do the will of God, it may prove a cheerful, happy visitant—a profitable companion. The book will be divided into chapters, as follows:—

- I. The superiority of Practical Christianity considered.
- II. The duty of Self-Examination.
- III. Watchfulness and Prayer.
- IV. Government of the Tongue.
- V. Culture of the Mind.
- VI. Improvement of Time.
- VII. Reading of the Scriptures.
- VIII. Fruits of the Spirit, containing illustrations of the fruits of Christianity enumerated by the Apostle; viz., Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Faith, Meekness, Temperance.
- IX. Christian Institutions; wherein the following subjects in connexion with others are considered—viz: The Christian Sabbath; The Christian Ministry; Attendance on Public worship; The Church Institution; The Lord's Supper; Baptism; Dedication of Children; Sabbath Schools.
- X. The Christian's gain. A brief view of the pre eminent advantages and blessings attendant on a practical faith of the Gospel.

Such is a brief outline of the proposed work. Those desirous of giving it encouragement, are requested to signify the same, by lending their name and aid in causing it to appear. Will the friends of Gospel truth give their attention to it?

Subscriptions received at the "Trumpet Office," Boston, Mass., and by all Editors, publishers and others who may feel interested. Returns desired as soon as the first of March—earlier if possible.

Boston, January, 1840.

Subscriptions received at this office.

## THE DISCUSSION.

The inquiry has been made, respecting the discussion between Alexander Campbell and myself, when published, how those living at a distance can obtain the work—whether those subscribing for it are to have it delivered to them at their residences by travelling agents, &c.

In answer, I would state that it will not be delivered by travelling agents, nor can it be sent by mail without the postage costing nearly the price of the book. Those ordering or wishing it will call or send for it to this office, and pay for it when delivered. There will doubtless be opportunities for most of those residing in the State, and many out of the State, who wish for it, thus to send to Utica during the summer, or when the work is out of press. It is probable also that there will be depositories for the work in this State at New York, Albany, Oxford, Watertown, Auburn, Rochester and Buffalo. Also in other States, at Boston, Hartford, Philadelphia, Pittsburg, Richmond, Cleveland, Cincinnati and Louisville. We shall notify the public when and where the work may be had when published.

All communications to me, or to this office, respecting the work, must be *post paid*, or *free*.

D. SKINNER.

AGENTS having money in their hands for us, will please remit as soon as possible—we need *all* the aid we can get, or our friends can give us.

FORGOTTEN.—The promised continuation of my article on the false argument in my Inquiry—it will appear in our next. A. B. G.



For the Magazine and Advocate.

## SKELETON OF A SERMON.

BY REV. W. S. BALCH.

Text, 1st Pet. iii. 13.—“And who is he that will harm you, if ye be followers of that which is good?” Much wholesome advice is given to the believers in this first Epistle of Peter the Apostle of Jesus Christ. It is profitable to meditate often and long upon it, to see how far our lives conform to its precepts—how far our hearts are strengthened by its hopes and encouraged by its promises.

Many subjects are left for the decision of persons addressed, by a clear and definite appeal to those principles of judgment which are not liable to be mistaken. It is not to be denied that the fundamental principles of human nature, are in all ages nearly the same; that what is actually good, actually conducive to human happiness at one period, is not likely to be evil at another—that what is good for me is good for my friends and neighbors and the whole world.

Goodness may be defined to be every thing which tends to promote human happiness. To this definition we adhere, let others equivocate and theorize as much as they choose. With reason unbiassed, every man is qualified to decide for himself what is good, by what makes him happy, truly, permanently happy.

On this ground the appeal in our text is made. “Who will harm you,” etc., or, there can no harm attend those who follow the path of goodness. “All things work together for good to them that love God,” or follow good.

The man who does good, lives to be useful in making himself and others happy, allowing no temptation to elude him from the path of rectitude, always cherishing the Gospel spirit, is protected of God, is secured under the folds of his peculiar favor. God, as the supreme and special Governor of the world, will so dispose the hearts of the children of men, and order the affairs of providence, that his adopted children, who love and obey him, and conform to the laws of his government, shall always find safety and protection in the discharge of duty. Or, if they fail in the eyes of the world, their failure is their surest triumph. So Jesus triumphed. When the wicked had succeeded in their malice and nailed him to the cross, he conquered and overcame. His death was the greatest victory men or angels ever saw.

Safety is to be found alone in the pursuit of goodness. Sin and error, folly and deception, never made a man happy. They never can. Until the North shall embrace the South, the East the West, the quadrature of the circle be joined, and opposites agree, sin and error will continue to produce misery and death. And whoever follow in their course will do it at their cost. Every person who follows evil—that is, has evil inclinations—is totally disqualified for all true enjoyment, for every thing which deserves the name of happiness. The blind man sees no beauty in colors. The deaf man hears no harmony in music.

The apostle asks, and his question is emphatic, “Who is he that will harm you?” But he asks it under certain conditions—“if ye be followers of that which is good.” Here the virtue lies, in the pursuit of goodness.

A safe and ready conclusion from our text is, that no harm can result from the pursuit of goodness. But the advantage is not merely negative. A positive enjoyment is afforded to all those who follow in the way of good. The reader may ask, what are some of the good objects to be pursued? The assertion is general, including every thing that is good. Nothing which tends to advance the happiness of men. The salvation of the world is beneath our concern. Still I may mention a few things—the duties of the Gospel—love of God—love to the brethren—to our enemies—a sacred regard to the golden rule of righteousness, “Whatsoever ye would,” etc.—attendance on public worship—observance of all the Chris-

tian institutions—habits of reading and study—a rational, enlightened, and liberal piety—good will—modesty; nay, all “the fruits of the spirit—joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” Who ever thought less favorably of a man for possessing these qualities? Who ever sought to harm him for their possession? What young man or woman is thought to deserve less respect and confidence, or to be less certain of success in life for strictly observing the institutions of Christianity and pursuing that which is good? Nay, will not even the infidel and the profligate give preference to these qualities in others? Why not then possess them in ourselves?

Can as much be said of the opposite course of those who follow evil? Do they escape harm from others, or even themselves? The inference is plain. Our duty is clear, and path direct. God help us to pursue it.

For the Magazine and Advocate.

## TEACHINGS AND TENDENCIES, No. VI.

BY REV. T. P. ABELL.

## REPENTANCE.

The Bible attaches no slight importance to this duty. Its urgent enjoining is of frequent occurrence throughout the sacred pages. They connect its faithful observance with an increase of happiness, and properly set forth its claims upon the individual's timely and heedful attention.

It is safe to remark, however, that it has been much misunderstood. Repentance is not merely a “godly sorrow for sin”—it is not merely the conviction that we have done wrong—that our transgressions have made the heart like “crimson”—that we have wilfully and continually lived in open violation of the laws of God. Repentance has a broader significance than this. It extends over a wider territory. It implies something more than the spontaneous and momentary out-breakings of bewailment and lamentation for past evil deeds—something more than humiliating confessions and penitent acknowledgments. It goes deep into the heart, and the heart's purification is the mission to be accomplished. If it does not accomplish this, it was not the effective ministries of repentance that the heart felt. It might have been the waking up of a slumbering fear. It might have been the influence of a startled and evanescent moral feeling. It might have been the workings of a new and impulsive but soon-fleeting purpose. It was not repentance. Repentance is reformation. This is its other name. It not only touches the fountain of action, but it changes and corrects the character. The outward conduct comes within its influence. And it abides longer than through one brief and excited hour. To regret past sins to-day, and wilfully sin again to-morrow, is not genuine repentance, for it is not effectual reformation. Neither is the duty properly observed by leaving one error and going straight-way to another. There is a thorough and resolute forsaking of vice and an ardent cleaving unto righteousness, needful for reformation. This is what is meant by being “dead to sin” and alive to virtue and to God, and being “conformed to the image of his dear Son.” It is this resurrection to continued “newness of life,” which is signified by the repentance enjoined in the Gospel, and which is urged upon every man to whom the Gospel comes with all the earnestness and solemnity of a matter in which he is hourly concerned.

It is a question of no inconsiderable importance—What are the incentives which will the most effectually induce this change—this reformation? What are the principles of religious doctrine, which will operate the most favorably for the accomplishment of this result?

Different systems place various motives before the sinner to stimulate him to reform. He is quite generally taught that his future, endless happiness depends on his complying with certain terms of the Gospel, and that repentance is one

of the fundamental articles in his treaty of compliance. Is this hope of future good the inducement? Not alone. Much more stress is laid upon the consequences of the neglect of the duty. Other motives are presented. His fears are plied with an urgency which might well beat down the obstinacy of the stoutest heart. Around him are the dispensations of a threatening and vindictive Providence—within him are the evidences of his unmingled depravity—above him frowns the omnipotent displeasure of God, and close before him lies the world of unutterable woe! He is a creature of probation; now is the time; the next hour may be too late! And then, in strange contrast with this, he is assured that even a death-bed repentance will secure him the desired good.

It must be seen that these motives are of the inferior kind. They have nothing to do with the nobler faculties of the soul. They all bear upon the lower powers and passions of man's nature. They do not raise him up, and make him a man. But they encourage the low and undignified selfishness, from which it is the office of the Gospel to redeem him. It makes the matter of his salvation a matter of sordid littleness, unworthy of his own interest, were it not for the infinite evils he is taught to believe would follow, in case of an inattention to it.

But the Abrahamic Faith is free from all these exceptionable inducements. It derives its authority from a different source; and its reforming influence bears less upon the animal, and more upon the moral and intellectual nature of man. It recognises in him something worthy—something susceptible of improvement and exaltation—something capable of appreciating truth, and virtue, and present happiness, and it addresses its instructions and applies its motives accordingly.

The doctrine, on this account, is thought to be altogether inefficient, and even demoralising and licentious; but it is a sentiment of the New Testament, plainly and positively expressed, that Divine goodness leads to, and induces repentance. Did the assertion stand there alone, and were it, furthermore, unconfirmed by experience and reason, its rejection might seem more excusable; but it is corroborated by all we know of the principles of human nature—by observation and history. Man can not always shut his heart against the persuasions of untiring Mercy. It will break open the door of that little sanctuary, when storms and wrath would fail. He may bare his bosom to the tempest, and the fiercer it beats, the more obdurate may he become, or, if “by reason of strength” he is overpowered at last, it will be long after his falling, ere the deep and fervent affections of his soul will arise to God, a tribute of free and unreserved thankfulness and of cheerful obedience. But he has not a heart to withstand the entreaties of Heaven's unyielding affection. Show him the fulness and let him feel the power of the Gospel of universal Love—and will he not reform, and be good and happy? What shall lead men to repentance—what shall purify the universe of moral being, and perfect it in holiness and bliss, if the goodness of God shall not do it? We have no other hope. Divine wrath—if it were possible to conceive of such a principle in the Divine nature—could not, would not do it. Punishment may be a means, but that emanates from goodness and ends in good to the punished. Why should the doctrine be thought licentious, teaching, as it does, these salutary and heavenly truths?

Castine, Me.

For the Magazine and Advocate.

REV. P. PEPPER,

Pastor of the Dutch Reformed Church in Fort Plain.

The Rev. gentleman, whose name heads this article, just at the close of the past year, commenced “a protracted effort for the salvation of this place,” which continued until last Monday evening, Jan. 27th. As is usual, the Elder began the exhibition of his unchristian conduct with abusing his own congregation; those who have



attended on his preaching and aided, liberally too, in supporting him, ever since he has been in the place. I said *abusing*; for the language he used to them would justly be called *abusive*, should it come from any man but a revivalist: and some of his congregation have so regarded it, and, if I am rightly informed, have wisely resolved to withdraw their support. They do not feel disposed to listen to a man, much less to aid in supporting him, who clothes them with garments made almost entirely of deeds of infamy; or to tolerate him in holding them up before the world for its execration. And who can blame them? I do not; for they are, for aught I can learn, respectable men and women, and good citizens.

But not satisfied with railing against those of "his own household," he very soon turned his attention towards his Methodist neighbors, whom he treated in a most shameful manner. After having publicly invited them to unite with him, to facilitate the operations of the meeting, and to secure to it, if possible, greater success—which invitation was so far accepted that the Rev. Mr. Ames preached a few sermons in the Elder's desk—he publicly denounced them, at the close of Mr. Ames's last, and very good sermon, as hypocrites and deluded wretches; and declared, in a voice not altogether unlike that of the storied Stentor, that they "*would go to hell, shouting glory to God.*" His language on that occasion justly excited the indignation of the Methodists. His abuse they could not and would not brook; and from that time they dissolved all further connection with him.

He next directed the shafts of his malignity at the believers in God's impartial grace. Against them he vented his spleen (holy anger!) by a most reprehensible perversion of their sentiments, and scandalous misrepresentation of their moral character as a denomination. Nothing seemed too grossly absurd and abusive for him to vomit forth from the sacred desk against them. The term "infidel" was not significant enough; hence, prompted by the dictates of Calvinistic charity, he denominated them "devils incarnate," whose "hearts are as black as the awful darkness of the bottomless pit, &c." He expressly said, that when he used the term *Universalist*, he meant something worse than an *infidel*. And following in the footsteps of his great religious progenitor, he constituted himself judge of all the earth; and forestalling the fabled judgment scene, to transpire in heaven in the far distant ages of futurity; he damned in one sweeping sentence, to "the irresistible and intolerable wrath of God," all who do not believe in an endless hell. Particularly was this the case with the Universalists in this place; for in a special edict he declared that "the Universalist church in Fort Plain, minister, trustees, members and all, will go to an eternal hell, and there's nothing in the universe can save them."

The Elder regarded Universalism as such a strong barrier to the progress of his meeting, that he devoted the labor of two evenings entirely for its overthrow. The notice he gave of this great undertaking was as follows: "Next Sabbath evening I will expose the horrors, the damning folly and hypocrisy of Universalism." Br. F. J. Warner was present when he attempted the mighty task of exposing what did not exist, and took down his sermons entire, both of which are now in my possession. But such a tirade of scandal and abuse, and such an *ill-woven* tissue of misrepresentation, seldom disgrace a bar room even. And this is done by a professed minister of the peace-making Gospel! They may, perhaps, be called philippics; but certain it is, that they are destitute of every thing worthy the name of *argument*; and were they published, even himself, I think, would blush to own them.

It was in the first of these sermons—if I may dignify them with the name—that he made the assertion which called forth the following letter; to which, as yet, I have received no reply; nor

has he, as I can learn, taken any notice of it in any manner whatever.

TO THE REV. J. P. PEPPER.

Dear Sir—I have now before me your sermon against Universalism, preached last Sabbath evening. I have perused it with much care, but must confess my astonishment that it contains so little of argument, and so much of personality, scurrility and abuse. But it is not my design, at this time, to offer remarks on your sermon; but to call your attention to the assertion you made respecting myself.

In the fore part of your discourse, you introduced Matt. 25: 46, as proof of the position that "many of our race will suffer eternal death;" and if possible to add force to "the positive declaration of Jehovah," you accompanied it with the following unqualified statement: "*under a challenge to the unhappy Universalist [minister] of this place, he acknowledged to me that KOLASIN AIONION meant eternal punishment.*" Why you should make this statement, I am wholly unable to determine; unless, knowing I was absent from the place, and could not, of course, be present and answer for myself, and believing that the end justifies the means, you improved it as a favorable opportunity for prejudicing the minds of the people against the doctrine of God's impartial grace, by representing one of its humble advocates as a vile hypocrite. In my public labors, I deny the doctrine of endless sin and woe. But you, Sir, publicly declare, that in a conversation with you, I acknowledged it as true, and present that acknowledgment as presumptive evidence in its favor. You doubtless designed it, also, as an "exposure of the hypocrisy of Universalists." But how well you succeeded is yet to be seen.

Now, that by the phrase "eternal punishment," you meant "eternal death," or endless suffering, I think you will not presume to deny. For, the very purpose for which you made the assertion, was, to give weight and force to your evidence, by adding the concession of one whom the audience knew was, or at least professed to be a disbeliever in, and consequently opposed to the doctrine you, at that moment, were laboring to establish. But, Sir, that I ever did acknowledge to you, that *Kolasin aionion* means eternal punishment, as you understand and uniformly use that phrase, and as you designed to be, and were understood, when you said I had admitted it did so mean, I respectfully, but *positively deny*.

At the time to which you had reference in the above statement, I *explicitly* told you that *aionion*, as applied to the word translated punishment in Matt. 25: 46, did not there mean eternal, in the sense that word is now generally understood to mean, i. e. endless duration. Nor, did you, Sir, then contend it did. The only thing contended for by you was, that the statement you made in your discourse (namely, that *aionion* is in the original applied both to *Kolasin* and *zoen*), was correct. This I admitted. I also admitted that *Kolasin aionion* and *zoen aionion* are, in that passage, placed in contrast; but, Sir, I did not admit, that either of these phrases have any reference to the immortal state of existence. Indeed, I *denied* that they, either of them, belong to the incorruptible life; and it was on this ground that I accepted the challenge you had just previously given. These facts you will not deny.

I now ask, how came you, Sir, knowing as you did, that I denied the passage has any reference to the immortal state, to publicly declare that I had acknowledged to you that *Kolasin aionion* means *eternal punishment*? Did you not know, when you made the statement, that it had no foundation in truth? And did you not, regardless of the truth, make it solely for the effect you supposed it would produce? intend to misrepresent, falsify and deceive? And is this, my dear Sir, a specimen of the conduct I am to expect from a Christian minister, professing to be called and commissioned of God to preach the truth? I repeat, then, that I *positively deny* ever making

any such admission or acknowledgment to you as the one above specified; and now call upon you, either to prove your statement, or correct the impression you have sent abroad, by recalling it as publicly as you made it. And I hope you will attend to this matter without delay, for I am anxious to have the facts, as they are, before the public.

I am, dear Sir, with all due respect, yours,  
H. B. SOULE.

Fort Plain, Jan. 24th, 1840.

The challenge mentioned in Mr. Pepper's statement as having been given to "the unhappy Universalist," etc., demands a brief notice. He seems anxious to convey the impression, either, that he gave me a challenge which was not accepted, or which, if accepted, led to a private discussion only; neither of which is the fact. The facts in the case are simply these. On the evening of the 13th ult., I attended his meeting. In the course of his sermon he brought forward Matt. 25: 46, as proof of the doctrine of endless misery, made a few comments upon it, and concluded his remarks with exclaiming in an air of seeming triumph, "*I challenge the universe to controvert my position, or what I have said.*" At the close of the services, though I by no means considered myself the universe, I accepted the challenge, allowing it to embrace, not that passage only, but any and every other one in the Bible; and proposed that the meeting for the discussion be held soon. But Mr. Pepper immediately equivocated; said he did not challenge me to a controversy with him on the passage as *proof* of endless punishment. I then asked him if he did not introduce it for the express purpose of proving by it that doctrine. He replied, that he would have nothing to say about the *object* he had in view in presenting it; and that it was on the assertion only that *aionion* is in that passage applied both to *Kolasin* and *zoen*, he gave the challenge. What a magnanimous mind it must be, that dare challenge the universe to controvert the position, that *aionion* in the original, occurs twice in Matt. 25: 46!! I would just add, that the Rev. gentleman made his way towards the door as fast as possible, leaving me urging the importance of a public discussion on the question of endless misery.

Such was "the challenge to the unhappy Universalist minister of this place," which the Rev. gentleman would fain have the people believe was quite different; and such the prevarication resorted to, to evade, (after having given a challenge which nobody at the time could or did misunderstand,) meeting in public that said Universalist minister! It may perhaps be well to remark, that the above conversation is the only one, on that subject, or any thing relating thereunto, that ever took place between Mr. Pepper and myself; and this took place in the presence of a number of individuals.

A few words respecting "the protracted effort for the salvation of this place." After the Rev. gentleman had vomited forth the wrath and bitterness that, for some time previous, had been rankling in his bosom against Universalists, he called to his aid a certain Mr. Davis, who, for Billingsgate, scandal, buffoonery, blackguardism, and outlandish expressions, can hardly find his equal. His scurrility and abuse were so despicably low and mean, that even a grog-shop buffoon would blush to use them; and yet, to his own shame, Mr. Pepper called his harangues "*God's truth.*" O shame, where is thy blush! This man conducted the affair until last Monday evening, at which time he gave an appointment for the next evening. But when the next evening came, behold! he was among the missing, and no meeting was held, or has been held since. *Four converts*, I believe, are reported as the fruit of this long protracted effort of three weeks, all of whom have ever attended that church. I would simply add, that the Universalists have lost nothing by this religious farce.

Thus ended the Elder's mighty effort for the



salvation of Fort Plain! Of the propriety of his conduct let the public judge.

I believe I have stated nothing but facts; if I have, I can easily be corrected.

H. B. SOULE.

Fort Plain, Feb. 1st., 1840.

## MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, { Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, FEBRUARY 21, 1840.

### MORAL NEUTRALITY.

The attempt to slide between vice and virtue by pretending to neither, will perhaps seldom be openly made, because man is not apt to refuse a good name, however unworthy he may be of it. But the attempt is sometimes made to adopt, indirectly, a species of non-committal policy with respect to the vices of one or the virtues of another, as though, between these two qualities, there was a medium course partaking of the qualities of neither. We may sometimes be unable to decide from the conduct of an individual, whether he is really honest or dishonest, and it is clear that, under such circumstances, it is our duty to suspend judgment until we have plain facts to guide us; but this suspension of our judgment does not prove that the law of God does not judge him, nor should our ignorance serve to hold him in an equilibrium between righteousness and iniquity. We can not properly conceive of such a state in the great field of morals. The consequences which are attached to the Divine law forbid it expressly. The consequences of sin are faithfully set forth, either by inference or direct precept, on almost every page of holy writ. The unequivocal declaration of the Bible is, "He that doeth wrong shall receive for the wrong he hath done, and there is no respect of persons." As a contrast we are also as faithfully reminded of the life and peace consequent upon a life of righteousness. "Great peace have they which love thy law, and nothing shall offend them." To this unimpeachable testimony we need only add our individual experience, to be convinced of the correctness of the two following propositions. First, that man can not maintain a neutrality between sin and righteousness; and second, that he is as accountable for sins of omission as for those of commission.

In a political capacity, the United States, for instance, is said to maintain a neutrality with other nations when it declines all interference with the affairs and rights peculiar to them. The neutrality itself supposes that there are certain regulations between those nations with whom we are under a covenant of peace, which do not concern us, and with which we have no right to interfere. So that in maintaining a neutrality with France and England, we do not assume a neutrality between right and wrong, but only sustain amicable relations to them in a national capacity, and our conduct will be right or wrong according to its nature. If we reduce the attitude which we assume to a moral obligation, we shall still see that we can not take neutral ground between right and wrong, for if our neutrality be a duty, we are actually doing good in discharging that duty, and *vice versa*.

So with individuals. However much they may pretend to be free from the requirements of the Gospel on the one hand, and the debasing influences of vice on the other, they can not maintain a neutrality with reference to good and evil. Their characters will be stamped with one or the other. Virtue owes no allegiance to vice, neither is there any fellowship between them. All are bound to cultivate and practice one, and to repudiate and flee the other. And this they will do or be guilty of doing wrong, by neglecting their duty, by double dealing, and by strengthening the hands of the wicked. We might perhaps go further. We might

say of those who are endeavoring to hold themselves aloof from the excellencies of Christianity, without becoming contaminated by the iniquities of the world, that they are like him who should attempt to walk a slack rope with his eyes at liberty to roam wherever they pleased. The entire probability is, that the first step would never be accomplished, for the merest effort would subject him to a fall. And yet men forget this. One man says he believes religion is good—nay, he thinks the Christian religion is really essential to human happiness, but then he has never become a Christian. He does not think himself good enough for one. That is, he will not become a Christian because he is a sinner, and therefore the more need of being a Christian. He will not apply the remedy, because, forsooth, he is already sick. Such a person is trying unconsciously to establish a neutrality between Christianity and practical unbelief, but he will fail.

Again. Sometimes when a person is convinced that he can not pass for a good man, he claims to himself the virtue of not being a bad man. He says, I am resolved to do so and so, for at least if I do not do any good I shall not do any hurt. That is, I mean to take the neutral ground, and be neither good nor bad, saint nor sinner. As well might the sun say that he would neither give light nor leave the world in darkness. True, a man may often fail of doing good, and not necessarily commit evil; but then the motive gives color to the act. If at the commencement he does not mean to do good and proceed according to the best of his knowledge, he *certainly will* commit evil.

Then there are those who have adopted a kind of double policy, in order to steer clear of the name of bad men, without really assuming the responsibilities of useful and honest ones. They have something of an aversion to the open vices of mankind, but they have a way of manifesting it, peculiar to themselves. All the virtues of Christian morality they would like to practice if they could consistent with the policy which they have adopted. But if they perform certain good actions, they must thereby become obnoxious to some of their neighbors whom they are anxious to please. Hence if they have a neighbor whose friendship is an important item to their success in the world, or out of whom they think they shall be able to flatter some extraordinary favor, but who is not very strict in his moral character, they will not venture to teach, encourage, or practice any principle which will have a tendency to reprove the moral looseness of their friend, lest they should offend him.

Still they dislike by countenancing vice to lose the smiles of the more virtuous. To this end policy, *policy* must be used. They must assume much sanctity and candor in the company of the good; but with the bad, laugh as heartily as they conveniently can at the cunning and dexterity of some vicious trick which has been practiced upon the unsuspecting. They would not wilfully cheat a man out of his honest dues, but really they can not help but praise their neighbor's way of doing it; it seems to them the most polite, and fashionable and unexceptionable way of cheating they have ever witnessed. For instance. One lends an honest but needy neighbor, one hundred dollars, for which he asks only lawful interest on the principal; but then, since he has been so willing to accommodate, he must have a little remuneration for his *charity*. The poor man must therefore suffer him to retain twenty five dollars of the sum lent, for an old horse not worth five. This however is not usury but purchase money. Thus the poor man is compelled through necessity to become obligated in the sum of one hundred dollars and seven per cent interest, for the use of only seventy-five dollars—over twenty-nine per cent.

Now there is so much cunning manifested in this method of cheating one's neighbor and the law at the same time, that our policy man can not help laughing at it. At the same time he would not have it under-

stood that he would commit such an act himself, and therefore he will join his honest neighbor in censuring what he just before gave countenance to. But I ask, whether in keeping this kind of neutrality between his neighbors, he has avoided vice as effectually as he has his duty? No, he has not. He has avoided his duty by neglecting to reprove, censure and discountenance vice; and in avoiding active good, he has run into actual evil. By encouraging vice in others, he makes himself an accomplice. "No man can serve two masters." "Ye can not serve God and Mammon."

A. R. B.

### MINISTERS IN STATE PRISON.

A Methodist clergyman, named Eleazar Smith, of Montpelier, Vt., publishes in the Watchman, that the Universalist papers generally have circulated a story that there were some time since, upwards of twenty clergymen confined for crime in the Auburn states prison, and that one paper called them all *Methodists*. He says further that he wrote to Rev. Mr. Robie, of Auburn, who declares (and gets his declaration certified by H. Tift, clerk of the prison,) that no man who was ever an accredited preacher of the Gospel, is now confined there—that during five years past, but *two* were confined there, one a Presbyterian, the other a Reformed Methodist—and even the former had not been in good standing for fourteen years before his crime was committed. Mr. Smith requests these letters to be published in this and other papers—and as we never circulated the story related (and never saw it in any other Universalist paper, that I now remember) I give this abstract thereof as sufficient, and to save room.

In closing I would remark, that I think the number is greater, within five years past, than Mr. Robie states—though I confess it is but an impression of my mind, which I can not now prove, nor be certain of its correctness.

A. B. G.

### NEWS DEPARTMENT.

REMOVALS.—Br. T. J. Whitcomb has removed from Victor to Cortlandville, Cortland county, and wishes all letters and papers designed for him directed to the latter place. [Christian Messenger please copy.] Br. Delong has removed from Oran, Onondaga Co., to Lebanon, Madison Co., to which place he wishes all letters and papers intended for him directed. Br. H. J. Bradbury to Hampden, Me. Br. J. A. Bartlett, from Hollis to Brighton, Me. Br. J. F. Dyar, from Scituate to Hingham, Mass. Br. H. Bacon, late of Haverhill, to Marblehead, Mass. Br. A. S. Dudley, from Norridgewock to Union, Me. Br. G. Hastings, from Hyannis to South Dennis, Mass.

An attempt made to put down Universalism in Danville, Vt., has resulted favorably. Br. J. Harris labors there all the time, after a long period in which little was done for the cause in that town.

A new society was formed in East Randolph, Vt., on the 6th inst., consisting of more than 20 male members. It is the second society in that town, and will support preaching half the time.

Another was formed in Branch, Branch Co., Mich., during a Conference held there on January 17th, 18th and 19th. Brs. Stacy, G. R. Brown, Lockwood, S. S. Curtis, and Billings were present. Seven sermons were delivered to large and deeply attentive audiences, and other devotional exercises were enjoyed. Br. Stacy (from whose letter we derive this information) says the prospects of the new society are quite favorable. [The other joyful news in the letter, we do not feel quite at liberty to publish, until we hear from the person himself, in reply to my last letter to him.]

There is a prospect of having Universalist meeting houses erected very soon in Newburyport and in Stoneham, Mass.

Br. W. M. Fernald, who is doing a good work in Newburyport, Mass., proposes publishing in book form



the doctrinal lectures he delivered in that town. It will be a book of 250 to 300 12mo. pp., and afforded at 50 cents per copy. The work will be divided into six discourses. Br. Fernald is a good writer, a sound reasoner, and I doubt not has done justice to the subject.

We perceive by the Boston papers that our corresponding Editor, Br. E. H. Chapin, of Richmond, Va., is at present preaching, and delivering a course of lectures to young men, in Charlestown, Mass. It is so long since we heard from him, that it is really refreshing to see even a religious notice in another paper with his name to it.

We have mentioned the efforts of Mr. Maffit and others, to put down Universalism in Cincinnati, Ohio. The last Star in the West says that the interest in the subject continues—the Universalist Church is thronged with hearers, and hundreds are compelled to go away every Sunday, unable to get entrance. In about one week, ending on February 3d, upwards of 150 names had been handed in to be propounded for membership in the Universalist society, many of whom had been, until this revival, members of the Methodist Church. Good! We hope Messrs. Maffit and Co. will go on putting down Universalism, until the entire city has been induced to hear, read, examine and judge both sides of the question for themselves. We fear not their decision.

A. B. G.

#### NEGLECT OF DUTY.

We are always more ready to discover and censure severely, neglect of duty in others than in ourselves. When they neglect us, we suffer—but when we neglect them we feel not their sufferings. And it is generally the case, that the more we neglect our duty to others, the more apt are we to censure a single neglect in others. For instance, suppose we neglected to furnish our subscribers with the Magazine and Advocate for a single week, do you not suppose we would receive as many complaints from them, as we have made of their neglect to pay us our due? And is it not probable, that the loudest and angriest complaints would come in letters taxing us with postage, and signed by the very persons who are most careless and dilatory in paying their subscriptions? From past experience, I verily believe this would be the case nine times out of ten. The prompt paying subscriber, is a good natured, pleasant fellow—he loves to read his paper, and is highly pleased in general with its contents, its appearance and workmanship. His charity is great for the failings of others. He is ready to imagine how the Editor's temper may have been disturbed while penning that article, or why partiality or good nature may have admitted such a wrong expression from a correspondent. If the printer does not his work as it should be, or the mail fails in laying before him his weekly mental feast, he still supposes there is some satisfactory reason for it, though he can not imagine what it is, and therefore puts up with the deprivation as well as he can. Now, you will not persuade me that such a man will dun you for a supposed neglect of duty, or with an inquiry for his own satisfaction, without paying the postage on his letter. Nor is it probable that he would make the inquiry, why his paper did not arrive in proper time, in an insolent or angry tone. No—no—"my uncle Toby" might as well have been expected to crush his buzzing tormentor, as such a subscriber be supposed likely to get angry with editors or printers on a first offence. Ah, would that there were more uncle Tobies and prompt paying subscribers to newspapers, in this world of ours!

A. B. G.

#### ENDLESS MISERY.

It is a truth, that all must die. Let us suppose that all are dead. For what purpose will Deity raise those who are termed the "finally impenitent"? Being dead they can do no harm—they can not sin—they can not, as dead persons, endure suffering themselves, nor cause

others to endure suffering. Why not let them sleep in the grave?—admitting endless misery to be true: Why not permit them to rest in unconsciousness? According to modern notions, they will be raised to become endless sinners as well as endless sufferers. Is this benevolent, or does it consult a good end. They were finite sinners on earth—in another world they become infinite sinners! Does this change mend the difficulty? does it not make the evil endlessly worse? To whom will such a change work a good? To Deity? He delights not in suffering. To the saints? No! For as they are equal to the angels of God, they can not derive a good from the sufferings of others. To the sufferers themselves? No! To them it will be endless ruin! Why not, if people will have it that they can not be saved, let them sleep on, in the oblivion of the grave? It is the more benevolent plan than ceaseless pain. But even this is not necessary, for God says, "I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." Isa. lvii: 16.

G. W. M.

#### SWEET'S PRACTICAL ELOCUTION.

Not having taken time from other pursuits to read the above work, I can offer no opinion of its merits based on a personal examination. The following extracts, which we copy from the Methodist Advocate and Journal, will however probably do better justice to the work, than any remarks of mine. Professor Sweet is well known, also, as an Elocutionist, and his system based on Rush's Philosophy of the human voice, must be admitted to be on a correct foundation. It is therefore only necessary to call public attention to the book itself, and leave it to the judgment of each teacher and professor of the science and art. It is for sale by Br. Hutchinson.

A. B. G.

Part first contains what is important to the theory of elocution without the encumbrance of multitudinous rules which are too obvious to common sense to require to be written. The author has brought to his assistance in this part of his work, an extensive and familiar acquaintance with the best writers on elocution of our age, and a personal knowledge of the principal orators of our country. Besides this, he has brought the fruits of his own practice and observation, which have been extended for several years, through many of the states. Prof. Sweet has shown himself to be no mere theorist. His work is highly practical. His very theory is practice.

His "select pieces," which make the second part of his book, are selected with great ability and good taste from the vast fields of ancient and modern lore, and are, of themselves, well worth the price of the book. To these pieces he has appended notes, historical and critical, which greatly enhance the value of the work, especially in the hands of the tyro in elocution, whose opportunities for reading are limited. The author does not abandon his pupil after the prescription of a few abstract rules but generously offers to conduct him through all those varied and difficult exercises by which he acquires the mastery of the science. This assistance he has greatly rendered in his notes.

But my time will not admit of extended remarks on this subject. I can only say, that I know of no work which I could more cheerfully recommend as a plain, practical, and able guide to a knowledge of this interesting science and art, than Prof. Sweet's work on Practical Elocution. And I am happy to learn that the rapid sale of the first edition furnishes a prospect of placing a copy of this work in the hands of thousands of the youth of our republic.

F. G. HIBBARD.

Penn Yan, November 5, 1839.

#### "A DISCOURSE

On the burning of the Steamboat Lexington," Etc., by Rev. T. D. Cook, Pastor of the First Universalist society in Utica, N. Y.—24pp. 12mo.

The above discourse has just been published, and is for sale at the bookstore of Br. O. Hutchinson. From the commendations of those among the crowded auditory that heard it, with whom we have conversed respecting, rather than a perusal of it, (for we have not had an opportunity of reading it before our paper went to press,) we recommend it to general perusal. I have no doubt it will be interesting as well as useful—

the circumstances of the subject, as well as the talents of the author warrant such a belief. Buy and read it. Price, single, only 12 cents.

A. B. G.

Within a short period our hearts have been refreshed by the reception of the following among other communications for the paper. Several articles from "Sigma"—do. from Br. A. Fletcher—a brief series from Br. M. Ballou—Letters to her pupils, by Miss L. M. Barker—"Teachings and tendencies," by Br. Abell—7th sheet from Br. Austin—an article from Miss Edgerton—"Fragrant" by F. H. P.—an article from Br. Rayner—do. from Br. Clowes, with promises of more—several articles from Br. J. Gregory—do. from Mrs. Broughton.

Besides these, we have yet on hand sermons by Brs. Townsend and Barry—and articles from Br. Barry, J. A. McN., W. E. Manley, Rural Evangelist, and some others.

For all these articles we feel very grateful—they are such as can be read, and when published, will add to the reputation of our paper and the interest and profit of its readers. We hope that others will take example by these friends, and aid us in like manner; and that these correspondents will not weary in well doing. We want a great many such favors to keep us supplied with good articles.

A. B. G.

#### RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. Wm. Sias, in Muskalunge, and in Dexter, in the evening.

There will be preaching on the first Sunday in March, by Br. N. Brown, who will repeat his lectures on the evidences of the truth of Prophecy, in Mottville—Br. Sias at Perch River, and in Depau in the evening—Br. D. Biddlecom in Leyden—Br. Grosh in Taberg, and near Br. Eames', in Lee, in the evening (was left by the cars, was the cause of failure in my last appointment. A. B. G.)

Br. E. E. Guild will preach on the evenings of Friday, February 21st, in Laurens Village—22d, in the school house near Hartwick Seminary—23d, in Colliersville—24th, where Br. W. H. Coon may appoint—26th, at the Academy in Worcester—28th, in the Cade school house, in Davenport.

Br. BULLARD will preach at Newfield, on Thursday evening, February 20th—at Fairport, Friday evening, 21st—at South Creek, Saturday evening 22d—(instead of Monday evening, 24th)—on Sunday 23d, at Southport, 11 o'clock A. M., and lecture the same evening at the court house in Elmira.

Br. BULLARD will preach at Troy Village, Bradford county, Pa., on Tuesday, February 25th, services at 10 o'clock A. M., 1 o'clock, P. M., and in the evening—lecture at Factoryville, on Wednesday evening, 26th, (instead of Tuesday evening 25th)—at Tioga Centre, Thursday evening 27th—at Owego, Friday evening, 28th—at Vestal, Saturday evening 29th—preach at Binghamton on Sunday March 1st, A. M., P. M., and evening—lecture at Green Village on Monday evening, 2d—and at Triangle, Tuesday evening, 3d.

Br. Sias will lecture on the evenings of March 2d in LaFargeville—3d, at French Creek—4th, in Chaumont—9th, in Black River village—10th, in Fuller Settlement—11th, in Theresa—12th, at Br. Lawrence's. Some of Br. Sias's late appointments were not fulfilled on account of ill health.

A Conference of the Otsego Association will be held in Fort Plain, on the first Wednesday and Thursday in March. During the meeting Br. Soule will receive ordination. Ministering brethren and the public in general, are invited to attend.

O. WHISTON, Standing Clerk.

The First Conference of the Chenango Association of Universalists, will be held in the meeting-house near the White Store, in Norwich, on Tuesday and Wednesday, February 25th and 26th. Ministering brethren are invited to attend.

J. T. GOODRICH, Standing Clerk.

#### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No. P. M. Superior, (Mich) for self and H. G.—Rev W. E. M. Gainesville, for J. S. C. H. W. and A. S.—Rev N. B. Onondaga, for A. S. E. and C. H.—E. S. Sullivan, for self, H. G. D. O. C. J. B. K. B. G. W. A. T. C. and H. F.—D. T. B. Chardon, for A. U. and S. J.—P. M. Painted Post, for H. H.—P. M. Monroeton (Pa) for S. & L.—P. M. Verona, for W. P.—B. H. Adams Centre—P. M. No. Lansing, for J. G.—Rev M. B. S. Gaines, for J. P.—E. P. A. Sing Sing, for self and J. A.—P. M. Addison, (Vt) for E. A. P.—P. M. Milan (O) for W. H. and O. M. M.—H. S. Springfield—P. M. Rouse Point, for J. F. and E. D.—J. McC. Naiches (Miss) for self and M. B.—P. M. Maple Grove—N. S. B. Bellevue (Mich) for self and A. G. S.—P. M. Huron (O) for C. S. I. L. B., and J. H.—Rev H. B. Scipio Centre, for S. J.—W. F. G. Auburn, for O. J. C. E. E. W. and I. P., and P. D. A. Fox Postoffice (Ills).



## POETRY.

For the Magazine and Advocate.

## THE HEAVENS.\*

BY REV. T. P. ABELL.

"How much tranquility has been reflected to man from the azure sky, over whose unspotted deeps the winds forever move drive flocks of stormy clouds, and leave no wrinkle or stain." R. W. EMERSON.

I saw the Day-king pass  
Through the far-off sky,  
But yet I saw no print  
Of his passing by;—  
The ether vault above  
Was trackless as ever,  
The wheels of his swift car  
No path-mark could sever.

I've seen the lightning leap  
'Mong the clouds of heaven,  
And yet there was no trace  
To my vision given,  
The sky was clear again,  
The lightnings were banished,  
And with the lurid flame  
Their foot prints had vanished.

I've seen the storm-cloud's plumes  
Fill with gloom the air—  
But who could trace a stain  
Of their wavings there?  
The heavens were as pure,  
When they had passed over,  
And aught of fury there  
Could no eye discover.

How tranquilly you deep  
Smiles upon us here,  
Symboling Him, to whom  
All of us are dear!  
The darkly threatening clouds  
By winds fiercely driven,  
Mar not the peace-lit face  
Of th' azure domed heaven.

Nor Day god's golden car—  
Lightning's fiercer glare—  
Nor sweeping clouds, e'er leave  
Stain or wrinkle there.  
Where storms have had their birth,  
'Mid thunder's commotion—  
E'en there is imaged forth  
Divine Love's devotion.

Castine, Me., January, 1840.

\* Br. A. will please excuse the alteration of this heading—if he notices any other alteration, "it was made to render the measure uniform in all the verses," is my excuse for the liberty. A. B. C.

## KEEP OUT OF DEBT.

The great error which too many young men commit on their entrance into life, is that of going into debt. The difference of their income after the age of twenty-one, to what it was during minority, creates in their minds an idea that such resources must be almost inexhaustible. They are, from this cause, induced to anticipate this income from day to day, to satisfy imaginary wants, and before they are aware of what they are doing, find themselves one or two hundred dollars in debt, without being able to tell what has become of their money. By this time a habit of spending is acquired, and they have a double effort to make to recover themselves from debt, and break a bad habit. But too frequently, such victims of their own indiscretion find themselves inadequate to the task, and struggle a few years, harassed with duns, and the haunting ghosts of broken resolutions. Finally the chains are broken, and humbled in spirit, they commence the world anew, perhaps at the age of thirty, with the painful consciousness that every day they meet some one who can say by looks, "pay me that thou owest." Our advice to all young men, no matter how promising may be their prospects, is to **KEEP OUT OF DEBT.** Never buy a dollar's worth without the money to pay for it. The following advice from a father to a son is admirably appropriate:

"Believe, me, my son, that of all the kinds of tyranny by which the spirit of man is bowed down and crushed, and all his energies, moral and physical, are paralyzed and withered, there is none so active in its oppression, so bitter in its torture, as that which a creditor exercises over his debtor. It is a tyranny which can even quell the

springing elasticity of youth's sanguine ambition. Observe, too, that its existence does not merely depend upon the disposition or acts of the master. The latter may be the mildest and most long-suffering man upon earth, and so far from endeavoring roughly to enforce his claims, may even refrain from asserting them. Still by the very nature of the relation which subsists between the parties, is the debtor reduced to the condition of his bondsman or serf, for the real intensity of the tyranny consists in this—that the creditor has ever in his service an officious and indefatigable agent, who acts not only without his orders, but often in spite of his expressed wishes, and that agent is the memory of the indebted party. The master may be willing to give time to his slave,—he may even desire him not to be disquieted by the apprehension of violence; but can the latter forget the existence of an obligation which may be forged upon his memory by the slightest circumstance of the passing moment? Can he forget, too, that however humane his present lord may be, his rights and claims, may, after death, pass to another of imperious and violent temper? Such are some of the considerations which make the mere existence of a debt, without any other aggravating circumstance, in itself, a tyranny of the most loathsome description. The parish pauper, despicable as his lot may appear, enjoys a higher degree of liberty and independence than the man who has put in the power of another to come up to him and say, 'pay me what thou owest.' Think not that my description is overcharged. The fool and the prodigal would laugh at the picture which I have displayed to you—the one owing to his mental infirmity, not being able to understand true liberty—the other from the baseness of his nature, being dead to the degradation of servitude. But the man of ingenuous and sensitive disposition, will readily allow that there are fetters for the mind as well as the body, and that in order to be apprised of a subjection to bondage, it is not necessary that one should hear the clank of the iron chain.

"Another circumstance which tends to make the debtor's chain still more intolerable, is, that in most cases the infliction of it is either occasioned or expedited by his own weakness and folly. A weak submission to the imperious yet trifling mandates of fashion, a vain competition in the race of extravagance with more wealthy competitors, and a shameful compliance with the unhealthy and artificial appetites,—these are some of the principal causes which, sometimes separately, but more frequently in close league together, entangle the young man in the toils of debt."

A PRESENTMENT.—In Henry the Fifth's time, the clergy, in their convocation, ordered that three in every parish should make presentment upon oath, of such persons as are defamed for heretics; in obedience, whereunto, there was a presentment made by some of the parish of St. Mary Overies, in these words, viz: "Item, wee saine that John Stevens is a man, we cannot tell what to make of him, and that he hath books, we do not know what they are." W. J. Thom's Anecdotes.

"I have been troubled with weak eyes for more than ten years, doctor, and am not able to tell the cause." "Can't you," said Mrs. F., "I can." "What is it?" "Because they are set in a weak place," said Mrs. F. We should call this coming to the head directly.

"Mike, and is it yourself that can be asfter telling me how they make ice cranes?"

"In troth I can, do they not bake them in cowld ovens, to be shure?"

A FOWL UNDERTAKING.—A newspaper has lately been started at a place called "Buzzard Roost," by the name of "The Owl"—published by Dick Dashall.—N. O. Herald.

The editor of the United States Gazette says: music printed for the blind, must be felt to be understood.

Rum while in hogs-heads is capable of doing but little mischief, but when it gets into men's heads, look out!

## MARRIAGES.

In Rome, Sunday evening, February 2d, by Rev. Mr. Campbell, Mr. JESSE H. CALDWELL, formerly of Pittsburg, Pa., to Miss MARY ELIZABETH CORBET, of Rome. Also, same time and place, by the same, Mr. GAYLORD ORENDORF, to Miss MELINDA CORBET, both of Rome.

In Camillus August 12th, 1839, by Charles Land, Esq., Mr. LANCASTER LOYD, of Elbridge, to Miss ANN MCINTYRE, of Camillus. By the same, October 14th, Mr. PHILIP LEMMERLEER, to ELIZABETH KING, both of Onondaga. Also on the 22d, by the same, Mr. PETER LEMORE, to Miss JULIA DANA, both of Onondaga. Also, by the same, November 7th, Mr. HALER L. GROVER, to ADALINE RICH-

MOND, both of Camillus. November 29th, by the same, Mr. WILLIAM W. BARKER, to Miss BETSEY BERRY, both of Camillus. January 4th, 1840, by the same, Mr. WILLIAM T. DAVIS, to Miss MARIA HENDERSON, both of Marcellus. By the same, January 30th, Mr. GEORGE WOODRUFF to Miss ELIZABETH VARN, both of Onondaga.

In St. Johnsville, February 2d, by Rev. J. D. Hicks, Mr. ARM. DEUEL, 2d, of Saratoga, to Miss HARRIET C. HURLEY, of the former place. [The names in the other notices are not legible. Ed.]

In this city, February 10th, by Rev. D. Skinner, Mr. WM. H. FARWELL, to Miss MELISSA D. KNAPP. By the same, February 13th, Mr. ELISHA H. ROGERS, to Miss DEBORAH HAMMOND, all of this city.

## DEATHS.

In Lancaster, Pa., on the 30th ult., JOHN ROHRER, Esq., late Clerk of the Orphans Court, aged sixty one year, ten months, and sixteen days. The deceased possessed an extraordinary intellect which not only grasped but fully investigated whatever of difficult or doubtful was presented to it. Upright and sincere in his intercourse with men, the same spirit was carried into all the private relations of life. As a husband, father, and friend, his virtues will long be remembered. Under other circumstances, John Rohrer would have been a great man in the eyes of the world, he was great a man among the circle of his acquaintances; great in the attributes which constitute the dignity of human nature. It is the lot of few individuals to have a greater number of real friends, or to go down to the grave more universally beloved and respected. It will be a satisfaction to his friends to know, that his mind was clear, collected and calm, to the last moment of existence, although suffering under a disease, which generally paralyzes mind and body.—Lancaster Union.

[But a few days ago, I received a letter from this estimable friend, in which, at my request he promised to place in my father's care, Petersen's Apoktas tasis, Pantion (Restitution of all things), a German pamphlet, (containing a discussion of the doctrine of universal restoration between a Lutheran clergyman and some mechanics, in Hanover, Pa. prefaced by some questions in English), and Siegvolk's Everlasting Gospel, to be forwarded to me as a donation. The two former were intended by me for the library of the Universalist Historical Society, and were solicited for that purpose. And when I state, that he was the friend of my earliest manhood—that 18 years ago I received from his hand almost the first Universalist book I ever read—and that, while living under his hospitable roof I first embraced that faith, I trust this tribute of sorrow for his departure will be excused. Whoever was his faith, he is the instrument to whom God has made me indebted for mine—and whatever his errors, I always found his heart beating warm in wishes for human happiness and virtue. We shall meet again. A. B. G.]

In Hannibal, August 10th, 1839 SYLVESTER BAYNTON son of Jason and Almira Pierce, aged 11 months and 23 days. The Congregational society kindly opened their house on the occasion, and a discourse was delivered by their pastor, the Rev. Mr. Dady, from 1 Samuel iii; latter part of 18th verse.

In Rushford, Allegany county, on the 31st ult., Mrs. EMILY SESSIONS, wife of David Sessions, formerly of this city.

In Columbia, Pa., on the 6th ult., PRESTON B. ELDER, Esq., Editor of the "Columbia Spy," and formerly Cashier of the Columbia Bridge Company's Bank, in the 30th year of his age. Mr. Elder possessed a well stored and active mind, and early in life gave promise of a bright literary career. Some of his articles over the signatures of "Alp" and "Peveril," may be found in the early volumes of the Magazine and Advocate. The general feelings manifested in neighboring journals at his early decease, show that he was much admired and greatly beloved by those who knew him. Soft be thy slumbers, my friend, and may no envious hand disturb thy earthly frame! A. B. G.

At Mottsville, on the 3d inst., an infant child of Br. A. and Sister C. L. Thumb, aged 3 weeks. Funeral attended on the 4th, and a sermon preached on the occasion by the writer. May the mourners not mourn as those who mourn without hope. The beauteous bud was too fair for earth; it has been transplanted to bloom in immortal beauty in the "spirit land" of incorruptibility and unalloyed bliss. N. BROWN.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, FEBRUARY 28, 1840.

NO. 9

For the Magazine and Advocate.

## NOTES ON THE RESURRECTION.....NO. IV.

BY A RURAL EVANGELIST.

"And have hope toward God, that there shall be a resurrection of the dead, both of the just and unjust."

It is a commonly received doctrine in the Christian church, that there are two resurrections of the dead, differing in time and quality; the first, of the righteous, to a state of happiness; the second, of the wicked, to a state of misery. Popular as this doctrine is, I conceive it to be erroneous, for many reasons, among which are the following:

1. The apostle Paul said, in the passage standing at the head of this article, that he had hope "that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv: 15. Here observe, that he says nothing respecting two resurrections, the one of the just, and the other of the unjust, but he says, "a resurrection," using the singular number, and prefixing the singular article; then tells us that this resurrection is "both of the just and unjust;" that is, that it includes the two classes. This passage I consider to be proof positive and unequivocal, that the common doctrine of two resurrections is untrue.

2. Our Lord, in his conversation with the Sadducees respecting the resurrection, makes no mention of there being any more resurrections than one, and this he denominates "the resurrection of the dead," saying nothing respecting the righteous dead, the wicked dead, nor any other class of dead whatever, but "the dead." And he affirms that "when they," that is, the dead, "shall rise from the dead, they are as the angels which are in heaven," which language, it is scarcely necessary to observe, gives no countenance to the common doctrine of two resurrections. But can the same be said, with truth, in respect to the doctrine that there is but one resurrection?

It may be objected that according to Luke, the Saviour made his affirmation respecting those "which shall be accounted worthy," which language may be thought to imply that some shall not be thus accounted, and hence that for these there will be another resurrection. In answer to this, I observe, in the first place, that the language indeed implies a want of worthiness in some, that is, it implies that for a time they are not accounted worthy; but it by no means necessarily implies that such shall be the fact always. And that this last is not, and can not be implied, will be evident by considering, in the second place, that the worthiness spoken of has respect to the resurrection. The words of Christ are, "The children of this world" that is, mankind in this world, "marry," etc., "but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Now if some of our race shall never be accounted worthy to obtain that world and the resurrection from the dead, then they must for aught I can see, never be inhabitants of any other world than this, and must remain eternally unraised from the dead. And not "being the children of the resurrection," they can not be the children of God, can not be equal to [or like as] the angels; and it may not be true of them that they do not form matrimonial connections after death. Indeed the affirmation, "Nei-

ther can they die any more," is made only of those "who shall be accounted worthy;" hence, for aught that is here said to the contrary, if any remain eternally unworthy, they will marry, and die, and be born, and live, and marry, and die, like as the Pharisees believed, *ad infinitum*.

But here comes an important question. Are there any of our race who shall never be raised from the dead? This, Jesus decides before he leaves the subject. His words are, "All live unto Him," that is, unto God. All, then, will "be accounted worthy" in due time. More on this passage in a future number.

3. In 1 Cor. 15th chapter, which is a professed dissertation on the subject of the resurrection, by an inspired apostle, there is no intimation given of there being but one sort of resurrection. On the contrary, he treats throughout of "the resurrection of the dead" indiscriminately, and in one instance specifies *all*, affirming that "in Christ shall all be made alive." Now if it is a fact that there are two resurrections for the literally dead, differing so widely as the common opinion represents, how happens it that such fact is not once mentioned in this chapter, which contains about as much upon the subject of the resurrection as is found in all the rest of the New Testament?

4. The Epistles of Paul make up not far from two-fifths of the whole New Testament; yet in none of these is any thing said of any more resurrections than one. But if he had believed in two resurrections, would not the fact have appeared in his writings?

I know it may be said that in 1 Thess. iv: 16, two resurrections are implied, since it is said that "the dead in Christ shall rise first." We think, however, that a little candid attention to the passage will convince any intelligent person that no allusion to any additional resurrection is therein contained. The text indeed speaks of a certain event as to happen *first*, which supposes, of course, that some other event is to follow it, or happen next; and if Paul had not specified that next event, there might possibly be some ground for thinking that he had reference to a second resurrection. But happily, he did not leave that event to be guessed at; and his words are, "The dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them" etc.; the meaning of which to my mind, is just this, that in the first place the dead shall be raised in Christ, then those who shall be alive on the earth at a certain time, shall be caught up, etc. But as it is commonly supposed that the Scriptures certainly teach two resurrections, it has hence happened that but one member of the sentence is usually quoted; and the emphasis, instead of being placed on "the dead," as the contrast demands, is placed on the phrase "in Christ," thereby making it sound as if the apostle had it in his mind to say, what it must be acknowledged he did not say, that the dead *out of Christ* shall rise next. Thus it will be seen that it is only by omitting one side of the contrast, and then placing the emphasis wrong, that the language of Paul can, in even one instance, be made to sound like teaching the doctrine of two resurrections; and then the most that can be contended for, is, that the additional resurrection is implied.

5. Though the common doctrine of two resurrections may be thought to be implied in a considerable number of passages, there are only three texts of Scripture, one in the Old Testament and two in the New, in which that doctrine is suppo-

sed by intelligent persons to be taught in direct terms. In our next number we shall attempt a brief illustration of these passages; and I flatter myself that I shall be able to show satisfactorily that they do not mean what it is commonly supposed they do. In the mean time, let the reader consider the arguments advanced in this number, and especially bear in mind the passage from Acts xxiv: 15.

Penn's Woods, 1840.

For the Magazine and Advocate.

## TEACHINGS AND TENDENCIES.....No. VII.

BY REV. T. P. ABELL.

### RESIGNATION.

There are numerous sources whence comes human misery. Some of these are the inscrutable arrangements of Supreme Wisdom. In carrying forward the purposes of His government, God may so beset our path with obstacles to our present happiness, as that there may seem no friendliness in his dealings.

There is an error, in reference to this subject, which has an unfavorable influence on the minds of many persons. It lies in the fact, that they do not sufficiently discriminate between evils of their own seeking and forming, and which they might have avoided, and those over which their agency does not extend—such as the adverse and afflictive occurrences of Providence. They often mingle the whole together, and the mass looks dark in proportion to its apparent magnitude. They do not think how much of their unhappiness springs from things esteemed trifling and unimportant, and how much it is in their power to give a different and brighter coloring to their condition. But, aside from this disregard of the individual ability and responsibility, there are evils far beyond human control, which occasion no insignificant amount of suffering and woe in the world.

It is true, that one's fortune, and health, and life are all, in a measure, in his own hands; yet it is also true, that adversity may overshadow the former, and wasting sickness interrupt the second, and death terminate the last, in direct obedience to "an order from" God's throne. A man may, by heedlessness and prodigality, soon empty his coffers of their thousands and find himself destitute and in want. And he may, by an inattention to the laws of physical life, soon destroy the vigorousness of his constitution, and break up the healthful operation of his functions, and bring upon himself the acutest bodily suffering; and he may, also, and by the same means, urge on premature death in the footsteps of his premature decay. But then, on the other hand, the same things in the result might have happened, and the man only have been a passive instrument in the course of their happening. One gust of wind, or one spark of fire, might send a sweeping desolation over all his possessions. Some destructive and unavoidable disease might overtake him in the days of his strength and manhood, and cause him months and years of lingering pain, and at last, by severing the thread of life, loosen his spirit's hold on earth, and give his body to the keeping of the grave.

Such instances of change and death are of continual occurrence, and there is "much weeping" in consequence; and who does not see the necessity of seeking aid somewhere? You can hardly look to the things around you, for, in this hour of darkness, their instability is most bitterly felt. Confidence in them has already been bro-



ken off, and they are no longer the "all in all" to the stricken heart.

I can not here resist the temptation to notice a very common and short-hand manner of tendering consolation and encouragement to the unfortunate. After the transpiring of some misfortune, however diminutive or calamitous, nothing is more frequent than for a friend to suggest, that "*it might have been a great deal worse.*" It is well to appreciate the friendship which prompts the reflection; but, if others' hearts are like my own, it is no superior consolation to be assured, that it is in the power of Providence to double and multiply my sufferings to any increased amount. It were more satisfactory to know, that God can and does "deal gently" with his children, and that the present affliction is thus severe, not because God was able to make it thus severe, but because it was in just consistence with his wisdom and will. And yet, if this is the true statement of the case—if every Providential infliction comports precisely with the Divine attributes and purposes, then the friendly assertion is not true, after all; as it would imply either inconsistency or injustice on the part of God. It is therefore improperly used; besides, we believe it never affords the intended comfort.

Religion is the great antidote—usually recommended in the day of misfortune,—but will not this fail also, unless the mind entertains certain and established views to chasten and control the feelings, and offer suitable subjects for thought and meditation? It is indisputable, that the religious opinion of an individual, (if he has any), will have a great influence upon the heart in the season of its depression; and if he has them *not*, he has certainly volunteered the addition of another serious misfortune to his personal calamities.

Now, what are the sentiments most promotive of resignation? for it is hardly possible to conceive of religion with principles of faith—without the surrender of the mental assent to propositions, supposed or understood as definite and distinct. You can give to morality as high a degree of moral influence as is wished, and it may still claim nothing properly coming under the denomination of religious belief. Religion is the embodying and development of faith in God and His Son; and the character of this faith is the character of the religion, and is also an index to the condition of the heart and the measure of its happiness.

The whole matter then, is seen to rest upon the views entertained of God. It thence becomes proper to ask, In what light the Infinite Creator should be presented to the mind of the believer, in order to secure his resignation and comparative happiness in his time of affliction?

There is one view we esteem decidedly preferable to all others. Give God the character of a Father—supremely great, and wise, and good—let him be looked upon and loved as such, and the heart has something by which it can be invigorated, sustained and cheered, and from which it can derive the required encouragement. There can be no doubt in his mind as to the wisdom, justice, and benevolence of whatever afflictive allotments may befall him. He remembers that the infinite love of his Father would never subject him to any evils which were not designed for his, or common benefit. He has no misgivings here. He confides in that Parent. He looks to him in cheerful hope and trust in every period of his changeful history. He feels that God governs wisely and well. But he can go further. He can see the same Parental affection extending to all the great race of man. He can see the Divine retributions directly aiding the work of redemption; and,—what his opposers can not enjoy,—he can behold the ultimate efficacy of redeeming grace, and the prospective blessedness and glory of a whole world of immortalised intelligences! Herein does his soul find its joy and gladness. And his heart can harbor no faith more promotive of its resignation through his

varying career of toil and trial. And this is *Universalism*.

Custine, Me.

For the Magazine and Advocate.

### THOUSAND DOLLAR RELIGION.

At a recent fanatical meeting held in the city of Baltimore, one of the converts, it is said, made a donation of a thousand dollars to the foreign and home missionary societies. At this circumstance our Br. Beebee, of the Baptist Register, is in extacies. Says he, "*The thousand dollar donation presented by the young convert in Baltimore for foreign and home missions was certainly a noble gift, and illustrates the influence of religion (!) in its power and purity (!) on the new born soul.*"\*

Now, with all due deference to Br. Beebee's judgment, we must beg leave to differ with him concerning this transaction. So far from considering it as illustrating the "influence of religion," we look upon it in quite a different light—we look upon it as illustrating the influence of anything but religion. The blessed Redeemer of mankind was, without controversy, the most perfect practical religionist the world ever saw. He, while upon our earth, went about, to use the emphatic language of Holy Writ, *doing good*—went about alleviating the wants and the distresses of the afflicted sons and daughters of humanity. And when the young man came to him, (see Matt. xix :) and inquired what he should do to have eternal life, what he should do in order to participate in the joys of the Gospel, the Saviour did not direct him to go and give his property to the foreign and home missionaries of his day, to those who compassed sea and land to make proselytes; no, his language was, "If thou wilt be perfect, go and *give to the poor!*" Now had this young convert in Baltimore gone and visited the fatherless and the widows in their afflictions, had he gone and searched out the poor and the afflicted children of poverty and ministered to their wants and necessities, had he furnished them with fuel and clothing to warm their shivering limbs, had he provided them with provisions to nourish their famishing bodies, then would he have been following the example, and practising the precepts of the blessed Jesus—then would he have been exercising pure and undefiled religion before God. But as it is, O how different from, how unlike the religion of Jesus. I know not how others may look upon this transaction, but to me it appears to have been performed more for the purpose of gaining the applause of spiritual money changers, of those who make merchandise of the Gospel of Christ, than the approbation of God. It may be that I am mistaken—I hope that I am. I hope that the young man, although deluded, was sincere. But still I have my doubts. "Every thing that shines is not gold." It may be that this individual has acquired his wealth by any but commendable means. It may be that he has been a *speculator*, and amassed his thousands by "raising the wind," and "throwing dust" in the eyes of his fellow-creatures, and taking advantage of their credulity. It may be that he has acquired his wealth by grinding the faces of the poor, and devouring the houses of the widows and the orphans; one whose heart has been shut to the cries of the poor and the needy, in their distresses, and now as a sort of salvo to a guilty

\* Some people have very singular ideas respecting what constitutes religion. A few years since, through the instrumentality of several benevolent individuals, *soup* was, during the inclement season of winter, publicly dispensed to the extremely poor of Utica. And for the purpose of aiding this laudable undertaking, collections were taken up in the different churches of the city. A certain pious Editor who has registered some very "hard speeches" against Universalists and their sentiments, lauded the undertaking to the skies, and called upon the community to contribute to its support. When the collection came to be taken in the church of which he was a member, he deposited on the plate the astonishing and truly liberal sum of a *sixpence!* thus illustrating the "influence of religion in its power and purity!" Does the Editor of the Baptist Register know who that individual was? W. R.

conscience, and in order to stifle the upbraidings of the monitor within, disposes in this manner of a tithe, a mere fraction of his ill gotten wealth, thinking, probably, that in so doing, he can pass the remainder of his days as a saint of God! "O most lame and impotent conclusion!" I think I can point out scores of individuals who were converted at the great protracted meeting held here, and who were previous to that meeting never suspected of being great admirers of the old adage, "Honesty is the best policy," or of being what some would term the "noblest work of God," who are still to all intents and purposes, notwithstanding their conversion, the same "*old sixpences.*" God grant that the happy period may soon arrive when false and spurious religion shall be made to give place to that which is pure and undefiled before God, and which is full of mercy and good fruits.

W. R.  
Utica, January, 1840.

For the Magazine and Advocate.

### BENEVOLENCE OF PARTIALISM.

It has long been the custom of our Partialist brethren, to persuade their hearers if possible, that Deity is their unreconciled and implacable enemy; that he is full of wrath and anger, and hates the children of his creation with a malicious and infinite hatred. Hence it may be said, that it was the malignant and unholy feelings which God was supposed to possess, that induced him to build a dismal hell, in which he might feast his vindictive wrath, and satiate his infinite and unmerciful cruelty, by making them the obedient subjects of demons and damned spirits, world without end.

But at the same time, they would fain make their hearers believe that there is no friend whose love, benevolence, and good will, is so great for their future and eternal welfare, as the very humble servant who is addressing them. Indeed so much greater is their love and disinterested benevolence for the future and eternal salvation of the wayward and wandering prodigal sons and daughters of Adam's race, than the infinite love and unchanging benevolence of the Father of mercies and God of all goodness, that if they only had the power to appease the wrath of God and stay the hand of Omnipotence, not a single soul would be lost.

Now the reader can not fail to see, that the position betrays either a wilful perversion of the character of Deity, or the grossest ignorance and blind stupidity of its advocates. For a moment's reflection will teach every one who is possessed with the powers of reason and a logical understanding, that if Deity is infinite in one, he must of necessity be infinite in all his perfections, consequently his power must be commensurate and co-extensive with his benevolence and love. And *vice versa*, if Deity fails of being infinite in any thing that is requisite to constitute infinite and universal perfection, then it follows as the legitimate and unavoidable conclusion, that he must be limited in all his attributes; and upon this hypothesis there is no warrantable assurance for the truth of even a partial and limited salvation.

But I apprehend there is nothing to fear from the idea that God is in any way wanting in love and benevolence toward his offspring, or that he will fail to bring about universal holiness and happiness, for want of power sufficient to execute his plans. It is evident therefore, that the great difficulty in the matter, arises from the false and erroneous views which are entertained of the character of God. For instead of viewing God as He is—the benevolent and universal Parent and friend of man—they have been led by the crafty inventions of men to regard him as their implacable and incensed enemy. Hence to remove this difficulty, that the benevolent desires of our Partialist brethren may be granted, and that they may be converted into genuine Universalists, it only remains for us to adduce evidence sufficient to convince them that Deity is possessed of as much love and benevolence for the good



and happiness of mankind, as they have themselves, and the work is done.

We deem it unnecessary to eulogise upon the goodness and benevolence of God as displayed in the works of nature, to prove that Deity is infinite in wisdom and goodness, unchanging in benevolence and love, and endlessly Almighty in power. We therefore present the following testimony, which we think is sufficient to satisfy the impartial and unprejudiced reader that God is, and will continue to be as kind and benevolent toward the creatures of his paternal care, as some of his finite and erring children.

We read in Ps. 145: 9 "The Lord is good to all: and his tender mercies are over all his works." In 1 John, iv: 16, we are informed by the Apostle that "God is Love." We leave the reader to judge whether or not our Partialist brethren are practical worshippers of the doctrine of Universalism, especially when left to act entirely from the inherent benevolence of their natural hearts, and whether they would not be theoretically so, were it not for the slavish and contaminating influence of a mercenary creed, which hangs like a blighting incubus upon their moral independence. MARIUS.

Hamilton, N. Y.

## EDITORIAL ITEMS.

### AN EARNEST CALL.

All persons indebted to us for more than one year's subscription, (1839,) are requested to pay the amount due us on or before the first day of May next, and so save us the painful and disagreeable necessity of collecting by law, and themselves the costs and vexation of such collections. It was painful to come to this determination, but we can not avoid it—it is our *only* course—and we therefore earnestly entreat our debtors, by every sentiment of honor, honesty, and generosity, to save us from it, by timely payments. Where circumstances positively forbid payment in full, let a part payment be made with a statement of the facts by the agent, and we will wait a month or two longer for the remainder.

Of the many thousands owing to us, few persons owe more than five dollars each—a very few owe us ten dollars each—small sums to each person individually, but to us, in the aggregate, how large—how important and necessary to defray long standing claims that can not longer be delayed, and which we have no other means of paying! Will not all see, therefore, how easily they may deal justly by us—and how absolutely necessary it is for us to take this course, that we may obtain means to deal justly by others? We hope they will, and seeing it, that they will use their means to save us much pain and trouble, and themselves, disgrace, vexation and costs.

A. B. GROSH,

Utica, February 24th, 1840.

O. HUTCHINSON.

N. B. Agents of this paper will see the necessity of making full returns of collections, and statements of subscriber's circumstances, on or before May 1st, next. May we hope that, by their efforts, the accounts will be so far collected, that there will be no necessity of suing but very few, if any? We wish we could hope so.

G. AND H.

## UNIVERSALIST COMPANION AND REGISTER FOR 1841.

As the period is near at hand when statistics and other materials must be collected, and orders solicited, for this annual publication, it is proper to notice some changes in its plan rendered necessary by the times, and the alterations that have taken place in this office.

1. The Editor will not attempt to give full and detailed statistics for 1841, except for such regions as were abridged last year, and then only, where they are furnished him without express solicitations. Many friends recommend that attempts to give such full and

complete details should be made only at intervals—say, every fifth year. But be this as it may, I wish to give a full list of Conventions and Associations, dates of organization, times of meeting, and Standing Clerks' names and addresses—Periodicals, their locations, terms, &c.—Preachers and Post Office addresses—Schools—and such other most necessary information as should be given in full annually. This, with the lists of new societies, churches, meeting-houses, &c. will render the Register as complete, as my increased duties this season will allow me to make it. Will our brethren whom I addressed last year, please to collect and furnish me with the above, and such other information as they deem necessary, *before the first day of May next?*

2. I shall be unable to procure the promised tables (exhibiting the passages of Scripture where *oleu*, *aiou*, and their derivatives occur in the originals,) for 1841; but am promised a valuable and interesting essay on the usage of *aiou* by the Scripture and various profane Greek writers, in their stead, and the tables above named, for the year 1842. Will the brethren whom I addressed last year, and such others as will so favor me, please forward me communications for the work, on or before the *first of April* next? I will allow fifty cents for every page accepted and published in the work. The writers will please designate what disposal to make of their articles, if not wanted for the U. C. and R.—as, in case they do not, I may use them for the Magazine and Advocate.

3. The Universalist Companion and Register will be edited as heretofore, and published for O. Hutchinson, Bookseller, Utica. It will contain 1st, an Almanac for 1841, calculated for Portland, Boston and New York, (or New York, Utica and Cincinnati, according to the section where ordered)—2d, choice doctrinal and practical articles in proof and illustration of Universalism—and 3d, statistics of the denomination in the United States and British Provinces. The entire work will make a pamphlet of 72 pages, neatly stitched and pasted in a printed cover. Prices, 12 cts. single—\$1.00 per dozen, and \$7.00 per hundred.

4. As many desire that a work should still be printed lower in price, the Almanac and Statistics of the foregoing will be published by themselves, in a separate pamphlet of 36 pages, (filled out with as many articles of the former as can be got into it,) to be entitled "*The Universalist Almanac for 1841*," and will be afforded at 6 cts. single—50 cts. per dozen, and \$3.50 per hundred. But the Companion will not be printed separate from the Register.

\*\* Orders for either or both the above works, should be sent in *before the first of May next*. The Publisher can not afford to print many more than are ordered, and run the risk of selling them, as times now are; it is therefore hoped, that all who want, will ascertain the number probably needed in their section, and order the full number before the above date.

A. B. G.

P. S. Our Editorial brethren will confer a favor on us by briefly noticing the alterations from our last year's plan, and the call for statistics and orders for the works.

A. B. G.

## NEWS DEPARTMENT.

REMOVALS.—Br. O. H. Quinby, to Bowdoinham, Me. Br. J. F. Dyer of Scituate, to Haverhill, Mass. Br. J. O. Skinner to Framingham, and Br. J. V. Wilson, to Brewster, Mass.

A union house, owned principally by Universalists and freewill Baptists, was dedicated in Wilmot, N. H., on the 6th inst.

Br. E. H. Chapin's Lectures to young men, delivered in Charlestown, Mass., are to be published in book form by Br. Abel Tompkins, in Boston. The work will undoubtedly be interesting and useful—the talents of the author and the importance of his subjects, warrant us in saying this much—it will make a book of 200 pages, which will undoubtedly be well got up, as Br.

Tompkins is "to the fore" in that business—and will be afforded at 50 cts. per copy. We will give the prospectus in our next.

A very large Temperance Convention was lately held in Boston—1,479 delegates present—and resolutions passed favorable to a legislative prohibition of traffic in ardent spirits as a beverage.

Br. Cobb in his paper advocates calling a Universalist Anti-Slavery Convention in Massachusetts. His discussion on the abolition of slavery, with Br. Everett of the Conn. Universalist, (Middletown, Conn.,) seems to get along as slowly as a crab creeps forward!

A. B. G.

## TO OUR FRIENDS IN AUBURN AND ITS VICINITY,

Who wish to purchase Universalist Books, and to do business with the Advocate. Br. Wm. H. Gibbs, Sexton of the Universalist Church in Auburn, keeps an assortment of Universalist Books for sale. And, as a faithful Agent, will promptly attend to any business for the Advocate, which the subscribers in this place and vicinity may desire. He may be found at the shoe shop next east of General Warden's flouring mill.

G. W. M.

Br. G. W. Montgomery is informed that the remittance for B. Winchell has been received.

## THE UNIVERSALIST & LADIES' REPOSITORY.

The 9th No. of vol. 8 has been received. It sustains well its high character under the editorial care of Br. Bacon and Miss Edgarton. A. Tompkins, Boston, publisher and proprietor. It is issued monthly, each number handsomely printed, covered, and containing 40 large pages, at \$2 per annum, payable in advance. We act as agents for the work. Br. Tompkins would do well to revise his list of agents.

A. B. G.

Br. T. J. S. is requested to exercise his own judgment in relation to the accounts which he mentions in his letter.

Br. Price—Please send T. D. Cook, Utica, Nos. 27 and 35, of the 4th (octavo) vol. of Universalist Union.

## INFORMATION WANTED.

My grandson, Velorus Alonzo Osborn Thorp, left the Rev. S. Knapp's, Royalton, Niagara Co., N. Y., on the 16th of November, at sundown—was seen on the towpath east of Reynold's Basin the same night, but has not been heard of since. We appeal to the humanity of all who may see this notice, to aid us in finding him if in their power. He is ten years old, thick set, brown hair, black eyes, pleasant countenance, reads well and is fond of books. Direct information to his widowed mother, Sophronia Thorp, (or to me,) Rochester, N. Y.

ACHSAH OSBORN.

## NEW BOOKS.

Just received, ROMANCE OF TRAVEL, by N. P. Willis. The Phrenological Almanac for 1840. Also a new supply of Combe's Lectures on Phrenology, by

O. HUTCHINSON.

Br. Whittemore—We have given your prospectus once, and called attention to it two or three times beside. Our room is but small, and we do not wish to fill it with advertisements, as we must do, if we give each prospectus several insertions, and the East keeps sending out so many books! There are Chapin's and Fernald's Lectures, and yours and Br. Adams' books, beside your papers, and our own notions, would fill our last page full. However, we will try and give it one more insertion, though we believe it useless, as all our subscribers have seen it *once*.

A. B. G.

Have you not a neighbor who can and should take a Universalist paper? and who, as well as his family, would be benefited by it far more than the money it would cost him? If so, go to him, and do him, (as well as the cause and some publisher) good, by inducing him to take one.

A. B. G.



For the Magazine and Advocate.

## AN ADDRESS TO THOSE WHO ARE, OR HAVE BEEN, DYSEPTICS.

BY A DYSEPTIC.

In the pages of an author with whom my brethren are, doubtless, intimately acquainted, I find it thus written: "Why should a living man complain, a man for the punishment of his sin, (or wrong doing)?" I suspect that this interrogatory mode of expression was adopted as a shrewd way of hinting that men make but a sorry exhibition of themselves, who bring upon themselves any of the punishments which are connected with the infraction of established laws, and then expose their fault by railing at the punishment. This is a foible, which we brethren of the dyspeptic order are very apt to fall into. If we would but scrutinizingly observe the reception which our tales of woe obtain from those kind, sympathizing friends into whose ears we pour them, we would, generally, be persuaded that we are regarded with even less pity than the sufferers from toothache. Behind our backs our kindest friends talk of us, as "spleeny," "notional," etc. Before our faces they can barely refrain from banter and railery. Now is not this intolerable? And had we not better come to the dogged and determined resolution that we shall not whisper one word of our bad feelings, even to our dearest friends? Shall we not all of us, as one man, come to the conclusion of the above quoted author, that we might all of us, be in some better business than complaining?

Before submitting to my brethren a few of the thoughts which have occurred to me relative to a better mode of employing ourselves—a better employment for us dyspeptics than complaining—always complaining, I mean—I may first specify whom I consider my brethren. In the mode of dressing out our thoughts, as in that of adorning our persons, there are fashions. Accordingly about every ten or twenty years the world gives us a new name. At one time and in one part of the world we are called dyspeptics; at another we are nervous. At one time, or in one place we are said to have the hypo; and at another time and in another place we are said to have the spleen. At one time we are said to have the indigestion; at another the liver complaint. Some say we are hypocondriac; others that we are bilious. Some think we are only melancholy; others are more severe and maintain that we have the vapors or the fidgets.

All these are brethren. The different names which have been given us have taken their origin, partly, from the particular symptoms to which we have given a prominent place in our complaints, and partly, from fashion. We are all children, or more properly our complaints, however varied, have all their origin in what may be called a disordered or too easily excited state of the nervous system, or more properly of the ganglionic or organic system of nerves. This is the way in which we have heard physicians talk of the subject; and the reason, they say, why the disease shows itself in so great a variety of forms is, that the feelings and the functions of every part of the body are under the influence of the nervous system, and that the morbid excitability sometimes is more prominent in one part, and sometimes in another. They say it is essentially the same disease which in one or two out of ten, is accompanied with, or shows itself chiefly in irritation, pain, or disordered condition of the digestive organs, and in eight or nine out of ten, shows itself chiefly in mental irritability, in irascibility, in gloominess, in melancholy, in timidity, in irresolution, in despondency, in strange antipathies, disgusts, and eccentricities, etc., etc.

I have inquired of physicians what seemed the causes of such complaints. They seemed to answer evasively, as if afraid that I should take offence at their laying the blame upon such practices as I might foolishly be indulgent to myself in. But this I gathered; that, perhaps, the two

principal causes were improprieties or errors in diet; and disordered states of the mental emotions. Under this last head I found they included want of activity of mind, affections directed to low or not sufficiently noble objects, grief, and other depressing passions, vacuity, ennui, etc. Of the influence of the latter they say an attentive observer may, if somewhat scrutinizing and earnest in his observations, very readily satisfy himself. Of the influence of the former, even on the mental manifestations of the disease, almost every man may satisfy himself by observation, or still more readily, by very easily made experiments in his manner of living. For instance, by one physician we were told that if any one who labored under any of the thousand and one symptoms included under the terms, dyspepsia, spleen, etc., were to take food and drink in rather large quantity or of a highly stimulating quality, and continue so doing for a few days, his symptoms would be aggravated, or become changed into some worse form. Again, let the same person make an opposite experiment, reduce the quantity of his food, masticate it more thoroughly, abstain from wine or other stimulating drinks, and from vegetables in any considerable quantity, or of difficult digestion, and continue so to do for some days, the medical profession would generally prophecy to such an experimenter, a mitigation of all his symptoms, whether corporeal or mental.

Well, then, my co-sufferers, if this be the case, it is obvious that we may be better employed than in complaining and getting laughed at for our pains; for we may be usefully engaged in observing what causes make our feelings, symptoms or complaints worse, and what produce mitigation or alleviation. Proceeding earnestly and perseveringly in this course, we may rid ourselves more or less completely of our troubles and our infelicities, and may even be the means of leading some of our brethren into the proper track of useful research and discovery, or of helping them to some of the results of our researches, which may enable them to throw off an immense load of wretchedness, or restore to health, usefulness and happiness, some honorable or useful member of society.

I have been a sufferer in almost every form from a general disturbance of the nervous system, which seemed to be the consequence of an ordinary stomach complaint, which had not long continued until uneasy feelings in the nerves of the stomach and bowels were almost constant companions. After a few years I was less troubled with uneasiness in the digestion of my food or uneasy feelings in the region of my stomach; but instead of this I had great debility or rather sense of weakness, for occasionally I was able to make very considerable exertions, and besides this, I became more irritable or peevish, and the dark side of every thing was always the most readily observed. Now when I can look back on these days of despondency, and compare the unhappiness I then suffered with the buoyancy of spirits I now enjoy, I can feelingly join with Hume, the historian of England, in saying, that I should rather be born to look at the bright side of every subject and occurrence, than to £10,000 a year. Well, at first, I used to tell my complaints to almost every one, and in return, I generally was told of some *certain* (?) remedy of which I usually made a trial. I also consulted some few doctors, always urging them to prescribe for me a cure; whereas, fool that I was, I should have engaged their skill in enabling me to trace my complaints to their causes, by the removal of which I might have escaped from the consequences. But I had forgotten what I had learned at school—"remove the cause and the consequences cease." At last I got upon the right track, and I found that when my mind was actively engaged and in pursuit of an object which my judgment or my conscience told me was a worthy one—when I restricted myself to plain food and few vegetables, and chewed or mas-

ticated all my food well, I escaped much suffering. Persevering in my observations and experiments, I found other little helps to getting better, and some little causes that tended to make my feelings worse, all of which I pressed into the service, and now, I enjoy the fruits of my exertions upon the right plan, in health, cheerfulness, and happiness. The only doctor's book I ever derived any benefit from, was Dr. Smith's on "Divine Government;" and were George Combe a physician, I should add his "Constitution of Man."

For the Magazine and Advocate.

## THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XX.

Daniel, 8th chap.—In this chapter we have an account of Daniel's vision of the ram and he-goat. In the interpretation the ram is said to be the king or kingdom of the Medes and Persians. Rams' heads and horns were the ensigns of the Persians. The two horns represent the two kingdoms which were afterwards united, that of the Medes being the most powerful at first, and that of the Persians afterwards. See verse 3. Media and Persia were to the east of Palestine, and they made no conquest in that direction, but in every other. See verse 4.

This he-goat from the West, is said in the interpretation, verse 21, to be the king or kingdom of Greece. An he goat was at this time an emblem of Macedonia. The great horn between its eyes is said to be the first king, or the kingdom in its first state, under Alexander and his immediate successors. His not touching the ground in his motion, denotes the extraordinary rapidity of the Macedonian conquests. See verses 5 and 21.

Alexander after conquering Persia died suddenly in the height of his power, and not long after his generals divided his empire among them. Cassander taking Macedonia and Greece; Lysimachus, Thrace and Asia-Minor; Seleucus, Syria and the east, and Ptolemy, Egypt. See verse 8.

The little horn spoken of verse 9, which waxed exceeding great, was probably the Roman empire. The hosts of heaven, or the stars spoken of, verse 10, represent earthly princes, many of whom fell before the Romans. The prince of the host signifies the Roman power with Titus at its head. See verse 11. In verse 14, a time is fixed for the fulfilment of this prophecy, and it is said to be "Unto two thousand three hundred days," or 2,300 evenings or mornings, or days, so many years; but it is not said from what time they are to be reckoned, so that we can not determine the time, but it was no doubt fulfilled at the time of the destruction of Jerusalem, and reckoning back from this time it would bring it about to the deluge, as the time from which to reckon the 2,300 days or years.

## "LA MARGUERITE."

[To excite a generous emulation among the young ladies under her charge, and to extend to others than the teacher and her pupils, the entertainment of hearing the best compositions of the school, Miss L. M. Barker has instituted a monthly manuscript journal, under the above title (that is, The Daisy,) composed of select articles written by the female students of the Clinton Liberal Institute, which is read to a select circle of their parents, friends, and other invited auditors. It has succeeded well, given much pleasure to the auditors, and led to considerable improvement in compositions. Miss Barker has become a contributor to La Marguerite herself, at the solicitations of her pupils, and in compliance with the request of some friends has been induced to consent to the publication of her contributions, in the belief that they will be useful to many others beside those for whom they were first penned. Their publication will also show to friends abroad, the principles by which she is guided in her intercourse with, and government of her department of the Institute. Right flattered do



we feel in having our columns selected as the medium in making this portion of *La Marguerite* known to our readers; for if the succeeding numbers are equal in merit to the first and second numbers, they will be read with pleasure and profit by our numerous young lady readers. So, not to detain them from the articles any longer, we will close this explanatory preface to the introductory number.

A. B. G.]

DEAR YOUNG LADIES.—When I proposed the plan of this paper, it was my intention to become a regular contributor to its pages. More essential duties have hitherto prevented it. Yet I might perhaps have accomplished this purpose, if in the few hours of leisure I have found to devote to it, I could have decided what subjects, and what style of writing would be most pleasant, as well as most useful; and of course but calculated to increase your interest in "*LA MARGUERITE*."

There are splendid themes connected with your studies, but beyond the limited range of your text books; themes full of wonder and full of beauty, and I might take advantage of an occasion like the present, to excite in your hearts a deeper love, and a more enthusiastic worship of nature.

Scarcely a day passes, in which I do not wish to communicate oftener and more freely than I do, the emotions and reflections that are called up by the little incidents of our intercourse. It makes me almost sad, at times, that the attention which it is so necessary for us to bestow upon the principles of natural science, should leave us so little opportunity to feel the beauties of sentiment, or study truths in the philosophy of human life. Here, then, I might arrest some of these passing thoughts, and present them to you, embodied in the fascinating form of fiction; or perhaps illustrated by passages in my own life, or in those with whose histories I have been most familiar.

Yet I have not concluded to adopt either course that I have mentioned; and you will wonder, perhaps, that when my professed object is to amuse you, I should adopt the dull and cold preceptive as the medium of my communications. That I am only to give you advice—to write down for you a few general maxims of behavior, in reference to school days and school duties, when those days are passing away with a rapidity which is every week, with some of you, a subject of remark; and those duties must soon give place to others, the more trying nature of which, will require all your energies to prepare for and to perform. Yet, I have not come to my present resolution without the influence of reason; nor, as I beg of you to believe, without a sincere affection for you, and an anxious wish to do you good.

You would think, perhaps, that it was but a common remark, and dictated but by common feeling, were I to wish that you might be happy. Yet into that wish may be thrown all the anxieties of the purest benevolence, and the most intense affection—for the possession of happiness is the highest attainment of which human nature is capable. I do not mean those fleeting pleasures which circumstances may sometimes place within our grasp; but that sunshine of the soul, a single ray of which, not even the obscuring storm, though it may hide its brightness for a time, has power to destroy. I wish, then, young ladies that you may be happy. If I were to give you an object worthy your highest ambition, it would be to make yourselves happy. And if ever in after years, a kind thought should return to me, as to one who had some share in the formation of your characters, let my voice come to you then, as it does now, with the injunction to preserve the simplicity of childhood in your willingness to be taught—to listen even to the united exhortations of nature, philosophy and religion, and learn to be happy.

I write confidently upon this subject; for I believe that the attainment of as much felicity as is permitted us on earth, is in our power; though

I am well aware that few persons realize that amount of enjoyment, which they are both so anxious to possess and so capable of possessing. This great waste of human happiness, is owing more than to any other cause whatever, to the want of settled principles of conduct. There is such diversity of opinion in this world—such conflicts of passion in the heart—so many cross-purposes in the interests of life, and so many misgivings in relation to the way and the ability to act, that our virtues will frequently fail of their accustomed effect; and our happiness will always want a feeling of security, unless the mind be well instructed in duty, and the will firmly resolved to follow its requirements.

That it is our highest honor to have been created for a purpose—that we have consequently something to do—and that happiness as well as usefulness depends on the performance of our duties, are truths which should be taught to the mind in its first periods of thought. But the reverse of this, is too generally true. Children are treated like children in the most imbecile sense of the word. The loveliness and vivacity of young girls subject them to the evils of favoritism. No cares, or very light ones, are laid upon them; moral obligations are kept entirely out of sight; and to be modest, and gentle, and obedient, without ever knowing the reason why, is all that is necessary to be good. Flatteries and false impressions of life meet them upon their first entrance into society; their noblest faculties remain undeveloped, and dreams, and fears, and misapprehensions respecting the true glory of existence, rule in their place. I scarcely wonder at the remark that "most women have no character at all." I do not wonder that there should be even among the most cultivated, so many instances of habitual peevishness or settled melancholy. The native impulses of the heart, generosity, love, kindness, charity, have their exercise, and others are blessed; while the spirit is sinking for the want of that sustaining power, which an early and proper appreciation of the objects of life would have given it.

I have a pledge, young ladies in your good sense and usually correct deportment, that my object will be appreciated. I wish to impress upon you the duties of school girls. I have selected five of those duties, and shall give you my thoughts upon them, separately, in the five succeeding numbers of your paper. I will make them as attractive as my humble powers and limited leisure will allow; and the only thing that I ask of you in relation to them, is, to receive them from me as I give them to you—in love.

L. M. B.

## MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, { Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, FEBRUARY 28, 1840.

### MISGUIDED POLICY.

It occurs to me that in presenting to the sinner inducements to abandon his iniquities, he is too often treated as an individual who is totally destitute of every feeling of humanity, and wholly incapable of appreciating the noble, the beautiful, and the pure. He is represented as so abandoned, so depraved, and so pre-doomed, that it is almost arrogance in any one to stoop so far as to attempt to snatch him from the burning gulf over which he is suspended. And if such a thing is attempted it must be by a fellow being whose heart yearns over his deplorable situation. The Omnipotent arm has done all it can for him. God has done all that he can; angels have lifted their last intercession, and the truth exerted its utmost power to subdue the rebel, and all are now steeled against him; but man, benevolent man! will deign to make one more effort—he will dare to roll the thunders of Sinai in his ears, if peradventure he may be aroused from his abandoned situation. To effect

this, the most incongruous and unnatural sentiments are thrown together, and the most horrid scenes of the imagination are portrayed, with an expression upon the countenance of the speaker, which is, independent of the sentiment advanced, enough to chill every current of spiritual devotion in the soul. This is a solemn and lamentable truth. The writer has twice gazed upon popular speakers, and listened to their horrid descriptions of hell and damnation, when the principles which they taught, and the scenes which they described, seemed to have so identified themselves with every feeling, and entered into every gesture, and tortured into unnatural haggardness, every feature of the countenance, that he was seriously in doubt whether he beheld in the speaker before him a fiend, or a distorted and repulsive thing in human shape. And in view of such scenes, it is not to be wondered at that young people will indulge in levity at the expense of religion. It is perfectly natural that they should. Take a young and sensitive mind, and introduce it into such scenes, and it will be subjected to such a stupifying and debasing influence that, unless it flees from the enchantment, compels it to resort to levity as its only means of self-defence. This is the reason why so much levity and rudeness is manifested in defiance of the most burning denunciations. And if any thing can sour the mind against a religion of threatnings, it is being obliged to indulge in a levity of which it would afterwards be ashamed, in order to save itself from the curse of madness which it feels drawing around its powers.

But this is not all; such things present an inconsistency which no sound mind can admire; and I never could envy the man who imagines himself to "be born again" under such influences. Look at it.

The preacher goes into the desk. Sinners are before him. They are in a lost and ruined condition. They have become alienated from God and strangers to peace. Perhaps they hate God, Christianity, and the Christian duties. They must be raised from this deplorable condition. To this end they are told of the great God who holdeth the destinies of the immortal mind in his hand; and of the vials of wrath which he will pour out upon the heads of his disobedient children; of the Saviour who has given himself a ransom for them; and of their increased and aggravated damnation if they reject him—increased unspeakably beyond what it would have been if they had never been blessed with a Saviour—of the love of God in creating them, and of the joy of devils in defeating God and securing their allegiance; of the crown of life, and of the smoking torments of the damned ascending up before the throne of God and the Lamb forever and ever!

Suppose now the preacher should appeal to the sinner for his reasons for not yielding to the exhortations he had heard; what would be his defence? Methinks his most natural vindication of himself would be in the inconsistency of the inducement held out to him. He would say "You wish to prevail upon me to adopt your system of religion. You tell me of God, but you mar the perfectness of his character by representing him as pouring his unrestrained wrath upon the heads of those poor helpless children who are dependant upon him for their very existence. I could not do this, bad as I am. You tell me of the Saviour, but you represent him as bringing a curse upon me which I never should have suffered if it had not been for him. You tell me of the love of God, but you drown the voice of mercy with the deafening thunders of the infernal regions—you invite me to drink of the water of salvation, but you have tainted it and poisoned it with the bitter dregs of eternal damnation—you tell me of the crown of life, but you present it to me tarnished by the breath of blasphemy, and corroded and blackened by the smoking torments of immortal souls!" And his defence would be just. Such inducements never made a Christian, however much they might minister to the madness of the brain.

A. R. B.



## A FALSE ARGUMENT CORRECTED.

"God our Saviour will have all men to be saved, and to come to a knowledge of the truth." Is it urged that Jesus said of the city of Jerusalem, "How often would I have gathered thy children together," etc., "and ye would not"? I answer, that there is a manifest difference between saying, "I would," and "I will"—the very form of expression denotesthat the former is conditional, but the latter is positive—the first is a mere desire, the latter is a determination.—*An Inquiry, etc.*

The above argument having been proved false and inconclusive by the letter of Inquirer, published week before last, I now proceed, according to promise, to correct it. Both it and the objection to which it replies, are based on false grounds, and are entitled to no weight whatever. The point of argument is the will of God. The objector substitutes Jesus, and shows a text wherein the will of Jesus was defeated. The argument follows the error, and attempts erroneously to prove that the will of Jesus was not defeated, by trying to show that there is a difference in meaning (as well as in time) between *would* and *will*. Inquirer having showed conclusively that *would* is merely the imperfect tense of *will*, and is therefore the same word in meaning, with difference of time, we are thrown back to the original proposition—the will of God.

Is it argued, then, that Jesus said of the city of Jerusalem, "How often would I have gathered thy children together," etc., "but ye would not"? I answer, that there is a manifest difference made by the Saviour himself, between the will of Jesus and the will of God.—Jesus says, "I came down from heaven not to do mine own will, but the will of him that sent me"—and although the Hebraism here used, implies, "not my will only, but also the will of him that sent me"—still it shows that each had a will of his own in the case. Again, Jesus says, in reference to his approaching crucifixion, "nevertheless, not as I will, but as thou wilt"—exhibiting two distinct wills, one of which, after opposition to the other, resigns itself to it. The objection, therefore, is not logical, inasmuch as it substitutes the will of Jesus, for the will of God, and argues that because the former was defeated in a particular case, the latter may be, also, in a general case.

As the subject is interesting, let us pursue it further. In the lecture referred to, I proved, not only that God willed the salvation of all, (1 Tim. ii: 3, 4,) and accordingly gave Jesus all power in heaven and earth—power over all flesh that he might and should save all, (John xvii: 1-3,) but I showed also that this will was not a mere desire, but that it was the good pleasure and purpose of God, (1 Ph. i: 8-10,) solemnly promised by God to be performed, and that that promise was confirmed by the most solemn oath—Gen. xii: 1-3; xviii: 18; xxii: 18; xxiv: 4; xxviii: 14, and Acts iii: 25. See, also, Gal. iii: 8, 16; Isa. xlv: 23-25 and Phil. ii: 9-11. Consequently, there is no room left for the objector to plant an argument on—to suppose that God does not determine to perform his will in this case, or that he will not accomplish what he purposes. It is in vain that the objector quotes passages (if he can find any), in which God declares his will in any given case, where that will is necessarily not performed; for before those passages can be admitted as objections, it must be shown that God, in that given case, also declared it to be his will, according to his good pleasure, *purposed* in himself—that he has solemnly promised to perform that will, and sworn by himself to the veracity of that promise. Until this can be done, all such passages fail to meet the case—all fall far short of strength to overturn the evidence I have adduced to show, that the will of God to save all men, will positively take place. In short, an array of passages similar to those I adduced, and as full and as strong, must be quoted, in which God's will has been defeated, his good pleasure disappointed, his purpose frustrated, his promise broken, and his most solemn and oft repeated OATH VIOLATED, before the testimony in favor of universal salvation can be (not dispro-

ved, but merely) balanced—held in equilibrium—like a pair of well regulated scales with a pound weight in each scale! It does appear to me, therefore, that the chain of argument laid down in that lecture, can not be met fairly, and set aside, by any testimony which the ingenuity of man can bring from the Bible. "To the law and the testimony," then—"if they speak not according to this word, it is because there is no light in them."

But the Partialist may say, "that as sinners continue to remain in unbelief, so God will not, because of their wills, choose to save them." The objection is weightless. In all the passages quoted to prove God's will, pleasure, purpose and promise, not only is no reference made to human wills as *supreme*, but no reference whatever is made to them even as opposing God's purpose. All God's promises in relation to the grand result of his plan of salvation, make no reference to man's will, as an impediment or preventive. He promised to send Jesus as a Saviour. The people to whom he came did not will his coming—did not will his mission as he presented and performed it—did not will his dying in the sense in, and for the purpose for, which he did die—did not will his resurrection, his ascension, his sending forth his apostles to preach, and his present reign in the moral dominion of God, and yet Jesus came, lived, taught, died, rose, ascended, sent out his messengers, and now rules on the throne of judgment in the earth, *for them*, notwithstanding their wills to the contrary—and yet his very murderers were saved in consequence of the very acts taking place, which they willed should not take place! See Acts iii: 12-26.

The truth is, the successful opposition of the human will to the divine will is only apparent—but the triumph of the divine over the human will, is *real*. And so the Scriptures represent it. They speak of man's disobeying God, as if that obedience frustrated the design of God for the time being—but they speak of God as reigning supreme and triumphant over all opposition, *in the end*. And so it is. God has a great will which embraces all things—the end from the beginning. As a means to effect and accomplish that will, he issues commands, making known his pleasure. Man often resists, opposes and violates these commands; but does not annul them. They return again, and again, and yet again, and though violated by some, each time, yet each time they effect a portion of the great purpose they were promulgated to effect. Even their violation by one man, often operates to bring another to obedience. Yes, frequently the violation of them, by an individual, at one period, is the very thing that brings him to yield the more hearty, willing, and steadfast obedience to them at a subsequent time. And all this is effected, "not by might, nor by power, but by my spirit," saith the Lord of Hosts—all is effected without a forcing of human freedom—without violating the laws of mind—without destroying the freedom of man's will, but in perfect accordance with those laws of mind and that freedom of will. We may say God's commands are broken—we may even say that, humanly speaking, God's will is temporarily resisted, so far as his great will is embodied in that command; but as that command is a mere index to what God wills as the final state of things, we can not philosophically, and in the highest sense, say that God's will has been frustrated; for it will, in due time, be fulfilled and accomplished, as he has promised on oath. The command is a present index of his final purpose, and a means to accomplish it—but his will is his final, endless purpose itself. And, as plainly as Scripture, compared with and explained by Scripture, can point out this great will—this final and endless purpose of God—it is declared to be the universal holiness and happiness of mankind. And with this purpose, the means for its accomplishment beautifully harmonize; for the commands of God are, *Be holy—love God supremely and mankind universally*. And the penalties of these commands, to agree with them, and with the end they were designed to accomplish, must tend to lead men to obey (and not to violate) these

commandments or laws of God. If so, (and so reason and revelation teach,) then truly did Jesus declare, "Heaven and earth may pass away, but not one jot or tittle shall pass from the law until it is fulfilled." It will be fulfilled when obeyed by all to whom it is given, and then God's will will be done—all men will be saved from sin and misery.

A. B. G.

## EFFECT OF SOLITARY CONFINEMENT.

Phrenology, by demonstrating that the mind, with all its affections and sentiments, acts by material organs has shown us how any overstrong propensity may be weakened, or any overweak one, strengthened—even by withdrawing the one from activity and exercise, and by exercising the other. This fact should be immediately applied to the treatment of criminals in our penitentiaries, by a judicious alteration of our criminal code, and the appointment of men as keepers and teachers, who will govern and instruct the convicts according to Christian and phrenological principles. The folly of punishing all men alike, as if all possessed the same character and disposition; and for an arbitrary period, as if all required the same duration to effect a cure of their vicious propensities; and then dismissing the uncured criminal, knowing that he only goes forth to renew his crimes, and to be again sent back for a prescribed period—all this, it appears to me, must be evident folly to every person who has studied the human mind with reference to the causes and cure of crime.—And the adoption of the solitary system without labor—the solitary system with labor—the congregating but silent system with labor—and of the old social systems, by the States respectively, and each State attempting to reform all its criminals by the self same operation of one of these systems, must ever fail in being as efficient as the employment of either, or all of them united, according to the character and moral necessities of the criminal. The employment of one only system by each State, to which every criminal must alike be subjected, (as if all criminals were blocks of wood, of the same size and shape, and cut out of the same tree, to be turned into posts of the same pattern,) is equalled in absurdity only by the "mill horse round" of studies prescribed in our colleges and universities—where each student, whatever his mental character, physical ability, or destination in life, is required to read the same authors and study the same sciences for the same prescribed period of time! Thank God, that the Clinton Liberal Institute prescribes no such absurdities, and ardently do we pray for the time when Phrenology, coming to the aid of common sense, shall put it to flight in all our seminaries of learning—when the human mind shall be treated no longer as a white sheet of paper, but as possessing characteristic and determinate inclinations and tendencies. But I digress—to return to the subject of this article.

The following article I cut out of the Philadelphia United States Gazette, some time ago, and laid it by till room could be found for it in our columns. A later number of the same paper contained a denial of its statements, so far as the health of the criminals is concerned; but as that denial does not affect the portions most valuable for my present purpose, I give Dr. Coleman's statement in full, with this notice of the denial—premising, that said denial confirms Dr. C.'s statement of the childlike amusements of the prisoners.

The use I would make of Dr. Coleman's Report, is this. Solitary confinement withdraws from exercise, those organs of the mind which, from a too great excitement or development in society, led him into crime.—Indeed, nearly the whole of the organs are thus forced into a state of quietude, if not of desuetude. But by a judicious course of instruction during an after stage of the confinement, the organs which always needed development, might be brought into activity and so be strengthened. I would therefore resort to entire solitary confinement without labor, (for labor excites comba-



tiveness and destructiveness in most cases,) as the punishment of ferocious, hardened criminals. It should be continued until their minds became softened and more child-like. Then mental and moral training should commence with careful reference to the peculiar character of the criminal, and a careful and frequent notice of its effects upon him. As he yields to these influences, labor might be furnished to him—books—writing materials—and, at last, *society*. For a man deprived of intercourse with society, for years, and then suddenly thrown into the world, would be as intoxicated by it, and as susceptible to its temptations, snares and trials, as a child! I would, therefore, *gradually* restore the criminal to an increasingly free intercourse with society, to develop and regulate his social feelings, and prepare him for a re-entrance on to the busy stage of life from which the strong arm of the law had wisely withdrawn him. And never would I have him restored to the world, until a sufficient course of trial had *proved* him cured of his moral perversities and maladies.

The less hardened or less violent criminal, might, of course, have labor furnished him at his first entrance—and the more venial or youthful offender, might be entered at once on a proper course of instruction. A *great portion* of this course of instruction, in all cases, should treat of the obligations of man to society, and to the State—the reasons for laws and their requirements—the causes, nature, operations, and objects of punishments, (including moral, physical, social and legal penalties, and demonstrating that they *all* had their origin in benevolence, and are designed to benefit the punished)—and of the nature of rewards, to the same extent, showing that, *in no case*, is right doing injurious, or ill doing beneficial to the actor, all things considered.

These are very brief and desultory hints—too brief, perhaps, to explain fully my views, but ample as my room will now permit. In no case would I make punishment vindictive, or an *end*—but benevolent, and a *means*. Nor would I have it arbitrary, but would vary it as the necessities of the case required, and continue it *as long as*, and *no longer than*, it is needed. Now read Dr. Coleman's Report. A. B. G.

#### SOLITARY CONFINEMENT.

A late number of the Trenton State Gazette contains a very interesting report from Dr. James B. Coleman, Physician of the New-Jersey State Prison, upon the effect of solitary confinement on prisoners during the last year.

After the opening paragraph, Dr. C. says:

In the last report, it was stated that there is a tendency among the convicts to glandular obstructions; that sunlight and air are indispensable to their health; that *post mortem* examinations had revealed a condition of the organs corroborative of the effect that might have been anticipated; and further, that every year of a prisoner's confinement in the cell, will show a decline of his physical powers. The experience of the year now ended has confirmed what was then reported, as well as what was anticipated. In this region, the past year has been one of almost unprecedented health, and no disease has prevailed within the prison that may not be expected during the most favored seasons. It has been the best opportunity to observe the sole influence of solitary confinement upon the health of the prisoners. The enervating influence that has been felt during the time, is what will ever be experienced; it is a part of the punishment that attaches to it, and ought to be considered in the term of sentence.

There are some among the convicts who came from the old prison. While there, they were in strong health, and for the first two years in this penitentiary complained but little; now they have become debilitated, are languid, and exhibit decided symptoms of a decline of their physical powers. Some pains have been taken to inquire into these changes, and from the information of the prisoners themselves, as well as from their visible condition, it is conclusive that confinement in cells is not as conducive to health as that imprisonment which admits more air and sun-light to the convict.

Another subject for observation, and which has not usually been assigned to the physician, is the intellectual state of the prisoners. This properly falls within his province. When the mind becomes sensibly disordered, he is called upon to restore the wandering faculties, and in every stage of obvious mental aberration, from

the vacant stare of the idiot to the phrensy of the maniac, his science is looked to for aid. It is not to these extreme cases—points conspicuous by their deformity—that medical observation ought to be confined. It is the forming stage, the first weakening of those powers which hold the mind in a state of sanity, that he must detect. He must, from the derangement of the bodily organs, notice the encroachments of mental disease, and gather from appearances that are unnoticed by others, his prognostics. In the prison he will see minds that, subject to the common perceptions of out-of-door life, would be as astute as others, indulge in the amusements of the child, wasting their time after their daily task is over, upon toys; from all that can be perceived, engaged in no thought that is not immediately associated with the things around them; incapable of abstract reflection, or, if showing any evidences of this higher operation of the faculties, it is more the wandering of the visionary than the operation of a well-balanced mind. Thus situated with respect to the prisoners, it would be but an imperfect report of the medical attendant if he did not make known to you this, the most important part of his observations.

[The doctor then refers to the cases of insanity, some of which had evidently commenced when the prisoner was brought to the place. Nearly every case occurring in the prison is, by Dr. C., referred to the same cause which is mentioned by Dr. Darragh, as promoting insanity in the Eastern Penitentiary of Pennsylvania.—The report then continues.]

Among the prisoners there are many who exhibit a child-like simplicity, which shows them to be less acute than when they entered. In all who have been more than a year in the prison, some of these effects have been observed. Continue the confinement for a longer time, and give them no other exercise of the mental faculties than this kind of imprisonment affords, and the most accomplished rogue will lose his capacity for pre-dating with success upon the community. The same influence that injures the other organs will soften the brain. Withhold its proper exercise, and as surely as the bandaged limb loses its power, will the prisoner's faculties be weakened by solitary confinement. And here it may not be improper to hint at the treatment that ought to be extended to the prisoners. Now they are managed under the most favorable circumstances the nature of their confinement admits. Every privilege the law allows is given them. Kind usage, religious and moral instruction, every thing that is calculated to exercise their minds in the way of reformation and improvement is practiced or imparted to them. If their minds be weakened by confinement, the sentiments most exercised under the present discipline, and which will be most likely to remain with them when they depart from the prison, are of a better character, that will tend to make them better citizens. Were another course pursued in this institution, and the superintendent possessed of no sympathy for the convict, nor desire for his reformation, feeling satisfied that if he tasked him to the full amount of his ability to labor, and gave him food at the appointed times, in less than a year the New-Jersey Penitentiary would be a bedlam.

[Dr. Coleman then refers to the cases of sickness from want of early fires.

The following paragraph is worthy of notice:—]

The opinion expressed in the last report, that the cells on the north exposure of the ranges were the least healthy, has been strengthened by this year's observation. So plain is the difference, that it has become the practice to remove sick persons to the south side for the benefit of the greater degree of sun-light that is received into them.

[Persons disposed to consumption seem almost certain to die in the prison. The report continues:—]

The greater number of cases on the list are those forms of debility that depend on glandular obstructions, and seem peculiar to prisons. They do not threaten immediate death, but rather a gradual destruction of health. In a word, the convicts generally are as healthy as under the most favorable circumstances we might expect to find persons in their situation.

These observations, gentlemen, have been made with no predilection for any kind of prison discipline. If there be more disease in solitary confinement, it is of a peculiar character, slow in its work upon the system, and important in its effects upon the mind. It is for others to determine whether the old discipline, hardening the vicious in their crimes, while it preserves the body in its full vigor, so that, at the expiration of the sentence, the convict may go forth a more accomplished rogue than he entered the prison, is to be preferred to another which, while it subdues the evil passions, almost paralyzing them for want of exercise, leaves the individual, if still a rogue, one who may be easily detected.

Your obedient servant, JAMES B. COLEMAN.

#### BE CAREFUL

To give the name of the *post office*, as well as that of the subscriber, in business letters and notices. Postmasters and others sometimes send back papers, ordering them discontinued; but no post office is named, and having several subscribers of the same name on our books, we can not tell which one is meant. Indeed, in some cases we are ordered to discontinue a paper which contains neither the name of the subscriber or the post office. What can such Postmasters mean? Are they so unacquainted with their duty? Do they not know, that the law requires a full notice, written or printed, with reasons if known; and that if they do not give such notice, they (the Postmasters) are liable for the pay of the papers? It is even so, as they may see by looking at the law. A. B. G.

#### CLINTON LIBERAL INSTITUTE.

I intended noticing the following in due time, but Br. Everett, of the Connecticut Universalist, has been before hand in the matter. Mrs. Miner was, for several years, a resident of Marietta, Pa., during my residence there, and after I had left. She is eminently qualified to be the guardian of young ladies, for whom her boarding house is intended—and as such I can cordially recommend her to those friends who wish to place their daughters or female wards in the Clinton Liberal Institute. A. B. G.

#### A WORD COMMENDATORY.

We learn by a letter just received from Hon. Noyes Darling, of New Haven, that our sister in the Abrahamic Faith, Mrs. Harriet S. Miner, of that city, contemplates removing to Clinton, Oneida Co., N. Y., with the view of opening a boarding-house for the accommodation of the pupils at the Liberal Institute. In addition to her two interesting children, a son and daughter, she will take on with her, the two daughters of Judge Darling, and would take charge of any others entrusted to her care. Her terms, we are authorized to say, will be moderate, and her attention to their wants, we are sure, would well supply the place of a parent's watchfulness. Mrs. Miner is highly deserving of the respect and confidence of a liberal public; and we trust that she will be favored with the kind attentions of our friends at Clinton. Mrs. Darling will accompany her there in May next; and this will afford an excellent opportunity for our friends in this region to send their children to that truly liberal and very popular Institution.

#### NEW AGENTS.

W. C. Draper, P. M., Victor—E. Clubbuck, Lookport—John McCrea, Natches, Miss.—N. S. Booth, Bellevue, Mich.—B. H. Tryon Hebron, Ills.—F. B. Woodworth, jr., Sherwood, Mich.

#### BURNING OF THE LEXINGTON.

Br. Cook's Sermon on the burning of the Lexington can be had of A. Tompkins, and Whittemore and Paige, Boston; P. Price, New-York; N. R. French, 29 Green-street, Albany; D. D. Dutton, Syracuse; W. F. Gibbs, Auburn; Geo. H. Roberts, Rochester; M. Baker, Buffalo; E. M. Fitch, Constantia; E. Lindsay, Fort Plain.

#### RELIGIOUS NOTICES.

There will be preaching on the third Sunday in March, by Br. Belding, in Cedarville.

A Conference of the Otego Association will be held in Fort Plain, on the first Wednesday and Thursday in March. During the meeting Br. Soule will receive ordination. Ministering brethren and the public in general, are invited to attend.

\* \* Ordination sermon by Br. S. R. Smith.  
O. Whiston, Standing Clerk.

#### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No.

P. M. Grand Blanc, (Mich) for E. P.—A. D. B. Marcellus, (Ills) for self, H. B. O. C. and J. B.—P. M. Factoryville, (Pa) for self and W. G. Jr.—P. M. Urbana, for A. C. and M. B. F.—J. G. Van Kleef's Hill, (U. C) for P. H.—P. M. So Amenia, for E. B. and H. M.—W. McDonough, for J. R. and J. L. B.—A. S. G. Salisbury, for self, T. C. and L. B.—P. M. Concord Centre, for M. A. C. L. B. and B. T.—Rev. T. J. S., No. Bloomfield—C. H. R. Troy—H. T. Rome, Mich.—A. U. Hornelsville, for P. G., J. H. S. and S. O.—P. M. Depauville, for P. J.



## POETRY.

For the Magazine and Advocate.

## SABBATH MORNING.

"How calm and serene are all things around me. Worshipping mortals are bending before the altar, and the men of God are calling down from on high the blessings of Omnipotence. 'Nations are hymning his praise.' Princes are lifting up their voices, and kings are bending the knee on a level with the subject. 'On the solitary ocean, the mariner's prayer is heard amidst the dashing of the wave,' and yet thousands of sinners remain silent—even when the Saviour of the world is waiting to hear their confessions of penitence and their songs of deliverance."

From the slumbers of night all nature is waking,  
And calm and serene now are all things around,  
From hill, vale and forest, sweet music is breaking—  
'Tis nature's devotion, how thrilling the sound.

Round love's flaming altar, now mortals are bending,  
And worshipping millions their offerings bring;  
The incense of praise and thanksgiving, ascending  
From the shrine of the heart, up to Heaven's high King.

'Mid the surges and waves of the dark rolling ocean,  
Where deep unto deep lifts its voice even there,  
From the sailor's lone bark the song of devotion  
Glides soft o'er the wave—'tis the mariner's prayer.

The high and the low are together uniting—  
Their voices in concert, in harmony blend;  
The heralds of Jesus are gently inviting  
The wanderer home to his Father and Friend.

Still thousands are groping in darkness and error,  
Far, far from the Saviour all silent remain,  
Enthralld in the bondage of sin and of terror,  
Of anguish, and doubting, and sorrow, and pain.

Yet to such are the arms of the Saviour extended,  
His powerful love must all conquering prove;  
'Till sin and transgression forever are ended,  
And all shall rejoice in his ransoming love.

Roll on, happy era, when God shall deliver  
All kindred and nations from bondage and thrall,  
And wash their robes white in "Salvation's broad river,"  
And infinite Goodness be crowned "all in all."  
Columbus, January, 1840. H. M.

(From Burton's Magazine.)

## SKETCHES FROM THE LOG OF OLD IRON-SIDES.

Your glorious standard launch again,  
To meet another foe!—Camp.

## BEARDING THE BEY.

In May, 1805, Commodore Barron returned to the United States in ill health, leaving Commodore Rogers in the Mediterranean, in command of the largest American squadron ever known.

Commodore Rogers immediately hoisted his flag on board of the Constitution, and shortly afterwards, as the echo of the evening gun at Valetta died along the shores of Malta, the fleet got under weigh, and stood over towards the African coast. It was on the eighth day after their departure when the squadron made Cape Carthage, and the ninth, at sunrise, anchored in the roads of Goletta. Before the gallant frigates lay the city of Tunis, the abode of happiness, and the fountain spring of jackasses and orange water. The signal for the consul to come on board was immediately made, and on the following day he repaired on board the Constitution, and gave the Commodore a detailed account of his fruitless conferences with Hamouda Bey. A council of war was then called, at which Col. Lear, the consul general, assisted, which resulted in the determination to bombard the town in the course of thirty-six hours, if a favorable answer was not returned to Com. Rogers' letter demanding satisfaction.

Previous to the arrival of the squadron, the Bey had called the American consul to his presence, and, before the assembled divan, demanded the release of a Tunisian Xebec and her two prizes, which had been captured by the Constitution for attempting to violate the blockade of Tripoli. The consul assured him that they would not be released, and the Bey, with a frown, threatened a declaration of war. He accordingly wrote a letter to Commodore Rogers, and, in answer, received a visit from his fleet before stated. The Bey, up to the very day of the appearance of the squadron, had assumed a lofty tone of menace, and while his guards surrounded the consul with their drawn scimitars and slackened bowstrings, addressed him as follows:

"Ask any of the Christian consuls in this regency, if Hamouda Bashaw has ever received such an insult from their government? The President of the United States must know that my father and grandfather have sat on the throne and ruled a kingdom. He shall learn from me that Hamouda is not yet dead; and every crowned head in Europe shall approve the eternal continuance of that war which you seem resolved to force me into—for I solemnly pledge myself, that if war is the result, never, while I have a soldier to fire a gun, will I accord peace. You may form some idea of my character from the difficulty you had to negotiate a peace, because you weakly permitted the Dey of Algiers to interfere. You may also learn my conduct to the Venetians, who rashly forced me into a war; and if I am doomed to engage in another, it shall be continued to the last hour of my existence. I frankly tell you that the famine in my country has prevented my declaring war against you, in order that I might convince my subjects that their miseries should not be increased, unless I was forced thereto. Without such a motive, you certainly never would have been asked the reason why you captured my vessels; but that just motive to a protection of our difficulties must be sacrificed to those considerations which I owe myself and all Europe. You are the first power which has ever captured a Tunisian cruiser in full peace, on any pretext whatever. You are the first that has ever offered unprovoked insults to Hamouda Bashaw, who has ruled a kingdom for twenty-seven years, and been respected by all the world as a sovereign. If I were tamely to submit to such acts of outrage, what should I expect from nations far more powerful than yourselves? You have seen what has been accorded me by Spain, Sweden, and Denmark, whose local situation and maritime force render them more formidable enemies than the United States. Abstracted from this, the measures pursued are such as do not permit me to enter into any negotiation. Your admirals have done me great and repeated injuries, for the last of which my political existence forces me to insist on a proper reparation."

At this moment a heavy cannon awoke the echoes of the palace, and, breathless with running, a Janizary entered the presence chamber.

"Ha, Selim," said the Bey, his curiosity getting the better of his dignity, "comes there a war ship from Samboul?"

"Nay, most illustrious and magnificent prince, the Christian dogs have entered the abode of happiness."

"By my grandfather's beard," said the Bey—for he could swear like a Christian—"come they with a single frigate to beard Hamouda? let them retreat in time.—Consul! go to your admiral, and bid him not let the morning sun shine upon him by the 'garden of the world,' or his head shall answer for his temerity."

At this moment, another Janizary came with the astounding news that the largest fleet ever before Tunis had anchored in the harbor, and that the signal for the "consul Americana" fluttered at the fore of the admiral. Hamouda Bey lost his tone of defiance in a moment:—"Consul," said he, "remember me kindly to your admiral;" and clapping his hands broke up the divan.

The next morning, Captain Decatur was directed by the Commodore to proceed to Tunis and co-operate with the consul in obtaining from the Bey an unequivocal, satisfactory guarantee for the faithful observance of peace. The Bey still excited, refused to receive the captain, who, in his usual spirited manner, "refused visiting him on any other terms," and left Tunis to return to the squadron, and report the result of his mission. As soon as the Bey heard of his departure, he manifested great concern. His royal breast appeared to be panic struck, and he despatched a messenger with a conciliatory letter with such expedition that it "was received on board the Constitution before Captain Decatur came alongside."

The next day a treaty was concluded between the Most Magnificent Prince and the United States; and the Congress having received on board a Tunisian ambassador, the Constitution, followed by the squadron, got under weigh, and stood out of the harbor.

As they passed the island of Goletta, the old frigate caught a glimpse of the American flag floating proudly in the breeze, and hoisted an ensign at the fore—then, as if by one simultaneous impulse, the starspangled banner ascended to the fore of every vessel in the squadron, and upwards of two hundred cannon woke their thunder notes, while two thousand five hundred men raised the loud huzza.

A faint echo came back upon the dying land breeze, and the "abode of happiness" was lost from view.

LESSON IN GRAMMAR.—Where the seats in a school-house are so high, that the children can not reach the floor with their feet, and so narrow that they have to hold on with both hands, then the verb "to sit," must be an active verb.

CONVERSATION WITH STRANGERS.—The late Mr. Roberts, of Llanbrynnair, was remarkably useful by his religious conversation with individuals. He was led to the formation of so important a habit by a little incident which occurred in the early part of his ministry. Asking a little child the direction to a person he was to visit, he was informed it was her mother, and was led by her to the spot. He was afterwards told that the mother said to the child, 'You had the honor of walking with a minister of Jesus Christ.' 'No mother,' said the child, 'I am sure it was not a minister, for he never spake to me a word about Jesus Christ.'

## MARRIAGES.

In Oxford, January 1st, by Rev. J. T. Goodrich, Mr. ORRIN WHEELER, of Greene, to Miss MARY ANN HOLLENBECK, of Oxford. In Bainbridge, January 8th, by the same, Mr. THOMAS A. HUMPHREY, to Miss MARY ANN NEWELL, both of Bainbridge. In Bainbridge, January 9th, by the same, Mr. ROBERT CORBIN, to Miss ELIZA C. HUMPHREY, daughter of James Humphrey, Esq., all of that place. In Smithville, January 22d, by the same, Mr. THURSTON WILCOX, Jr., to Miss LYDIA KNICKERBOCKER, both of that place. In same place, February 13th, by the same, Mr. JOHN ADAMS, of Oxford, to Mrs. ELIZABETH BARTLE, of Smithville.

In Middlefield center, January 8th, by Rev. Job Potter, Mr. DELOS M. WOOD, of Cooperstown, to Miss REXA VILLE TODD, of the former place. In Burlington, January 29th, by the same, Mr. GEORGE H. THOMAS, of Exeter, to Miss PHEBE L. BURCH, of Burlington. In Otsego, February 2d, by the same, Mr. WM. GATES, of Unadilla, to Miss JANE BAILEY, of Otsego. In Sharon, February 9th, by the same, Mr. L. I. SWIFT, to Miss ——— LA GRANGE, both of Sharon. Also, in Cooperstown, February 13th, by the same, Mr. IRA BURK, of Middlefield, to Miss LUCY ANN PRATT, of Milford.

In Wethersfield, Genesee county, February 12th, by Rev. W. E. Manley, Mr. JACOB S. HERRICK, to Miss S. S. CHARLES, of the former place.

## DEATHS.

In the town of Oxford, October 2d, Mr. PHILIP WILCOX, aged 26 years. Some months previous to his decease, while laboring in a barn, he fell from the upper part to the floor, which so injured him as to make him nearly helpless. He slowly and gradually declined, surviving an almost incredible period. Some years since he embraced the doctrine of the Resurrection, which he adorned by a well ordered life. Br. Doolittle was the first person he ever heard publicly promulgate this glorious system, and to him he was much attached. During his last illness he sent for him and requested him to attend his funeral, but unexpectedly he died, and Br. D. had removed to Ohio.

By his request, I several times visited and prayed with him, and he invariably testified to the sustaining power of his faith and his glorious hope of immortality, declaring that he had not a doubt of his own salvation, nor of the happiness of the whole vast family of man beyond the grave, and that could he believe it possible that even one of his fellow-beings was journeying to an eternity of woe, it would rob him of all his comfort in his painful and protracted illness, and render truly awful the hour of death.

He was surrounded by kind parents, brothers and sisters, and her who had agreed for life to share his joys and sorrows, and all had been bright and beautiful before him in the pathway of being. Still he was not only willing, but anxious to depart and be with Christ, where pleasures immortal reign. His words and deeds were well calculated to cheer him to his relatives and friends, and all with whom he had intercourse—and his holy calmness and resignation often led me involuntarily to exclaim, "Let me be like him, and die the death of the righteous, that my last day may be like his." In youth he uniformly abstained from those amusements in which the young so generally indulge, and he was sober and reflecting, correct in his habits and pure in his actions. And those with whom he was best acquainted and nearest connected, though some of them are of a different faith, testify to his deep and fervent piety.

And yet Elder I. S. Swan, of Connecticut-story-telling notoriety, with a destitution of truth and veracity, and of the common feelings of humanity, which with him is by no means uncommon, stated before his death, in a sermon delivered four miles from this place, in the presence of at least one of his relatives, that he was perfectly insensible to any thing of a religious nature, and that his soul was then in hell with devils. True, he did not mention his name, but his allusion to the awful and fatal error of Universalism, which this young man had embraced, and to a conversation he once held with him, and other circumstances which were applicable to no other individual, made it certain that he was the person so wantonly and wickedly assailed by this malignant persecutor and common slanderer.

Opposers who visited Mr. W. on his death bed, made every exertion in their power to force him to renounce his faith, and it was boastfully said that if they could succeed they would ruin the Universalist society in Oxford. But it was all in vain—and this accounts for the frantic ravings of Elder S. towards all who will not in full subscribe to his pernicious doctrines and proscriptive measures.

The funeral of Br. W. was attended at the Universalist meeting-house in this village, October 3d, and a discourse was delivered by the writer, to one of the largest congregations ever convened in this place. J. T. G.



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, MARCH 6, 1840.

NO. 10.

For the Magazine and Advocate.

## WHY DO THOSE WHO CALL THEMSELVES CHRISTIANS LOVE EACH OTHER SO LITTLE?

Let us make the supposition that our world was visited by some inhabitant of a distant planet, or of another sphere. Having taken a general survey of our globe, we will suppose that he has become peculiarly interested in making himself acquainted with man—the chief of God's creation here.\* We will suppose him to be tracing down the history of our race, from the earliest periods to the Christian era. Here we will suppose him to pause, and without any acquaintance with the after records of ecclesiastical history, or with the present state and sentiments of those who assume or receive the name of Christ's disciples and adherents, we will suppose him to be indulging joyous conjectures of the very momentous ameliorations of man's condition to which this interposition of Heaven is to give origin.—In his review of man's history, this stranger must have been astonished at the all-pervading selfishness, the want of affection, the malice, the envy, which have been so frequently presented to his view. Such mournful exhibitions, he trusts, he will no longer be disgusted with, at least, among those who have heard the glad tidings of great joy. Among these he will expect to find, in some measure, not only an expansive good will to all their brethren of the human family, but especially a kindly affection, a brotherly love towards each other. They have received the knowledge of a *common* Father, in the adoration of whose excellence, and in gratitude for whose loving kindness they all unite; they have a *common* Saviour and Pattern, who, by the strength of principles which they are endeavoring to imbibe, has overcome the world and its corrupt practices, and whose example they are essaying to imitate; and they are engaged in a *common* cause, under a *common* Master, and their Supreme devotion of themselves to the promotion of this cause must unite them, as a band of brothers, in the closest ties of sympathy, affection and esteem. By loving one another, our visitor would expect that Christ's disciples would be known unto all men, easily recognized by their mutual and cordial affection.

With such anticipations would our visitor turn to consult the history of the Christian church.—With joyous heart would he find, on the first page of that history, confirmation of his conjectures. He would there read that the whole multitude of them that believed were of one heart, and of one soul, and had all things common.—But from that page down to the one on which the events and spirit of the present age of the church are to be ascribed, how seldom would any similar record be found! How much more frequently would he find divisions, contentions, disputations, hostilities, malign aspersions, and even persecutions unto death, among those who ought to have been the kindest, the most affectionate, the most united of brethren. Upon our visitor, as upon ourselves, the question would often intrude itself in view of the past and present condition of the Christian church—Why and whence is all this discord, this jealousy, this enmity, this uncharitableness, and above all, this deadly hatred, among brethren? This, too, is an inquiry *personally* interesting to every individual who is, or would be called, a Christian; for unless he is well assured that no diminution of Christian affection is caused in him, in any case, by a difference

of opinion between himself and another whom he has no cause to consider not a Christian—unless conscious of entire freedom from this "root of bitterness"—he is suffering from, and must lament, his deficiency in the most distinguishing characteristic of genuine, or at least, of advanced Christians. As a body are we free from a sectarian, intolerant spirit? As individuals are we free?—If not, let us trace our imperfection to its source.

As this is intended for a *short* article—a quality in great esteem with Br. Grosh—the result of our investigations must be briefly and concisely stated, else we shall fall into disrepute with said Br., as a tedious or perhaps interminable *proser*.

There are certain truths, propositions, and articles of belief which all the sects professing adherence to the Christian faith agree in recognizing. These articles in which all agree are generally admitted, too, to be of much higher importance, than those in relation to which there is a difference of opinion. The points in which they differ are generally or universally admitted to be of minor importance. Yet in seeming contradiction of this admitted distinction between the points in which there is union, and those in which there is difference of opinion, it is from this difference in minor matters that there has sprung, and that there yet springs, all the alienation which separates the friends of Christianity. The repulsive power of a few minute differences of opinion are more powerful than the attractive and uniting forces of many and important sentiments held in common!

Is it possible that the trivial nature—comparatively—of the subjects of these "doubtful disputations" can be *really* felt by those who allow difference of opinion upon them to kindle up in their hearts flames of animosity and discord?—In *words* they allow the far superior importance of those matters in relation to which all Christians are agreed; but in *deeds* this admission seems to be denied. Perhaps this is one frequent cause of disaffection among the professed friends of Christianity—that peculiarities of opinion, or rather those subjects upon which peculiarities exist, are felt, for the time, at least, to be of more importance than righteousness, purity, and all the weightier passages of the law—they are allowed to engross the whole attention, while the characteristic features of Christianity are neglected, or deprived of their due share of attention and affection. The *cure* for the alienation which we are deploring and investigating, so far as it depends on this cause, is obviously to give more of our affections and exertions to the promotion of the best interests of our common faith; for example, of the love of God—deep-felt and enlightened; of virtuous principle conquering temptations and propensities to evil. Many other such interests might be named, but perhaps we can not do better than to give the following extract from a sermon delivered in Madison, Ia., by Rev. Andrew Wylie, D. D., President of Indiana College.

"It would greatly tend to promote the purity as well as the peace of the church, if her public teachers in all the different denominations should, as with one consent, avoid the points of sectarian peculiarity, and, both in their public ministrations, and private intercourse among their people, insist more than any of them do, on the great matters of personal piety, and social duty. The religion of Christ is eminently practical. Why call ye me Lord, Lord, and do not the things which I say? Nothing is revealed to us in the Bible to be believed: Every thing is in order to practice. And it is worthy of observation, that wherever the

spirit and power of true piety prevail, there is no disposition to indulge in sectarian disputes, or to magnify sectarian differences, or to cherish sectarian feelings. The convinced sinner, whose mind is absorbed in the question, 'what shall I do to be saved?' and the experienced Christian fighting the good fight of faith, or dying in the triumph of hope, turn away in disgust from these speculations, which inflame the passions of the sectarian zealot. The active philanthropist regards them not. It is the idle mind that seeks to amuse itself in vain speculation, and empty theory."

Again; many subjects of angry dispute have been adhered to with tenacity, because it was felt as a wound and an insult to the disputant's self-importance to question his orthodoxy, or rather his supposed infallibility of opinion. Much difference of opinion has existed, not on account of the influence which might be exerted on character and conduct, but solely because fancied infallibility, and stilted pride would not admit the possibility of their being wrong. All charitableness of feeling, all kindness of disposition, have been sacrificed on the altar of pride of understanding. A candid survey of the errors of otherwise great minds, and a retrospect of the now perceived errors and follies which we once held as truth and as wisdom, might do much to eradicate this source of religious as well as political intolerance, and party-spirit.

Lastly: the chief power and strength of differences of opinion in originating divisions and disaffection among the friends of Christianity, consists in the predominance of the malign over the benign emotions of our nature. How much more prone are we all, or at least, have we all been, to slander than to candor, to believe an evil than a good report. Our malign affections are like weeds of spontaneous growth and difficult to be eradicated; while the benign are like tender plants, needing incessant care and much labor from man, and in addition the influences of light and heat from Heaven. Every exercise of benevolence, and every repression of an unkindly spirit, is something, therefore, towards the extirpation of this source of Christian disunion.—Every time we abstain from withholding from one who differs from us in opinion, some act of justice, some defence in his absence, some kindness or some sympathy, we are checking the growth of the malign, and adding vigor to the benevolent portions of our nature. Contemplation, love, and imitation of the impartial kindness of our heavenly Father, is the best aid we have in the cultivation of Christian benevolence or charity, without which, in some degree, our faith is vain, and we are yet in our sins.

It is our fervent desire that these remarks, and the thoughts they may give rise to, may aid and stimulate us, individually and collectively, to strive after the distinction of the early Christians; "See how they love one another."

T. C. A.

For the Magazine and Advocate.

## ELOQUENCE OF NATURE.

To an observing and reflecting mind, the language of nature is eloquent, and when listened to, produces emotions of bliss, the most ecstatic. The mind loves harmony, and who can cast an eye over earth's majestic scenery, behold the changes of the seasons, the regular return of day and night, of morning, noon, and evening, and not see order, harmony and beauty? It is through these that nature declares her constancy. Even



in her changes, she exhibits her stability. We have seen the sun, from early childhood, walking the same mysterious, untiring round, shedding its cheering rays impartially upon all created things. The same moon, that so smilingly watched over the faithful shepherds on Judea's lovely plains, and led the way for the devoted lover, over the dusky valley to woo his long loved mistress, still announces in the spirit of love, and in the language of attachment, that her "mellow light," though borrowed, shall never fade.

In what symphonious, yet powerful, strains of eloquence, do those glittering orbs that pensively wander in the infinite heavens, through ether's immensity, invite man's attention, and elicit his wonder and admiration? How steadily they trace their accustomed way, how cheerfully they smile, how brightly their eyes do shine! What volumes do they speak!—how true are the words they utter! "*Our Maker is Love—Love immortal, Love unfading,*" are the accents which fall from their golden lips. But while nature makes the concave sky echo with lessons of wisdom—her notes, driving old silence from his lifeless slumbers, to listen to her "deep toned voice"—she is not silent in the world below. The many colored clouds, rolling upon the surface of the sky, wafted by the potent but invisible winds, and speaking in the harshness of terrific thunder, slowly and mutely climb above the horizon, and shed their genial rain-drops or whiten the earth with "downy snow." The ceaseless winds, with rising and falling inflection rave around the world, uttering words of vengeance; or, calm as angelic innocence, gently whisper through the sylph-like groves, or look wisely silent in the evening shades.

Go with me, ye admirers of eloquent nature—ye, who are nature's most eloquent—to the flowery borders of a limpid fountain; sit beneath some sylvan bower, and muse upon the cerulean waters, as they cheerfully leap from rock to rock, or murmur slowly down their accustomed channel; hear the harmonious carol of the woodland feathered orators, as they intermingle their enrapturing voices, with all of nature's coadjutors, and tell me if in nature there is not eloquence. When we gaze upon her resplendent beauties, her multiform appearances, and her checkered scenery, and reflect that such are all the lands of earth, smiling upon the distant sea, and old ocean reflecting back the smile, laughing even in the eye of yonder dazzling sun, do they not speak in all the powers of eloquence—in the language of Omnipotence himself—that

"God is love, God is Almighty,  
Almighty love can all things do,  
Conquer death—destroy the devil,  
Kill sin and conquer sinners too." ANGELO.

West Richmond, N. Y.

For the Magazine and Advocate.

#### THE GOSPELS HARMONIZED AND EXPLAINED.

BY REV. W. E. MANLEY.

SECTION II.—CONTINUED.

*John born—his circumcision and name—the prophecy of Zacharias.*

LUKE I. 57 Now Elizabeth's full time came that she should be delivered, and she brought forth a son.

58 And her neighbors and her consins heard how the Lord had showed great mercy upon her, and they rejoiced with her.

59 And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias after the name of his father.

60 And his mother answered and said, "Not so, but he shall be called John."

61 And they said unto her, "There is none of thy kindred that is called by this name."

62 And they made signs unto his father how he would have him called.

63 And he asked for a writing table, and wrote saying, "His name is John." And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spoke and praised God.

66 And fear came on all that dwelt round about them: and all these sayings were noised about through all the hill country of Judea.

66 And all they that heard them, laid them up in their hearts, saying, "What manner of child shall this be?" and the hand of the Lord was with him.

67 And his father, Zacharias, was filled with the Holy Ghost, and prophesied saying,

68 "Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up a horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began.

71 That we should be saved from our enemies, and from the hand of all that hate us,

72 To perform the mercy promised to our fathers, and to remember his holy covenant,

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

75 In holiness, and righteousness, before him, all the days of our life.

76 And thou child, shall be called the prophet of the Highest, for thou shalt go before the Lord to prepare his ways,

77 To give knowledge of salvation unto his people, by the remission of their sins,

78 Through the tender mercy of our God, whereby the day spring from on high hath visited us,

79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

80 And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

Verse 59. "On the eighth day they came," etc. It was a requirement of the law that circumcision should be performed when the child was eight days old. See Gen. xvii: 12.

61. "There is none of thy kindred," etc. It seems that then as well as now the practice of naming children after some of their kindred was prevalent.

62. "They made signs." It would seem from this verse that Zacharias was deaf as well as dumb, else they might have spoken to him, instead of making signs. Or they might have used that mode of address for other reasons that do not now appear.

63. "Writing table." This is not to be understood as we now understand the phrase *writing table*; but it was a *tablet* composed probably of a thin piece of board, overspread with wax or some similar substance, on which the words "His name is John," were impressed. It was with them a substitute for paper and ink.

68. "Hath redeemed." This language in form is in the past tense, but in sense it must be future. Many of the prophecies of Scripture are spoken in that way.

69. "He hath raised up a horn of salvation." This probably alludes to "the custom of ancient warriors, who had a horn of steel on the top of their helmets, which ordinarily lay flat, till the person came victorious from battle, and then it was erected as emblematical of the victory gained." Clarke in loco. The victory over sin and death had as it were been achieved; and hence the horn of salvation attached to the helmet of salvation (Eph. vi: 17.) was "raised up," or erected, as indication of this victory.

78. "Day spring." Had it been rendered *dawn* instead of *day spring*, the sense to most readers, would have been more obvious. John was to the Saviour as the early dawn to the rising sun, 1st, as to precedence of time, and 2d, as to comparative glory.

80. "Deserts." The word here rendered *desert*, does not always denote an uninhabited or barren country; but a country thinly inhabited and perhaps, comparatively unproductive. See John xv: 61, 62.

CONCLUDING REMARKS.—It is the intention to close each section of these comments with such remarks as may be required by the subjects embraced in the text, and that may be too protracted to be inserted with the comments. But though the foregoing section embraces subjects on which additional remarks might be made, yet as we wish, as far as possible, to observe brevity, and to treat of no subjects but such as it would

be manifestly improper to omit, we shall dispense with the usual remarks in closing the present section.

For the Magazine and Advocate.

#### THE DOCTRINE OF IMPUTATION.

BY REV. R. THORNTON.

It has generally been believed by a great part of professing Christians, that Christ became our righteousness, by fulfilling the divine law in our stead, and our salvation by bearing its penalty in our room—that he is our proxy, and that our sins are imputed to him, and his righteousness to us, so that he suffers our just deserts, and we are eternally happy as a reward for his obedience. Now it appears to us that nothing can be more absurd and unscriptural than this doctrine.

1. It is denied by all those scriptures which declare that God will render to every one according to his works, for it teaches that Christ was punished for our bad deeds, and we rewarded for his good ones.

2. It involves a natural impossibility; for neither righteousness nor sin is transferable; they both respect practice and character; and it is impossible for the actions of one person to justify those of another. It is just as impossible for two men to transfer their actions to each other, as to transfer their persons to each other.

3. It is positively false in itself, to assert that the righteousness of Christ is imputed to us or our sins to him. To impute is to ascribe, to charge or to account; and if any act should be charged to me which I did not perform, it would be a false charge. "The righteousness of Christ consisted of his righteous disposition and righteous acts. He was holy, harmless, undefiled, separate from sinners, etc. Now if God should impute that character to any sinner in the world it would be a false imputation. It would be the same as to say that a very wicked, mischievous person, is a very holy, harmless one. To impute the temper of the most ferocious tiger in the world to the gentlest lamb, would not be more false."

4. The doctrine of imputed righteousness is utterly useless. What good could it do the sinner to call him holy, or the sick man to account him well? It is the thing itself, and not the credit of it which is wanted. Our great Physician came not to be a well man in our stead, but to apply his means and make us well. He came to give eyes to the blind, not to see for them; and ears to the deaf, not to hear for them; he came to cause the lame man to leap as an hart and the tongue of the dumb to sing, not to leap for the lame man, nor sing for the dumb.

For the Magazine and Advocate.

#### ANECDOTE.

BY REV. N. BROWN.

BR. GROSH.—The following anecdote is, I think, "to good to keep." I therefore give it to the public for the especial edification of the readers of the Magazine and Advocate. It is illustrative of the many shifts, and turns, and quibbles, which our opposing brethren sometimes make, to avoid the force of arguments in support of the final restitution, when hard pressed upon this subject.

Not long since, the following conversation, in substance, took place in the village of C\*\*\*\*\*, between a Universalist and a Methodist preacher. After conversing at some length upon the subject of a personal devil—the destruction of his works, etc., the "counsel for the defendant" exclaimed with much apparent warmth—"Well, I know you have proved that the works of the devil will be destroyed; but, Sir, I pointedly deny, that his royal highness himself will be destroyed! You can't prove that, Sir!"

U. "We will see, my dear Sir. I suppose you will be willing to admit direct Scripture testimony in proof?"

M. "O yes, Sir, that's what we want, if any."

U. "Will you pledge yourself to admit such



testimony, and give up your position, if it can be proved by the express language of Scripture that the devil shall be destroyed?"

M. "Certainly, certainly, but you can't produce any thing of the kind."

U. "Listen, Sir, to the language of Paul, 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil,' or his 'royal highness,' as you have been pleased to dignify him."

M. "Hem—We'll, does the Bible read like that? [Looks very grave and sad for a moment.] Ah, it was the power of the devil, that was to be destroyed."

U. "Not that merely—him that had the power of death," says Paul."

M. "The Bible says too, that the devil was cast down to hell, and is there to be reserved in everlasting chains of darkness 'unto the judgment of the great day.'"

U. "What do you think of this passage, when it speaks of the devil going to and fro, up and down the earth like a roaring lion seeking whom he may devour?"

M. "Why, that it is the truth Sir. The devil tempts all to sin; he is always near to prompt to all kinds of wickedness."

U. "The Bible says that 'every man is tempted when he is drawn away by his own lusts and enticed.' You say that the devil is literally confined in chains in hell, and is there to be confined until he is liberated at the day of a literal judgment, at the end of time; and yet you admit that this same devil is literally in all parts of the world at one and the same time—tempting and deceiving the whole human race. How much does his 'royal highness' lack of being an Omnipresent, and an Omniscient being? Surely, he must have a very long chain!"

M. "Ah—'great,' Sir, 'is the mystery of godliness!'"

U. "You should have said, my dear friend—great is the mystery of the devil!"

M. "Well—well—I don't think it profitable to have any more conversation with you on this subject—I am in haste, Sir—Good day."

U. "Good day, Sir.—[Exeunt.]

For the Magazine and Advocate

#### CONFERENCE IN MUNNSVILLE.

Br. GROSH—According to previous notice, a conference was held in Munnsville, Madison county, on the first Wednesday and Thursday inst. The services on the first day were tolerably well attended—as much so as we could expect, considering the coldness of the weather. On the second day the house was full. Seven sermons were preached on the occasion—three by Br. Bartholomew of Pennsylvania, two by Br. Morey, and two by the writer—being all the preachers that were present. Our friends in Munnsville and vicinity, manifest a good degree of zeal.—They think they shall organize themselves into a society soon. Br. Morey preaches with them occasionally.

Now, Br. Grosh, if Br. Cook could complain of the non-attendance of preachers at the conference at Vernon, how much more might we complain of the irnon-attendance at Munnsville? Of the three preachers who attended this meeting of the quarterly conference, of the Central Association, not one properly belonged to the Association! "A word to the wise is sufficient."

The liberality of our friends at this meeting will long be remembered. W. M. DELONG.

Lebanon, February 21st, 1840.

\* Br. Morey lives in Morrisville, I believe, and Br. Delong in Lebanon, and both these places are in the bounds of the Central Association, if I mistake not. But perhaps I do not understand Br. Delong's meaning. Br. Cook was unwell, or he would have attended. I was prevented from attending by other circumstances, after I had made up my mind to go.

A. B. G.

For the Magazine and Advocate.

#### CONFERENCE AT PROMPTON, PA.

Br. GROSH—I attended a Conference held at Prompton, Pa., on Wednesday and Thursday the 5th and 6th of January. There were three preachers present, Brs. C. S. Brown, J. Palmer, and H. Torrey. Seven sermons were preached on the occasion to respectable and attentive congregations. Our friends in this vicinity manifest a good spirit, and seem to be zealously engaged in the promotion of the cause they love. Since Br. Landers left them, they have had no shepherd to "feed the flock;" but are now making preparations to employ Br. C. S. Brown. May the Lord prosper their exertions to the upbuilding of Zion. We had a happy time at Prompton, and we really hope that Conference and social meetings will become more numerous, they are so well calculated to refine the feelings and soften the affections of the human heart—to unite us together in the bonds of brotherly affection—to give us noble and exalted views of man, of nature, and of God. They are, indeed, a "feast of fat things" to the mind, and to the soul they afford a "joy unspeakable and full of glory." May our brethren soon realize their utility to the cause of truth, and feel it as their imperative duty to be zealously engaged in every thing which will tend to promote the interest and advancement of our denomination.

H. T.

South Bainbridge, N. Y.

#### EDITORIAL ITEMS.

##### NEWS DEPARTMENT.

Br. Price recommends the folks down East to get the Rev. Jacob K. as a yoke fellow to work with Miller in getting up revivals. Who would have supposed Br. P. to be so malicious!

Br. L. Hussey removed to South Windham, Me. Br. J. A. Bartlett from Hollis to Bridgeton, Me.

Br. A. A. Miner was installed at Methuen, Mass., Feb. 26th.

Br. Eli Ballou has purchased the establishment of the Universalist Watchman after the present volume, and will commence in the next number, *vice* Br. J. Wright, resigned. Br. Wright states as a fact, that every proprietor of the Watchman and Repository, from Br. Loveland down to himself, (a period of not less than 15 or 20 years,) has sunk money by the business! Encouraging for those who wish to get up new papers!

A union house in Tunbridge, Vt., erected by the Free Will Baptists, Methodists and Universalists was dedicated Feb. 5th. Sermon by Br. R. Streeter of Woodstock.

An elegant brick meeting house, owned wholly by our friends in Amoskeag, N. H. was dedicated on Feb. 12th. Sermon by A. C. Thomas, of Lowell, Mass.

A new society was formed in Beverly, Mass. on Feb. 17th. Br. John Prince labors with them at present. They hold their meetings in the Town hall.

I can find no other items of news to record, save half-a-dozen in relation to Wm. Miller and his end of the world in 1843.

A. B. G.

#### WALDIE'S SELECT CIRCULATING LIBRARY.

This superior and cheap reprint of Biographies, Travels, Novels, Tales, &c., of superior merit, should be patronized by every person who desires such works as it contains, but lives at a distance from the Atlantic cities—as, by taking it, they will receive the best new publications by mail, frequently before the booksellers can issue them in book form, and what is more, for not more than one-fourth of the usual cost. The selections are carefully made, with good taste and judgment. And this year, instead of the covers of four pages to each number, Mr. Waldie furnishes a monthly supplement of 16 pages, thus effecting a great saving in postage.

It is published weekly, each number containing 16 quarto pages, (which, with the supplements, will give two volumes per annum, of 512 pages each; or 1,024 pages a year!) at five dollars per annum. O. Hutchin-son is an agent for this section. A. B. G.

"A brief account of the last moments of Rev. Aaron Leland Balch."—Such is the title of a very modest little pamphlet of 12 pages, received by mail—probably from the author. Our thanks are due to the sender. We had the happiness of a slight acquaintance with the deceased—saw him a few moments in good health and spirits in Boston, last September, and anticipated the pleasure of again seeing him next Fall—but the meeting is postponed till the eternal Spring of immortality comes around.

The narrative is simple, affecting, profitable—it exhibits the good man, joyful in life, resigned in death, and faithful to the last in urging all around to the performance of duty, by precept and example. I would that every opposer—yea, every believer, also—could read it, and realize how a faith in and practice of Universalism enables the husband, father, son and brother—the man, to die in peace and rejoicing.

A. B. G.

Rev. Mr. Kirk, late of Albany, has been reviving it in Philadelphia, and has been so "unfortunate" as to try to persuade the people that the Captain of the sloop who deserted the sufferers in the Lexington, was a Universalist—believed they were all going to heaven, and therefore made no effort to save them! Poor fellow. Br. S. W. Fuller, Editor of the Nazarene, has taken hold of him and his "unfortunate" story. By this time, we suppose, Mr. K. wishes he was out of the scrape, and his system of theology also—for the doctrine he preaches represents God and Jesus as dealing far worse to a vast portion of mankind, than this sloop Captain did to the Lexington sufferers. Br. Fuller thinks the sloop Captain must have believed in unconditional election and reprobation!

A. B. G.

CALLS FOR PREACHERS.—Brethren writing to us to send them a preacher, will secure more attention to their requests by specifying on what terms they would engage one, and what duties they would expect of him in return. There is labor enough to be performed about home, "for the satisfaction of doing a great deal of good." But that "won't buy the child a frock."

A. B. G.

Br. Price—Credit Jesse Richards, Binghamton, 50 cents, and Miss Eliza Hine, Palmyra, \$2, and charge G. & H.

Br. Tompkins—We directed you a few weeks since to credit Mrs. E. Johnson, Onondaga, \$2. She is a new subscriber, and wants back numbers. Credit Sarah Treat, Laporte, Ind., \$2.25. Credit Miss Harriet Truesdell, Camillus, Onon. Co., current vol., \$2. Also credit John McCrea, Natches, Miss., \$2, and send him bill, and also send numbers 3 and 7, vol. 7. Credit J. A. Norton, Lebanon, Mad. Co., \$5, and charge G. & H.

Br. Tompkins—Send Mrs. A. Judson, Utica, February number Repository.

Br. Whittemore—Credit James Adams, Harford, Pa., \$2. Credit John McCrea, Natches, Miss., 1.50, and send him bill. Charge us. G. & H.

Br. Bazin—Credit Rev. H. B. Soule, Fort Plain, Rev. G. W. Gage, Clinton, and Rev. N. Brown, Onondaga, each \$2, for Expositor, and charge G. & H.

#### LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last No.

P M, Winfield, for S F and D B—P M, Malison, (O) for A S, M T, and D S—S G, Grand Rapids, (Mich) for self and J B—P M, Montrose, (Pa) for L S D S, U N, W O, G Y, and S M S, (former rem. rec.) P M, Brooklyn, (Pa) for self and R W—L C, Oswego, for self, E P, H S, H N, P E W, W H V H and A A—P M, Hornby, for G P, T H, N F, and A R—P M, Pavilion, for D D, J C and P C S—E R C, Huntington, (O) for self, H W, I S, J S, and Z K—A T, Adams, for B C and N H—P M, Burnsville, (Va) for R W—A S G, Salisbury for L M T and R P jr.—T W, Petersville, (Md) for self and H C—Rev N B Onondaga, for Expositor, J C, E J, A C, and A H—D B, Leroyville, (Pa) for self and R B—G T B, Moriah, for self, L O, G S, J T, and J R E—Rev J G, Pottsville, (Pa) for J D—E A, Cool-spring, (Ga.)—P M, Ferrysburg, (O) for S F—Rev L P, P t, nama, for E G, I G, and M R—P M, Linden, for N B.



For the Magazine and Advocate.

## "THE LAW IS GOOD."

BY BR. J. FRENCH.

It is rather difficult for Universalists to understand how a law, which is to result in the unending wretchedness of a majority of the human race, can with propriety be called good. But it is highly gratifying to know that there are men among the advocates of that doctrine who not only maintain that the divine law is good, but assign the best of reasons why it is so; viz., because it tends "to promote happiness, and prevent misery; to promote virtue, and suppress vice."

The phrase at the head of this article is from An Epitome of Systematic Theology, by Marcus Smith, A. M., pastor of the 2d Presbyterian church in Watertown; and the following extracts will show the clear and beautiful manner in which he both defends and illustrates the above position.

"That regard to the happiness of his creatures, which God has manifested in the works of creation and providence, furnishes one assurance that a law proceeding from him must be good."

"The reasons of its existence and requisitions are plain, and intelligible to every candid inquirer. It requires men to cultivate those affections, and pursue that course of conduct, which would result in their highest happiness. It is reasonable that man should love God and his neighbor if it is reasonable that man should be happy.—With his present constitution it is the only way he can be happy. A law, then, which brings into view those relations, which really exist, and enforces those duties which are absolutely essential to the peace and welfare of the world, can not but be good."

"Such is the divine law. It is good because it imposes no obligations incompatible with the highest happiness we are capable of enjoying.—What does the law demand? It demands that purity in affection and life, which would diffuse tranquility and bliss through the universe. It enjoins precepts calculated to promote the highest felicity of the world. Imagine for a moment a community or a world influenced at all times by piety towards God, and by benevolence towards man; see love to God leading them on in pursuit of the highest happiness of the universe, guarding them against every infringement on the rights of their fellow-creatures, and then say would not this be a happy world? How would this empire of holiness rise, and spread its blessings and triumph, until it had chased away the vile passions which have agitated, and the crimes which have polluted the world. But all this happy state of things the law tends to produce. Were its commands duly regarded we should see selfishness, and pride, and fraud, and violence cease, and this world become the abode of justice, and condescension, and love. Friendship and piety would beam from every countenance, and devotion would ascend from the hearts of an obedient world. In such a world God could look down with complacency; and in such a throng angels could mingle their kindred raptures. Such is the state of things the law has a tendency to produce."

"Is not the law good? Is not that law good which would raise man from his degradation and assimilate him to his Maker; which would attach him to the throne of the Eternal, and to the dearest interests of the universe? The law is holy, and the commandment is holy, just and good." Even so. Amen.

Surely every sincere Universalist will heartily respond to the view thus given of the divine law, and indeed the subject is vastly more interesting and happyfying to us than it can be to Mr. Smith, because this lovely picture of universal holiness and bliss, which to him is merely the product of a momentary imagination, is to us an eternal truth, having real existence in the unalterable purposes of that God who sent his Son not to destroy but to fulfil this good law, by finishing transgression and making an end of sin.

For the Magazine and Advocate.

## ANALOGICAL REASONING.

BR. GROSH:—

I wish to submit a question to you, which to me appears to be an important one, and concerning which I shall be obliged if you will give your opinion. The question is this: Can a preacher or theological writer, who avows his belief in the holy Scriptures as divinely inspired, and as being the only certain and sufficient rule of faith and practice, consistently adopt and inculcate a principle, or doctrinal sentiment, unless he be able to adduce some one passage, or more, of Scripture testimony, which, in his judgment, if fairly interpreted, does either plainly express, or by necessary implication clearly contain, such principle or doctrine?

I make this inquiry with particular reference to the doctrine of limited punishment and misery in a future state, for some portion of mankind, for sins committed by them, or for failing to attain to a state of holiness, in the present life—which sentiment is held and inculcated by several of our worthy brethren in the ministry of reconciliation. And here a second question is suggested—Do those brethren claim to found their belief in the above sentiment upon the testimony of Scripture? Are there any passages in the inspired records, either in the Old, or in the New Testament, to which they refer, and on which they rely for proof of the doctrine; or do they claim that they find the evidence of its truth in the principle of analogy; and endeavor to sustain it by arguments derived from that source? I make this inquiry in perfect candor; and because I am ignorant in the premises, and wish for information. I have conversed with several brethren, who avowed their belief in the doctrine of future punishment, for sins committed in the present state, and have requested them to name some one passage which, in their opinion, teaches the doctrine, or has relation to it; but in no instance has my request been complied with. Indeed, in agitating the subject with one brother, not long since, he remarked, in substance, as follows—"We do not pretend to prove the doctrine by the Scriptures, but by arguments founded on analogy." But whether his was a solitary case, or whether it is general with our brethren who adopt the sentiment, I know not; and would fain be informed.

I have been led to these inquiries and reflections particularly by an article in a recent number of the Magazine and Advocate, over the signature of D. S. The article contains some extracts from the writings of the Rev. Albert Barnes, with remarks upon them. D. S.—whom I take to be our worthy Br. Dolphus Skinner—points out some remarkable incongruities in the statements, and in the reasonings of Mr. B., but he seems to think that he should hardly be able to show the fallacy or incorrectness of Mr. B.'s analogical reasoning, were it not for the doctrine of future limited punishment and misery, which Br. S. avows, and which he imagines, enables him triumphantly to refute Mr. B.'s arguments, or at least, to show that they are more forcible when applied to limited future punishment. In the passage to which I particularly refer, Br. S. says as follows—and I greatly marvel at the statement—"As I happen not to be of the number of those who, like the infidel, believe that death terminates the consciousness and being of man forever; nor of the number of those who believe that all punishment is necessarily confined to this state—that the course of justice is arrested, and man freed from all further guilt or responsibility for past sins by death alone; (for did I thus believe, I should not know how to evade the force of Mr. B.'s argument here)."

Upon the above statement some queries are suggested. Whom does Br. S. mean by "those who like the infidel believe that death terminates the consciousness and being of man forever"?—Do any but infidels adopt this sentiment?—are not all who adopt it, infidels? Again; whom

does he mean by "those who believe that the course of justice is arrested—by death alone"?—He here doubtless means his brethren in the faith of universal salvation, who believe that death is the "last enemy," and the last of human woes. But does it of consequence follow, that if man is, at death, "freed (delivered) from all further guilt"—from all sin, condemnation and suffering, that therefore the course of justice is arrested—stopped short of its object, and prevented from obtaining full satisfaction? We think not. But Br. S. thinks he should not know how to evade the force of Mr. B.'s argument, without his belief in a limited state of punishment, guilt and misery beyond the present life. Does Br. S. think, then, that there is no Scripture testimony that can be brought forward to destroy the supposed force of Mr. B.'s analogical argument for the doctrine of *endless misery*? And, moreover, is Br. S. "of the number of those" who acknowledge that the doctrine of *limited future punishment*, for sins committed in this life, can not be sustained by Scripture testimony, but is to be supported only by *analogical arguments*? Br. S. may have shown that B.'s arguments from analogy are less absurd, or more forcible when applied to the doctrine of *limited future punishment*, than when employed in support of that of *endless misery*; but we see but little force in them, in either case, without Scripture authority, and especially, when abundant Bible testimony can be adduced, in which *both* those theories are, as we believe, fairly and fully set aside.

The Sadducees, in the days of our Saviour, appear to have reasoned upon the principles of analogy when they questioned Jesus concerning the resurrection, and brought the case of a woman who, in this life, had had seven husbands, and inquired of him whose wife of them she should be in the resurrection. The reply of our Saviour was a merited rebuke of their vain and ignorant analogical reasoning.—"Ye do err, not knowing the Scriptures, nor the power of God." There is nothing more vague, uncertain, and contradictory than such kind of reasoning; it may be employed, with equal plausibility, to support different and entirely opposite theories.—Therefore we would earnestly and confidently urge, in the language of the prophet, "To the law, and to the testimony." M. R.

Lansingburg, 1840.

## REMARKS.

I did not read the article by Br. Skinner till I read it in the proof-sheet, or I should have pointed out to him wherein I thought his language might be considered gratuitously ungenerous, as Br. R. evidently considers it. I understood him, in the sentence objected to, as using Mr. Barnes' phrases about "arresting justice," etc., but was satisfied others might not so understand it. Candor, says Dr. Blair, requires that we should never charge others with avowing sentiments which they disavow; or with deliberately sanctioning conclusions drawn from what they do avow, which they deny to be legitimate conclusions from the premises. And whatever may be Br. Skinner's views, we do not suppose he meant to violate this plain rule, not only of candor, but of Christian charity and brotherly kindness. The phrase, "those who, like the infidel," is not a mere tautology—for I believe there are some Christians (not believers in Universalism, of course) who contend for the annihilation of the wicked, at death, and at the resurrection.

In reply to the question, to which Br. Rayner requests my answer, I unhesitatingly say, NO. Opinions should be given as such—but a religious doctrine should always be based on divine testimony. Analogies are valuable only as confirmations of clearly revealed truths—and, unless carefully guarded—unless all allowances are made for the differences which must exist between a mortal and an immortal, a natural and a spiritual, a temporal and an endless, a corruptible and an incorruptible, a dying and a deathless, an earthly and a heavenly, an animal and an angelic, a dishonorable and a



glorious state, no analogy drawn from the present state of being, can properly apply to the world of spirits.—For, as Br. R. justly says, give analogy the reins, and any thing may be proved by it.

But, if I am correct, our brethren who believe in punishment after death, rely not alone on analogy—they think they find direct, or at least strong inferential, testimony for their belief in the Scriptures. At least, so I have always understood them in conversations with them—and with Br. Skinner particularly.

A. B. G.

## MAGAZINE AND ADVOCATE.

A. B. GOSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, MARCH 6, 1840.

### BIBLICAL INTERPRETATIONS, No. X.

"Nevertheless, we according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii: 13. See the whole chap.

No one opinion has obtained more prevalence in the Christian church, than, that at the end of time, there will be a general gathering of all human beings for judgment, at which period the stars will fall from the sky, the heavens will melt with heat, and the earth be burned up. In proof of this belief, reference is made to language of scripture, which, in my judgment, can not have a literal application, but in all cases should be viewed in the light of strong, eastern figures; for as it regards the burning of the earth, I have not yet discovered any evidence which is satisfactory and clear on the point, though the language of revelation, particularly the 3d chap. of 2d Peter, which the reader is now requested to peruse, may seem to strongly favor the opinion.

It is to be feared, that in regard to the creation of God, our notions are too confined, too mean, too cramped. We are apt to talk as though the close of this race of beings would be the close of the creation of God. We speak of stars falling to the earth, but how much philosophy is there in the statement? Not many stars could rest upon the earth, since abundance of single stars are vastly superior in magnitude to the earth. Besides, though within the circle of our atmosphere, where every object thrown into it and heavier than the air is drawn down to the earth by the power of gravitation, the term *fall* possesses a relative meaning; yet when we get beyond our atmosphere where mighty worlds float in space, the term *fall* has no meaning whatever. We are but a comparative moat amid the works of creation, and though this earth was struck out of existence, they would still roll on in their undisturbed harmony, and we not be missed. Stars have disappeared from the heavens; but still the works of God go forward in their unceasing operations. And there can be but little doubt, that the divine energies will be manifested in the ages of eternity, by creating and recreating works to praise his name and magnify his glory. How futile then, even admitting that the earth is to be burned up, is it to talk as though the creation of God was to cease with it.

But even of the destruction of the earth we have no certain data upon which to found an opinion. True, that the present race of beings on the earth will cease, is clear. Christ has power over all flesh, and he is to raise all from the dead—when all are raised from the dead, then, Paul certifies us that Christ, when the end has come, will give up the kingdom to God the Father—when this is effected, as a matter of course, the descendants of Adam and Eve will cease to be as human beings, and live in heaven as the angels of God. What is to become of the earth afterwards, is a matter of mere speculation. Whether it will return to chaos as it was in the beginning, and again be refashioned for another race of beings, (for there may be a succession of races as well as a succession of nations,) or whether

it will be destroyed, is not revealed to us—and will remain a perfect enigma until we shall be exalted to the infinite knowledge of heaven. It is true that the text and its context will be urged as explicit in their communications; the heavens shall melt with fervent heat and the earth shall be burnt up—but before we admit this language to have a literal application, we should remember that it was a universal custom in eastern nations, to speak of earthly events with allusions to the most lofty subjects, using ideas as figures, which, if viewed in the light of express interpretation, would be perfectly absurd. For instance, in the time of the Israelitish Judges, when Deborah and Barak overcame the Canaanitish host under Sisera, and sung a triumphant song, they said, "*the stars in their courses fought against Sisera.*" Judg. v: 20. The prophet Isaiah, speaking of the pride of the king of Babylon, says, "for thou hast said in thy heart, *I will ascend into heaven, I will exalt my throne above the stars of God.*" Isa. xiv: 13. In representing the destruction of Egypt, Ezekiel says, "And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light." Eze. xxxii: 7, 8. Daniel in describing one of the four generals who divided the kingdom of Alexander the Great, as one of the four horns which came from the he-goat, says, "And it waxed great, even to the host of heaven; and it cast down some of the host, and of the stars to the ground, and stamped upon them." Dan. viii: 10. Concerning Edom, Obadiah says, "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down saith the Lord." Oba. i: 4. Now in all these cases, the language used is as strong as that used by Peter; yet it evidently is not literal, but forms so many splendid figures, illustrative of earthly facts and events. This truth should teach us to exercise much caution in literally applying the language of the apostle, since he did himself, on frequent occasions, apply bold figures to the destruction of the Jewish Covenant.

After mature consideration, it appears to me that Peter, in the passage under consideration, had reference, not to the end of the material universe, but to the destruction of the Jewish Institution with the elements that sustained it, and to the establishment of Christianity. In attempting to show the reasons for this conclusion, we trust that each reader will receive them cautiously and with deliberation, by proving all things. There is one consideration, which at the very outset, is presumptive proof of the position taken. After Peter describes the melting of the heavens, and the burning of the earth, he says, "we look for a new heavens and a new earth, wherein dwelleth righteousness." Now, it is a general opinion, that when the earth is burned up and the heavens melted, the righteous go to heaven and the wicked to hell—where then is the use of this new earth? Why is it introduced at all? Does it not seem that the new heavens were as important as the old heavens, and that both are intimately connected? What then is the new heavens but the Christian dispensation? But to bring the matter to a direct issue, we will take up the language in the order in which it occurs.

I. "This second epistle, beloved. I now write unto you; in which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and the Saints; knowing this first, that there shall come in the last days scoffers, walking after their own lusts." Vers. 1, 2, 3. Two questions arise; what were those last days, and who were the scoffers? Our sources of information on this subject are the apostles and prophets; for Peter directed those to whom he was writing to these sources. What then do they say about the last days? "But in the last days it shall come to pass, that the mountain of the house of the Lord shall

be established in the tops of the mountains—for the law shall go forth from Zion, and the word of the Lord from Jerusalem." Micah, iv: 1, 2. In this passage, last days refer to the ending of the Mosaic institution and the times of the Messiah, for the law of truth sprung from Zion and the word of God from Jerusalem; it was there the Gospel commenced, for Christ when he ascended from his disciples, commanded them to preach repentance and remission of sins to all nations, beginning at Jerusalem. Luke xxiv: 47. The apostle Paul said to the Hebrew brethren, "God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. i: 1, 2. Again, to the Corinthians, "now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world (age) are come." 1 Cor. x: 11. John says, "for the time is at hand." Rev. i: 3. Peter says, "but the end of all things is at hand." 1 Epis. ii: 7. To this we may add the language of Christ to his disciples, "for the Son of man shall come in the glory of his Father, with his angels; then shall he reward every man according to his works—verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Mat. xvi: 27, 28. These clear statements, fixing the time of the latter days to the ending of the Jewish world, are decisive; and to them, I would add, that in no instance does the phrase "*latter days*" have reference to a future state of being.

The scoffers who were to come in those last days of the ancient law, were the numerous false teachers who apostatized from Christ in the primitive seasons of the Christian church, and who introduced errors among believers. They were those who taught the Corinthians, that the resurrection had already passed, and the Galatians to observe seasons—they were those of whom Christ spoke in the 24th of Matthew; "false prophets," of whom the disciples were to beware. But to settle this point beyond controversy, one passage will be sufficient. "Little children, it is the last time: and, as ye have heard that antichrist shall come, even now there are many antichrists; whereby ye know that it is the last time." 1 John, ii: 18. This clear passage absolutely fixes the time of the scoffers to the last days of the Jewish elements; and every one will perceive that this fact establishes the period of the events alluded to by the apostle Peter.

What was the trouble with the scoffers? "And saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Vs. 4. The coming here alluded to, was the coming of Christ, not in person, but in power, to punish his murderers—an event of which he frequently spake, affirming that the generation in which he lived, would not pass, until his coming was manifested. In imitation of their master, the apostles frequently referred to some great event which was shortly to transpire. Hence, Paul said, "and that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed—the night is far spent, the day is at hand." Rom. xiii: 12, 13. Again, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." 2 Thess. ii: 1, 2. The coming of Christ to destroy the Jewish nation, and to deliver the believers from all the calamities of the times, was then about to transpire. This was the coming at which the false teachers scoffed. Ever since Christ had disappeared, things remained as they always had, and to them there were no tokens of a fearful calamity.

But they were mistaken. Hence Peter says—"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world



that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Vss. 5, 6, 7. These scoffers seemed to be ignorant that the same word of God which created the heavens, also overflowed the old world with water, so that it perished. I now press the question, what world perished? Does not the same world exist now in its ceaseless revolutions, upon whose waters the spirit of God moved previous to the creation of Adam? Certainly it does. By the perishing of the ancient world, then, Peter meant that the waters overflowed and destroyed the wicked race of beings who then existed. So the same word of God would bring calamities upon the Jewish world and institutions, and sweep them away—for of the overturn of Israel and the removal of the ancient covenant, God hath spoken by the mouths of his prophets of old. The antediluvians denied that destruction would come upon them, for though Noah warned them, they heeded him not, when suddenly the flood came and swept them away. So the scoffers were deceived in the days of Peter—they did not believe that destruction was coming. How much this was the condition of the Jewish scoffers! Calling Abraham their father, and viewing themselves the favorites of heaven, they did not dream that a period was just at hand, when their house would be left unto them desolate and their glory prostrated in ruins. The day of the Lord came upon them like a thief in the night, stealthily and unawares. To these very facts our Saviour refers in his discourse with the disciples on the subject of his coming and the end of the Jewish polity. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not, until the flood came, and took them all away: so shall also the coming of the Son of man be." Mat. xxiv: 37—39. In vs. 34 of the same chapter he declared that the existing generation should not pass until all the things of which he had spoken should be fulfilled. This was actually the case. The Jews were careless like the antediluvians; gave no heed to the signs around them, and before they were aware of it, destruction was upon them and they were scattered over the whole earth.

II. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works thereon shall be burned up." Vs. 10. It may to some perhaps seem, that such language can not be applied to the removal of the Mosaic institutions—but such are reminded, that in this very chapter Peter declares that the world perished by water, when it is obvious that the world stands as it ever did; while he simply intended that the people were destroyed. Besides, the constant application of the phrase "last days" in the Scriptures to the times of the Messiah, invariably fixes the period to which this language alludes.

It must be evident to every reader of the Scriptures, that language as strong as this, is used to designate the removal of earthly powers. A notable instance occurs in Isaiah, who when expressly speaking of the punishment of Babylon, says, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellation thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isa. xlii: 9, 10. In another clear instance, speaking of Idumea, the prophet says, "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. For my sword shall be bathed in heaven; behold, it

shall come down upon Idumea, and upon the people of my curse, to judgment." Isa. xxxiv: 4, 5. In these two clear citations, the fact is established, that the boldest language was used to represent the destruction of nations.

I now remark, that equally strong language was used in express reference to the destruction of the Jews, by our Saviour himself. Christ, after describing the signs that were to precede the destruction of the temple, said to his disciples—"Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Mat. xxiv: 29, 30. Powerful as this language is, not only does Dr. Clarke unequivocally apply it to the spiritual coming of Christ to punish the Jews, but our Saviour expressly designates the time of its application. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is *nigh*; so likewise ye, when ye see all these things, know that *is near*, even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled." Vss. 32 to 34. This instruction is so clear that it needs no comment.

Let it now be observed, that on a particular occasion, Peter did apply as powerful language as that found in the text, to the times of the Messiah. On the day of Pentecost, when the apostles by the power of the holy spirit, spake different languages, and were charged with being drunken, in defence, Peter said—"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: . . . . And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts ii: 16 to 20. In quoting this passage from Joel and applying it to his own time, as he does in the context, Peter teaches us important facts. It shows that he applied the phrase "last days" to the end of the law dispensation, and that the events at the commencement of the Gospel justified him in using the bold language that he did.

From these facts then, we conclude that the language of the text and its context is figurative, and is used in reference to putting the ancient covenant aside and scattering the holy people. The object of Peter was, not only to show believers that the scoffers were wrong, not only to show that Christ would as certainly come as the flood overflowed the earth, but also to prepare them for that event. Hence he said, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." Vs. 11. In the 24th of Matthew, our Saviour warned the disciples to watch and be ready, lest his coming took them unawares and they fell with the hypocrites.

In due time he came. Although the ancient covenant contains much that is good, yet its elements were fitted but for a season, as it was intended to be replaced in the latter days by a more glorious system, founded by a more perfect individual than Moses. The removal of the ancient covenant, with the elements that surrounded it, the temple, service, priesthood and Jewish people, might well be termed the destruction of an old heaven and earth; while the overturn of the Israelitish nations, the horrors of sieges, the multitudes slain, the captivity of the rest and their dispersion over the whole world, may well be termed the burning

up of the old heaven and earth, for fire is often used in the Scriptures to designate punishment. After the law and its splendid temple had been swept away, and no vestige of the old Jewish heaven and earth left in the spaces of the moral universe, then there appeared a new heaven and earth, of glorious formation. After Peter had described the burning of the old elements, he says,

III. "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein dwelleth righteousness." Vs. 13. It seems then that this new heaven and earth was the subject of promise. Where then do you find a literal heaven and earth promised, after material ones have been burned up? I have not seen such a promise. But we do find the Gospel promised, in the figure of a new heaven and earth. In Isaiah, the Lord says, "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind; But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem (in Revelations the Gospel is called the new Jerusalem) a rejoicing, and her people a joy; And I will rejoice in Jerusalem, and joy in my people; and the voice of crying shall no more be heard in her." Isa. lxxv: 17, 18, 19. How evidently this promise relates to the Gospel! That Peter records the fulfilment of this promise, is clear from the fact, that the heaven and earth of which he spake, were created in the "last days," or conclusion of the Mosaic elements.

There is another consideration which sheds light upon this subject. In this new heaven and earth, *righteousness dwelt*. Paul to his Galatian brethren said, "Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law." Gal. iii: 21. That is, if the law could have given spiritual and moral life by faith, then would it have been a system of righteousness; but it could not do this, and hence no true righteousness was found in the old heaven and earth of Jewish institutions. But in the Gospel, it was otherwise. Paul says, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth; to the Jew first and also to the Greek; *for therein is the righteousness of God revealed from faith to faith.*" Rom. i: 16, 17. The Gospel saves every one who believes it, from sin, from error, from fears of death, and confers moral and spiritual life; hence, in the Gospel is exhibited the righteousness, goodness or love of God, with his purity of character, in giving us a system which enables us to approach his excellence and stand free from guilt. From this fact, we discover that the new heaven and earth of the Gospel contain righteousness, which, if followed, will cause man to be a Christian. In view of these truths, to what else could Peter refer than the newly created Gospel?

To close this part of the subject, a passage from John will be cited, which is so like the language of Peter, and so evidently refers to the Mosaic and Christian Covenants, as to be clear to all. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." Rev. xxi: 1—5. What a beautiful description of the new heaven and earth of divine truth! This was the glorious system which was to re-



volve around the power of God, to the good of men. When the decaying principles of the law were removed and swept into oblivion, then the spirit of God moved upon the waters of darkness, and light appeared—under his direction, Jesus caused a new and beautiful creation to arise, rich in all its materials, a world of truth and salvation. Well might it be called a new heaven and earth. The moral worlds before were worlds of darkness, of storm, of torrents of sin and blasting mildews of error. The pilgrims of hope wandered for a home, but the deserts of doubt and the floods of sin met them alternately. The dove of desire might wander, and return, but without the true olive branch of faith. But the new heavens and the new earth of Christianity are free from all evils. No darkness or doubt there, no storms of sin howl in it; all is tranquil; the rivers of truth flow clearly and calmly along, the flowers of hope and faith bloom on all their banks, the refreshing fruits of virtue are every where to be found, of which there is plenty and to spare, while on the ocean of the love of God, all is safety and confidence. Its true inhabitants, commencing with the second Adam, Jesus from heaven, and from him to the present period, are those whose feet are often turned to seek out places of distress, to pour the oil of ease into the wounds of poverty; they wear the spotless robes of righteousness, unstained by iniquity; their confidence and their hope is found in the blazing light of immortality, which Christ hath fixed in the shadows of the tomb, while their benevolence finds full exercise in the abundant regions of the reconciliation, forgiveness for their enemies, prayers for curses, virtue in all things, a pure conversation wherever situated, and a firm retention of the truths which Christ hath taught from the cross, they live, blessed of God and honored by men.

This new heavens and new earth will continue until Christ as supreme Governor in them, shall have effected the splendid object for which he was sent into the world; to *redeem man from sin*. And "then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." I Cor. xv: 24—28. G. W. M.

#### THE TRIUMPHANT PRINCIPLE.

There can be no question that man is a progressive being. His very nature proclaims it. So capable of self-improvement is he, that he can not remain stationary in his moral or intellectual capacity, but must either move forward or backward in the scale of attainments. And especially may we regard him in this light when we view the adaptedness of outward circumstances, and his inward tendencies to this end. And first in consideration is his desire to know. Whether it be from curiosity or motives of usefulness, is not essential to the present argument; he has a strong desire to understand the unnumbered mysteries with which nature and providence abound. If he has cultivated the moral faculties, they will prompt him to direct his efforts to the attainment of useful and holy knowledge, and if he has neglected that cultivation, his taste may turn upon the vulgar, and he will find himself prompted to gather up of the poisoning influences of unholy and unbecoming topics, such as float through the brains of low and degraded wretches. Perhaps he will prefer to become acquainted with those matters and opinions which form the secrets of the knave, the idler and the spendthrift. But still, when we look at the influences which are thrown around him, we shall find that the balance is in

favor of virtue and truth. This may be seen in the fact that the mind of man is so constituted that he takes real pleasure in real knowledge and useful acquisitions, while he revolts at the unstable and pernicious appendages of vice. This influence alone wins thousands of votaries to kneel at the shrine of wisdom.

But this is not all. Nature around him imparts no knowledge but that which is pure and holy. Every object which greets his eye speaks of a God of wisdom and goodness as well as mysterious power. Every event of divine providence, and every truth in God's revelation, have a holy, a chastening, a purifying influence, and together they teach nothing but what is calculated to exalt and ennoble. Of course they present powerful inducements to man to abandon his downward progress, and to look and advance upward toward heavenly purity. We do not mean, then, to say that man does not resist these influences, but we mean to say that they are the most powerful, and that therefore as long as man continues under such an arrangement of influences and inducements and restrictions, his progress, on the whole, must be towards improvement. A man can not always continue to swallow poison, to listen to the most discordant sounds, and to gaze upon the most painful and repulsive scenes, merely for the sake of withstanding and opposing the impulses of his higher nature. Let us suppose it settled, then, that man is a progressive being, and inquire in what manner we may expect this progression to continue, as long as man possesses a consciousness of his mental and moral nature.

We do not expect that circumstances growing out of our physical condition will continue to influence us in a future state, because nothing but the moral power of those circumstances can be continued. The physical will cease, and all our present connection with it; of course the laws which are inseparable with, and form a part of the physical, will cease with it. But we do expect that God's moral government will be unchangeable as long as there are moral subjects under it. So that whatever is congenial with true moral principle at one time will never cease to be so, and whatever naturally and directly operates unfavorably upon true moral principle, will never be less unfavorable. And yet there is a feature of the human mind which is demonstrable evidence that it would be eternally disappointed, and of course miserable, if it were convinced of the endless depravity of one single kindred spirit. A sentiment which we not long since read in the Lady's Book, is to the point. Let the reader consider it well, for we believe it to be a true one. "Lord Kaimes maintains that there is an original instinctive propensity or faculty in the human mind which demands the completion or finishing of what has been begun, and is displeased by an untimely or abrupt termination." I say the sentiment is a just one, for the mind, if it obtains peace thereby, never engages in any work without suitable reasons therefor; and having those reasons, it can not be satisfied with a half accomplished purpose. Even if the mind becomes convinced that it is engaged in an unlawful work, it will be disturbed at the necessity of a change, and regret that it had not begun a work which it might have finished.

Apply the rule to our blessed Saviour, and what would have been the consequence. He came into the world to save sinners—yes, even the chief of sinners. He began that work by proclaiming the word of God, and the blessings of the Gospel. He continued it by a life of spotless purity, thus affording the world a glorious example for their imitation. He set the finishing seal to his earthly mission by bleeding upon the cross, afterward bursting the cerements of the dead, and convincing mankind that he was victor even over Death. Thus far then, he was a means in obedience to the designs of the Father, of beginning the work of salvation from sin. In the furtherance of this work, he hath ascended up on high, where by the moral power

committed to him, he is still the "mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time." Shall the work which he has begun, be finished, or shall he be forever demanding that which he never obtains, and forever displeased with his unfinished and interrupted work? Reason and nature, as well as revelation declare that he "shall see of the travail of his soul and be satisfied."

But confine the principle to the human mind. We do not claim that a very corrupt mind labors much for the salvation of others; and our opposers in faith claim that such a mind will be eternally damned. But it certainly will not have to experience the anguish and disappointment of having begun a good work which it can not be allowed to finish. How is it with the saint? He has experienced the joys of well doing, and he wishes all others the same enjoyment. Hence, in accordance with his duty, he commences the work of an evangelist, by struggling to save souls. He feels that he can not be content to witness the ultimate misery of any of his fellow creatures. He begins the work, therefore, resolved to do all he can to save them. But alas! he has begun a work that can never be accomplished. Death comes and presents in his way a sudden and awful interruption. Is there any other hand or any other power extended to finish the work which was begun in him? No. He may follow those for whom he has labored and wept, beyond the tomb, but he will find his work still unfinished, and the souls for whom he wrought, groaning in unutterable anguish! According to the popular doctrine, if a man commences a work of reformation in himself, and does not finish it before a certain period, the door of mercy will be shut against him and his work will remain forever unfinished. So, also, we think it follows from the principles upon which the popular doctrine is founded, that if a man commences the work of reformation in another, by instructing him and almost persuading him to be a Christian, and fails of effecting his design, he will have begun a work which, unless he change to a fiend, he will forever intuitively desire to see completed. But he will desire it in vain. Hence it is dangerous to begin a work of this description, because it involves the endless dissatisfaction of all who do so, and as those who do not do so are liable to endless perdition, I see no possibility of their escaping it in any way.

Now the only question remaining is as to the amount of misery. Which will be the most miserable, he who never cared for others, and suffers only for himself, or he who has begun a work of benevolence and salvation which is to be interrupted in the future world, thereby subjecting him to an eternal disappointment of the most holy propensity of his mind, and one which is perfectly and intuitively connected with his moral existence? For ourselves we are not disposed to admit any such disastrous consequences in the government of God. If man possesses an intuitive principle it forms an inseparable part of himself; and if he is a progressive being, that principle must continue to exert on the creature its legitimate influence until it shall have finished the work for which it was given him. Hence we believe that the same God who has given man this propensity to finish or behold the completion of whatever he has wisely begun, and made it his duty to act as His agent in the salvation of souls from sin, will enable him to rejoice also in the satisfaction of his desires, by bringing all created intelligences home "to Zion with songs and everlasting joy upon their heads,"

A. R. B.

#### RELIGIOUS NOTICES.

There will be preaching on the second Sunday in March, by Br. GROSH, in Bridgewater.

There will be preaching on the third Sunday in March, by Br. QUEAL, in Springwater Valley. Br. GROSH in Taberg.

Br. S. J. GIBSON will preach on Sunday evening, March 15th, at Brainard's Corners—Monday evening, 16th, near Br. Carver's, (Winfield.)



## POETRY.

For the Magazine and Advocate  
VISION OF REVIVALISM.

BY DAY K. LEE.

—, sleep hath its own world,  
And a wide realm of wild reality,  
And dreams in their development have breath.  
And tears, and tortures, and the touch of joy."—BYRON.

Whilst wrapt in slumbers yester night  
I climbed old Nebo's rugged height,  
Where early sunlight played;  
A voice of trumpet that was swelling,  
Wherever rose a human dwelling,  
Had drawn me thither without telling  
For what the call was made.

Morn's earliest blushes lingered still,  
As round the tower of that old hill  
In crowded ranks there drew,  
Millions that empire-bounds had sundered;  
As peal on peal the trumpet thundered,  
I stood and gazed, and "guessed," and wondered,  
What men of earth would do!

I thought of every festal day  
That had been held by breathing clay,  
And every jubilee;  
But none that shone upon my vision  
As myriads passed in quick transition,  
From holy land and field Elysian,  
Unlocked the mystery.

At length a shout of louder tone  
Than Stentor's lungs e'er heaved, alone,  
Went echoing down the vale;  
And then where Sol was brightest beaming,  
I turned and saw a banner streaming,  
Whose lettered folds in sunlight gleaming,  
Gave out the secret tale.

That tale was this, in blazoned lines:—  
"An allied legion of divines—  
The first of all the schools.  
That limit most the King Eternal,  
And loudest sing the Prince Infernal—  
With zeal beseeching minds supernal,  
Are here, converting souls!"

A stage for priests was builded there,  
And "anxious seats" to upper air,  
Like "Alps on Alps" arose;  
A prayer was made, a hymn was chaunted,  
A pennon from the "altar" flaunted,  
With this device—"REDEMPTION GRANTED—  
"Come, sinners, ere we close!"

Expostulations loud and long,  
Were made to that innumerable throng,  
And warnings, threats, "desires,"  
By sanctimonious tongues repeated,  
Went out in sounds that ne'er retreated.  
Till thousand thousand souls were "seated,"  
And tuning Christian lyres!

The trumpet sounded, still there came  
In legions forth of every name,  
"Of every tribe and tongue,"  
From all the land, and from the ocean,  
To see who "set this ball in motion:"  
And as each caught the strange emotion,  
Redeeming grace they sung!

The trumpet sounded, till at last  
All people heard its deafening blast,  
And joined the mighty group;  
Loud admonitions still were shouted,  
Till cold misgivings all were routed  
From millions more that long had "doubted,"  
And "now had found a hope."

A few still lingered, all unlearned  
Of what they'd heard "in words that burnt"—  
But lingered they not long;  
The voices louder grew, more fright'ning  
Than had unscathed hell's vaults of lightning,  
The fires of "endless death" kept bright'ning,  
Till all had joined their song!

Ne'er scene or sight more glorious seemed  
Than this—mortality redeemed

From sin and endless woe!  
A gush of joy leapt in my bosom,  
To know the powers of death would lose 'em,  
And think the Lamb of God might choose 'em,  
And all to heaven would go!

But that "Revival" closed not then—  
Why should it? Souls of wicked men,  
Who'd shed "this mortal coil,"  
Were wailing now on fiery pillows  
In hell's mad sea of lava billows,  
Could saints hang harps upon the willows,  
And leave them aye to boil?

"They'll not remain in satan's clutch,  
If 'righteous prayer availeth much,'"  
Burst forth from million lips:  
And all the voice of one obeying,  
Fell on their knees and went to praying,  
That "all dam'd souls no time delaying,  
Come forth and death eclipse."

Those fervent supplications, blent  
In one loud utterance, eloquent  
With Love's impassioned flame,  
To heaven's eternal King were lifted,  
Until omniscient Mind was shifted,  
And hell's wide portals all were rifted,  
And out her prisoners came!

Those prayers ascended until all  
Save one, had heard the thundering call,  
And risen, but alas!  
While that poor spirit staid, 'twas stated  
That "prayers must cease, and hell be gated,  
Or what some heretics had prated  
Would quickly come to pass!"

But who had business then to say,  
"Twere meet that Christians ceased to pray,"  
When such was their avail?  
That interloper kept o'erbearing,  
Till two bright cherubs came, declaring,  
'Twas his own child that still was wearing  
Hell's dark, sulphureous vail!

That prelate stood no longer there,  
He joined the universal prayer  
Which rose for HIS DEAR BOY;  
Nor were those warm petitions ended,  
Till that high hill his child ascended,  
When myriad voices all were blended  
In pæans loud of joy!

Ann Arbor, Mich.

## MARRIAGES.

In Walton, November 7th, 1839, by Rev. E. E. Guild,  
Mr. BARNABAS PAINE, to Miss ESTHER PATCHIN.

In Ledyard, January 7th, by Rev. H. Boughton, Mr.  
HENRY H. WATSON, to Miss LAURA PECK, of Summer  
Hill. In Genoa, January 14th, by the same, Mr. JOHN A.  
BUCKLER, of Black Rock, Erie county, to Miss HARRIET  
CRARY, of Genoa. In Scipio, February 6th, by the same,  
Mr. JEREMIAH SIMONS, of Fleming, to Miss CAROLINE  
M. BISHOP, of Scipio.

In Clarksville, Cayuga county, February 19th, by Rev.  
G. W. Montgomery, Mr. RYAL TAYLOR, of Onondaga, to  
Miss RACHEL DILTS, of the former place.

## DEATHS.

In Walton, on Thursday morning, January 23d, of con-  
sumption, Miss LUCINDA BUTLER, aged 22 years, 9 months  
and 3 days. She was perfectly resigned to the will of her  
heavenly Father, and calmly fell asleep in death, trusting  
in God as the Saviour of all men. Her funeral was attend-  
ed on the 25th, and a discourse preached by the writer.

E. E. G.

In Tonawanda, Erie county, August 30th, 1839, Mr.  
ADAM W. ZIMMERMAN, aged 52 years, 6 months and 24  
days. The deceased was a man of strong persevering  
mind, of industrious habits, an obliging neighbor and valua-  
ble citizen. For several years he had been a believer in  
the salvation of the whole human race, and rejoiced in the  
same lively faith to the closing period of his life. He had  
been a subscriber for the Magazine and Advocate for six  
years, and from its columns enriched his mind and stored  
his memory with the able arguments and illustrations with  
which they have abounded. He has left a wife and three  
children to mourn his departure, and to profit by his exam-  
ples. "The memory of the just is blessed."

The day following that on which he died, the consolations  
of the Gospel were tendered to the mourning family and  
friends by Rev. L. Knapp, in a sermon founded on 1 Cor.  
ix: 13.

In Skeneateles, January 30th, Miss PHEBE SEELY. Fun-  
eral attended on the 1st ult. A discourse was delivered  
on the occasion by A. T. Corey, of the denomination of  
Friends. May the mourners be comforted by the consola-  
tions of the Gospel of impartial grace, which teaches that  
"as in Adam all die, even so in Christ shall all be made  
alive." N. B.

In Searstown, Pa., January 10th, of consumption, Mrs.  
EVELINE MARTIN, consort of Alexander Martin, and  
daughter of Ruth and Robert Hinds, in the 29th year of  
her age. She departed this life resigned to the will of her  
heavenly Father. W. E. M.

In —, October 17th, 1839, Mrs. SUSAN CRANSON,  
aged 54 years, 11 months and 29 days. Sermon by Rev.  
Mr. Crane, (Methodist,) from Job iii: 17, 18, 19.

In Bainbridge, December 18th, Mrs. OLIVER EASON,  
aged 74 years. Mr. E. was one of the oldest members of  
our society in this place. He lived a consistent Universal-  
ist, and died triumphantly in the exercise of his glorious  
faith. Sermon by H. TORREY.

THE DUTIES OF YOUNG MEN, EXHIBITED IN  
SIX LECTURES.

BY E. H. CHAPIN.

The author of this work does not expect to surpass or to  
equal the valuable books upon the same subject already be-  
fore the public. He does not pretend to set forth new  
ideas and duties. But his object is to do good—to impress  
the importance of right action, in every position and relation,  
upon the class whom he addresses. He would contribute  
his aid, such as it may be, in establishing the great principle  
of duty in the heart. He would humbly speak for his  
country and for the age—for righteousness and truth—for  
humanity, and for God.

The work consists of six Lectures, the topics of which  
are: 1. Self Duties. 2. Social Duties. 3. Duties as Citiz-  
zens. 4. Intellectual Duties. 5. Moral Duties. 6. Con-  
cluding Lecture.

It is calculated that it will form a book of not less than  
200 pages, well printed and neatly bound. To be ready by  
the 15th of March. Price 50 cents. Seven copies for \$3.  
All those friendly to the object, are respectfully requested  
to use their exertions to circulate the work, and make returns  
as soon as convenient, to the publisher,

ABEL TOMPKINS, No. 32 Cornhill, Boston.

Boston, February 21, 1840.

## SECOND VOLUME LAYMAN'S LEGACY.

Below, the reader will find a notice from the author, of  
the second volume of the Legacy. Many have been the  
queries from different sections, in respect to it. Circum-  
stances have prevented any definite notice of the time of its  
appearance being given. We can not say, positively, now,  
when it will be ready for delivery. Extraordinaries ex-  
cepted, however, it will be out early in April.—N. Y. Chr.  
Messenger.

## THE LAYMAN'S LEGACY;

OR, TWENTY-FIVE SERMONS ON IMPORTANT SUBJECTS;  
Containing the conclusion of the whole matter.

BY HENRY FITZ.

VOL. II.

## DEDICATION.

TO POSTERITY—generations to come, when the living,  
who have festered in error, shall rot in their corruption; and  
TRUTH, rescued from the darkness of ages, shall be prized  
for its own sake—this work is inscribed by the

AUTHOR.

We present below a Prospectus for a new work by the  
author of the Layman's Legacy. Any one familiar with the  
author's style, will not doubt his ability to wield a powerful  
pen on almost any subject that he takes hold of. We have  
not seen the MS. of the proposed work, but from some out-  
line of it, have no doubt it will be ingenious and conclusive.  
The terms will be 50 cents single—\$5 per doz. It will be  
put to press as soon as the number of subscribers will war-  
rant. Returns, therefore, should be made (post paid) to  
this office as early as convenient.—N. Y. Chr. Messenger.

## PROPOSALS

For publishing by subscription, a work, to be entitled,

A CHOICE  
BETWEEN TWO HORNS OF A DILEMMA;  
AN ESSAY

On the present Condition, and future Prospect of the Jews:

ADDRESSED TO THE  
DESCENDANTS OF ABRAHAM.  
BY HENRY FITZ.

"If they hear not Moses and the prophets, neither will  
they be persuaded though one rose from the dead."

LUKE xvi: 31.

The contemplated work to be of the 18mo size, fine mus-  
lin binding, lettered, etc., and not to exceed 50 cents per  
single copy. To be published when the subscription shall  
authorize, etc.



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

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For the Magazine and Advocate.

## ORIGINAL SERMON.

Delivered at the funeral of Mrs. Mary Clark, of Port Gibson, N. Y., in October last.

BY REV. K. TOWNSEND.

Infinite Wisdom, speaking to us all by the voice of inspiration, has declared that "it is better to go to the house of mourning than to the house of feasting." To this solemn scene we are this day called. Death, the irresistible and invincible conqueror, has robbed you of an amiable citizen, an exemplary neighbor, a stedfast friend. This mourning circle weep over the remains of a dutiful daughter, an affectionate wife, an honored parent, a dear sister and a beloved friend.

During the last sickness of our deceased friend, and but a short time previous to her death, and in view of that event, she requested that I would perform the melancholy services allotted to me, and officiate upon the present occasion. It is for that purpose—that consolation may be ministered to the bereaved—that we may pay proper respect to departed worth—that we may mingle our sympathies with these afflicted friends—and this may be an occasion of profit to all—that we have now assembled. In such circumstances as these, I am ever constrained with Simon Peter to ask, "Lord, to whom shall we go but unto thee? Thou hast the words of eternal life"—and I am confident I can not discharge my duties as a Christian minister better, than by calling your attention to the purposes of God, through Jesus Christ, as revealed in the Gospel, while I, at the same time, perform the obligations of friendship, by presenting before you those hallowed and joyous truths, which animated the bosom of our departed friend—in the faith of which she lived—in the faith of which, she passed cheerfully through the dark valley and shadow of death rejoicing. To this end, I have made choice of that portion of sacred truth recorded Isaiah liii: 11—"He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

In forming our estimate of the meaning of our text, we must ascertain the objects of the mission of the Messiah—the nature of the work he came to perform, and the sufficiency of the means put into his hands for its accomplishment. We look back to the period of the first transgression, as the time when sin had its introduction into our world. At this same time, the destruction of sin was also promised, and typified by the bruising of the head of the serpent, through the seed of the woman. To Abraham, to Isaac and Jacob, the promise was confirmed; and they were instructed that in their seed, which is the Christ, all the families, the nations and the kindreds of the earth should be blessed. If sin be an evil, the destruction of sin would be a blessing. It is one of those evils to which all mankind have been subjected—all nations, families and kindreds of the earth have been brought under its dominion—and their situation furnishes an abundant reason why the remedy should be co-extensive with the disease. As time passed away, and the period approached when the Messiah was to make his appearance, the prophets appear to have been blessed with brighter and more extensive views of the salvation of God, and the glories of the Messiah's kingdom. This is done under a great variety of figures, and mankind are represented in various different situations. Sometimes they are denominated lost sheep, and our Lord is called the good

shepherd. Sometimes they are represented as wanderers from God, in rebellion against him, unreconciled to him by wicked works, and the Son of God is called the Mediator, he who was to reconcile the world to God, to seek out and save the lost. Sometimes the Messiah is described as a king who was to establish a heavenly kingdom among mankind, and rule all nations in righteousness and equity. Sometimes he is represented as an instructor communicating a knowledge of God, his designs and purposes; confirming the united testimony of Holy Writ, that "the Lord is good to all, and his tender mercies are over all his works."

We shall first cite you to some of those evidences which speak of him as a king. In considering our own situation, our absolute dependence upon God, and the abundant mercies which he ever has bestowed and is still conferring upon mankind, we all see that we owe him a debt of gratitude, and that to yield our unqualified obedience to him is but our reasonable service. That man has not rendered this service, is evident, not only from our own observation, but from his history since the morning of creation. Mankind were then the subjects of God's government; but in open rebellion against him and his laws. Our Lord was then clothed with the necessary powers, sent to instruct, and convince, and subdue these rebellious subjects—to be their governor and King in this spiritual kingdom, and when this work was accomplished, was to surrender up the kingdom to God the Father, that he should finally be *all in all*.

Micah, in allusion to our Lord, says, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Ezekiel also referring to the same subject, says, "And David my servant shall be king over them, and they shall all have one shepherd: they shall also walk in my judgments, and observe my statutes and do them." I have only to remark here, that the Jews who best understood their own language, supposed this text to refer to the Messiah, and to teach that he was to be descended from David.

We have thus established the fact that the prophets regarded the Messiah as a king, whose dominion should extend to the whole house of Israel. Simeon, in his prophetic declaration, elicited upon the occasion of receiving the infant Saviour in his arms, says, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever." But the dominion of Jesus as a king extended farther than this. David says the heathen were to be his inheritance, the uttermost parts of the earth his possession. In accordance with this is the testimony of Daniel. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before them. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Thus you discover by the concurrent testimony of two of the prophets of God, that the kingdom established by the Messiah, was to be universal in its extent, and to include both the Jew and the Gentile—even all nations, and kindreds, and tongues, and people.

We might also here cite you to the presump-

tive evidence furnished by the prophet, of the final success of our exalted sovereign; but we choose to establish this by testimony too plain, too unequivocal, to admit either of doubt or denial. Paul, who speaks of the resurrection of mankind, and the consummation of the labors of our Saviour, says—"Then cometh the end"—we ask, *When?* "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, all authority and power." Now I would ask, and the question is an important one, can all rule, and authority and power be put down, while any part of the creation of God remains in rebellion against him, or while Satan continues to exercise an influence among mankind? Paul continues, "For he must reign till he hath put all enemies under his feet. The last enemy shall be destroyed, *death*." Here then we discover that all enemies, even the *last*, is to be destroyed, and the last is particularly named. Paul continues in the 28th verse. "And when all things shall be subdued unto him, then shall the Son also be subject unto him that did put all things under him, that God may be all in all."

Now let me inquire, what was the object of Messiah as a king? We answer, to subdue rebellious man—to destroy the enemy who had seduced him from his proper allegiance. This was the situation of all mankind—they were all rebels, and their rebellion produced the necessity for these efforts. The rebellion was universal. The means provided were for all—they were ample; and the success is as extensive as the means devised. All things are to be subdued unto the Saviour—not a part—and the subjection of all is of the same character. If voluntary in one, it is voluntary in every one. If extorted from one, it is extorted from all. If extorted from any, it is also extorted from our Lord; for the same term expresses his subjection to God, and ours to him.

But we go farther. The apostle Paul, speaking of Christ, says, "Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father." Here, again, we have the strongest possible assurance of the triumphant success of our Lord in his kingdom, and of the subjection of all mankind to him.

Once more: this passage makes no distinctions—all are to bow, all are to acknowledge, all are to confess; and until the passage gives some intimation of a voluntary confession from some, and an extorted confession from a part, we shall consider ourselves warranted in believing and asserting, that Jesus shall be the King of all mankind, and all the human family shall be the subjects of his government. In short, that

"Jesus shall reign where'er the sun  
Does his successive journeys run;  
His kingdom stretch from shore to shore,  
Till moons shall wax and wane no more."

Jesus Christ is also spoken of by the prophets as a Priest. I have not time to trace the history of man, from that period when every father was the priest of his own family, to the time when certain persons were set apart for that particular office; or to recapitulate all the duties they were enjoined to perform. We may however say, that they were the instructors and teachers of the people, a medium of communication between God and man,



and appointed to make intercession for (or rather on account of) the sins of the people. Isaiah, in the 61st chapter of his prophecy, gives us a description of the character of our Lord as a public teacher; and as the Saviour applies it to himself, we can receive it without the shade of doubt. "The spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Permit me here to remark, that man's ignorance produced the need of instruction—that his estrangement made the necessity for mediation, and he required reconciliation because he was unreconciled. This ignorance, estrangement and unreconciliation, was universal—extended to all men; and Jesus Christ, in all these characters, was sent to all mankind—to the bound, the captive and the broken-hearted; for these needed his assistance and his aid. With the communications of our Lord, you are all, I trust, acquainted. And all who are acquainted with them, have marked their exalted piety, their undeviating truth. You have also observed the kindness with which they were delivered, the heavenly charity which is breathed forth upon mankind, upon all occasions distilling upon them like the gentle dews from above. It was this, or rather all these combined, which led the multitude to hang with rapture upon his accents, to wonder at the gracious words which proceeded from his lips, and to bear willing testimony that "never man spake as this man."

Paul, in Hebrews, 2d chapter, speaking of Christ, says: "Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Now it seems evident that man's unreconciliation to God, arises from his ignorance and sinfulness. You will understand that we do not subscribe to the doctrine of God's unreconciliation to man, because the Scriptures every where represent man, and not God, as the unreconciled party. Jesus Christ was, then, as a faithful high priest, to institute the necessary means to effect this reconciliation. Paul, in his Epistle to the Colossians, says it pleased the Father, by him, (that is, Jesus Christ,) to reconcile all things to himself—and he also, in his Epistle to the Corinthians, calls the ministry of the Gospel, the ministry of reconciliation. "And hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself"—(not himself to the world, but the world unto himself) "not imputing their trespasses unto them." It would then appear that it was the design and purpose of God, through Jesus Christ to reconcile, not a part, but all things to himself. He being a faithful high priest, will perfect the objects of his mission, and accomplish the design of the Father, or else our Heavenly Father imposed a work upon him, without giving him adequate means, or adequate powers, for its accomplishment. To assert this, would be to charge with folly the Fountain of all wisdom, and to contradict the evidence of Holy Writ, which informs us, that all power was given to the Saviour, both in heaven and in earth; as well as the declaration of the Son of God himself, "I have finished the work thou gavest me to do."

To say that God sent his Son to reconcile all things to himself, and that by reconciling a part he accomplished what he came to do, would be an inconsistency of too glaring a nature to escape observation. Now the evidence is just as positive that God sent his Son to reconcile all, as it is that he designed through him to reconcile one—and the evidence of the reconciliation of the whole, is as plainly asserted, as the reconciliation of any number, however small.

Christ is also spoken of as a mediator and intercessor. In the chapter which contains our

text, Isaiah speaks of Christ as making intercession for the transgressors. Let it be understood that if there were no transgression, intercession would not be needed. John also speaks of him, and says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but for the sins of the whole world." Paul also, informs us that "there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." I have introduced these evidences, that all may see that they harmonize to the letter, with those already produced, and that such a scheme as the benefit of merely a part—the mediation for, or reconciliation of but a few—had its origin any where but in the councils of Infinite Wisdom. *God has never revealed it.*

We are now to speak of Christ in the character of a Saviour. Our previous remarks in relation to the condition of mankind, will supersede the necessity of any thing farther to show their need of salvation. Jesus Christ is frequently spoken of as a Saviour by the prophets, and the angel who announced his conception, declared, "thou shalt call his name Jesus, (or Saviour, that being the meaning of the word,) for he shall save his people from their sins." It then appears that Christ's people are sinners, and need salvation. We next inquire, what, and how many sinners, belong to him? and the answer is, all that he came to save—all that the Father gave to him. Appealing to the testimony, we find that these were all things—the heathen and the uttermost parts of the earth. This evidence is continually corroborated and confirmed, by our Lord, his disciples, and the inspired writers of the Epistles of the New Testament. John said, on beholding Christ, "Behold the Lamb of God who taketh away the sin of the world." Again says the same writer, in his Epistle, "For we have seen, and do testify, that the Father sent the Son to be the Saviour of the world." And so also our Lord himself—"I came not to judge the world, but to save the world." And those who listened to his teachings declared, "For we have heard him ourselves, and we know that this is indeed the Christ, the Saviour of the world." Here is the evidence of John twice repeated, confirmed by the Son of God himself, and also by the declarations of those who heard him, and all this must establish, beyond a question, that God sent Jesus Christ to save the world, and that he is the Saviour of the world. I remark, although it seems to me unnecessary, that the world can not be saved, while a part of that world is lost—or that Jesus Christ can not be their Saviour, unless he saves them—any more than a man can be the giver of that which he offers, and yet retains in his own possession.

We shall not leave this part of our subject, without offering further evidence to confirm our views of the salvation of God through Jesus Christ. Our Lord declares that he came down from Heaven to do the will of his Father, and Paul informs us that God "will have all men to be saved and come to the knowledge of the truth." It would appear that nothing would be necessary to settle the question of the eventual salvation of all men, except to decide that Christ will accomplish what he came to do, and his own testimony is direct to the point—"I have finished the work thou gavest me to do."

But there is still farther confirmation of the salvation of all men, elicited in the delineation of the character of Christ as a destroyer. Yes, brethren, as a destroyer; for our Lord, in the accomplishment of his mission, is not only to save mankind from their sins, but is also to destroy both the devil and his works; and we are informed, that he took part in flesh and blood, that through death he might destroy him that hath the power of death, that is, the devil, and deliver them who, through fear of death, were all their life time subject to bondage. Again says John, "For this purpose was the son of God manifested, that

he might destroy the works of the devil." Here you perceive that the character of Christ, both as a Saviour and a destroyer, harmonizes—that in both we have an assurance of the deliverance of mankind from the power and bondage of the enemy—of their salvation from death and sin, and their subjection to the mild sceptre of the Prince of Peace. We have shown that the salvation, the reconciliation of the world was the purpose of God—that he sent his Son to save the world—that as a King, a Priest, mediator and intercessor, he has performed the duties of his office—and that his reign in his mediatorial kingdom shall continue, until it shall result in the accomplishment of all the benevolent purposes of Heaven. The evidence which we have presented is far very far from including all that might have been produced to establish and confirm our views. We, however, believe it to be sufficient, and more than sufficient, to warrant us in believing and teaching the final holiness and happiness of all created intelligences.

Once more—in the doctrine of the resurrection from the dead, brought to light in the Gospel, and witnessed in the triumphant resurrection of our Master from the tomb, we see a blessed, a triumphant evidence that he shall, indeed, see of the travail of his soul and be satisfied. Then all who died in Adam shall be made alive in Christ—all who have borne the image of the earthy, shall also bear the image of the heavenly—this corruptible shall put on incorruption—this mortal must put on immortality—the kingdoms of the earth subdued to the dominion of the Saviour, shall be given up to the Father; and God—the fountain of all purity and benevolence—God shall be all in all. When this glorious end shall be accomplished—when the empire of death shall be annihilated, and death himself be destroyed, eternal life and immortal purity shall crown each child of Adam's race. Then shall the important inquiry—the solemn question, be propounded—"O Grave, where is thy victory? O Death, where is thy sting?" But there shall be none to answer. But from a redeemed and ransomed world, shall be heard the song of triumph—"Thanks be to God who giveth us the victory, through our Lord Jesus Christ!"

You can not but perceive that such views of God and his character, of the Redeemer and the objects of his mission, are pre-eminently calculated to fill the heart with enduring and well-grounded confidence, and the mind with lasting peace. It was an understanding confidence in the perfections of God, an unwavering and steadfast trust in the Redeemer, which pre-eminently distinguished our amiable and departed sister in the faith of a world's salvation. In the hour of health, in the season of prosperity, she gave to this subject an earnest and careful attention. From the pages of the Sacred Volume she learned that God was her Father—the Father of all created intelligences. Here, too, she was taught that Christ was her Redeemer—yea, the Redeemer and Saviour of the world—and in view of the means devised in the councils of Infinite Wisdom for the accomplishment of an end so glorious, she confidently believed that he who tasted death for every man, and gave himself a ransom for all, should see of the travail of his soul and be satisfied.

This was to her, no powerless system, but an active, living faith—a faith which worked by love and purified the heart—calling into exercise all the benevolent feelings of the soul, and dictating her well directed efforts for the welfare and happiness of the children of humanity. This faith threw its hallowed influence around her, in all her intercourse with her family, her relatives, friends and neighbors. It enabled her to meet the unavoidable trials of life without repining—to sympathize with the afflictions of others—rejoicing with those who did rejoice, and weeping with those who wept.

In the prospect of death—in the period of her dissolution, and in the struggles of dissolving nature—her faith was, indeed, an anchor to her



soul, sure and stedfast. She was confident, that neither death nor life, nor angels nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature should be able to separate her from the love of God which is in Jesus Christ our Lord. O it is in such solemn scenes as this, that the Christian's hope and the Christian's confidence shines in all its native lustre—enables the wasting sufferer to come off conqueror and more than conqueror! I would that all might have seen, as many saw, the influence of unwavering and stedfast faith, in the perfect resignation and undisturbed composure of our dying friend—that faith which had sustained her in life, rose upon the future, the star of promise, to cheer her passage through the dark valley and the shadow of death. Cheerfully did she commend herself, her bereaved husband, her beloved child, her affectionate parents, her fond brothers and sisters, her dear friends, to the kind care of the great, universal Parent, and in the confidence of a blissful meeting in that bright spirit-world of endless and immortal joy, she peacefully fell asleep.

Such we believe to be the legitimate influence of the blessed doctrine of the restitution—such is the character, and such the blessed influence of a true knowledge of God, and confidence in the Redeemer. If you would be cheered by such hopes in life, sustained by such hopes in the hour of your departure, give to the subject, I entreat you, an earnest, careful, prayerful attention.

For the Magazine and Advocate.

#### EZEKIEL XXXVII: 9.

Br. GROSH—In my last, I told you that I did not often write for publication unless compelled by a strong sense of duty—or words to that amount. At the time I wrote my last to you, I did not think that I should so soon find myself under this obligation. But the subject is before me which compels me to take up my pen again. It may be found in the xvii number of "THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS"—extracted for publication "BY REV. E. E. GUILD." The clause in these Theological Extracts which has struck me so forcibly, is headed with a text taken from Ezek. xxxvii: 9. "Then said he unto me, prophecy unto the wind; prophecy, son of man, and say to the wind, thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain, that they may live."

Before going into an examination of the extracts which follow this text, we must take the liberty to say, that they are almost literally, word for word, the arguments I have heard atheists make use of in the support of their belief in the total extinction of man, at death; and were they correct inferences from the text, I should believe it to have been from an atheist!—and to be about the strongest argument that could be adduced in support of atheism! But let us now commence with the extracts.

"Here we see that the difference between a dead man, and a living one, is nothing more than the property of breathing." If this can be seen in the text, as applying to the *whole man*, mortal and spiritual; it must be seen through the medium of some *Theological spectacles* that never were borrowed from Christianity. That this was the writer's view of the subject will appear from the next sentence. "Nothing is said about an immaterial, immortal soul entering into them, or of any such thing having formerly belonged to them, and having been in some other place while the body was dead." Here the writer is again perverting the text, carrying the idea that it was speaking of the *literally* dead being brought to life again. That nothing was said in the text about an 'immaterial, immortal soul,' is pretty strong evidence that the prophet was wholly and totally on another subject. In truth, I can not perceive where the least evidence can be

found, either in the text or context, to support such a position. Again:

"Nor is any such thing said either in the Old or New Testament in relation to any individual who was literally raised from the dead." This is an assertion not founded in fact, for it is so said, or implied in the only case, as I believe, spoken of in the Scriptures, where the *literally* dead was raised to life, viz., in the resurrection of Jesus.

If the writer of the above extract, had reference to the "lad" raised from supposed literal death, by Elisha; or to Lazarus, raised from the same state, in appearance, by Jesus, I am inclined to believe that his evidence rests more upon tradition, and the prejudice arising from education, than from any substantial facts to be found either in Scripture, reason, or common sense. Let us, for examination, take the case of Lazarus, (St. John xi: 4). "When Jesus heard that" (Lazarus was sick) "he said, this sickness was not unto death, but for the glory of God, that the Son of God may be glorified thereby." Again, verse 11, . . . "and after that he saith unto them, our friend Lazarus sleepeth." I know it is said in ver. 13, "Howbeit Jesus spake of his death." But I do not believe that Jesus ever contradicted himself, and I take it that he only meant a death like sleep, which would probably have ended in *literal* death, had it not been in the power of Jesus to heal all complaints. It appears that Lazarus had lain four days in the grave, and Martha would have been right, when she said to Jesus—"Lord, by this time he stinketh," if animal life had been totally extinct in the body of Lazarus. But the Great Physician, at a word, set the animal functions in operation again in the body of Lazarus, and he came forth, to all appearance, as though he had been raised from literal death.

If the "lad," resuscitated by Elisha; and Lazarus, awakened by Jesus, were *absolutely* and *literally* dead; how can it be said that Jesus was the first raised from the dead?—Would the raising of him to Heaven, after being raised from the dead, answer the Scripture meaning of the matter? I should think not. But again:

"All that constitutes them or constitutes us living, thinking, animated beings, is the breath of life, which was imparted to them, and is imparted to us." So far the writer of the extracts is correct, and had he stopped here, his remarks would have been free from a leaning toward atheism. But he goes on to say—"And unless it can be shown that this principle of life possessed consciousness and identity before its connection with the body, we can never admit that it possesses these qualities after the dissolution of the body." This last extract is one of the strong arguments relied upon by atheists against immortality, and a future state of existence.

I must say to the writer of the above extract, that he is begging the question. It does not follow, that because the spirit, or immortal part of man, knew nothing before its *creation with the body*, it therefore has no identity when animal life becomes extinct. To suppose that it had this anterior identity, to carry out the hypothesis, we should have to suppose, that in some part of Heaven there must be a large magazine of *ready made spirits*, continually *flitting down* "to seek their bodies here;" or, being thus garnered up merely as *baby spirits*, they are too weak in memory to recollect from whence they came. This extract from our writer does not merit a serious consideration. Let us therefore pass on.

"The life and immortality brought to light by the Gospel, is grounded on the Bible doctrine of the resurrection from the dead; but if the doctrine of the soul's immortality be true, what necessity for the resurrection?"

This is the knotty concern about which there is much disagreement among Christians—a disagreement, however, as much about its details, as concerning its general principles. It is well known to the reader of the Advocate, that I disagree with a majority of my brethren, on this sub-

ject. It should be remembered, however, that I am but a *lay brother*, and not a *learned priest*; and if *I am right*, and *they wrong*, it should be attributed in me more to the absence of *pre-conceived* notions, imbibed from *tradition* and *education*, than from an equal chance in the study of Theology.

But let us inquire into the *scope* and *meaning* of the words "Brought to light" &c. Was this a new principle that did not before exist, when thus brought to light? If so, it should have read—"The life and immortality *created* with the Gospel by the resurrection of Jesus." But having been "*brought to light*," it appears evident to me that it was no new "*life and immortality*," but a principle created with the first man, and attached to the whole race thereafter; but not being understood, it was necessary that it should be *proved* by an example—that the *veil* should be taken off of the principle, and the existing *reality* fairly brought to view, so that it might be clearly seen and understood. A diamond, is a diamond, whether in a mine in Golconda, or in the hand of a lapidary, after the *dirt is all brushed off*. Again:

"But if the doctrine of the soul's immortality be true, what necessity for the resurrection?" I answer—*none at all, except that of Jesus*. Suppose a man in Utica had a large estate bequeathed to him by some person in England, and that the will of the testator should not be known to the Utica man for many years thereafter, would the estate be any the less his from the want of this knowledge? Surely not. This "*light*" must be brought to his view, before he could receive *present* enjoyment therefrom. A *future* salvation there always was, but mankind were lacking a *present* salvation, until the resurrection of Jesus. This is all the resurrection of the body of any person that ever did take place, and all the resurrection of a *body*, in my humble opinion, that ever will take place. The body of Jesus was not contaminated by sin—it was free from corruption, and therefore could be *resuscitated* without doing violence to the order of nature. To suppose that the dead bodies of mankind—crumbled into dust, and scattered to the four winds of heaven, are to be gathered together, and out of this dust to form *spiritual bodies*, is a supposition as distant from the truth, in my opinion, as the Throne of the Most High, is from his footstool, the earth. If not so, why not go the whole length with the Partialists—have a general resurrection—a general judgment, and all the *paraphernalia* of casting up accounts, and balancing the same? I wot well how we should all stand—in the *vocative*, no doubt.

I fully believe in all the resurrection meant to be "*brought to light*," in the Scriptures, to wit, the resurrection of Jesus. I can not discover in the tenor of Scripture, either the necessity, or propriety, of any other resurrection. That we shall all be "*changed*—in the twinkling of an eye," I fully believe—that we shall all be clothed with spiritual bodies, is also certain; but that this *new garment* is to be made out of the *old one*, I do not believe.

The text quoted by our writer, has the same application as the figure of the dry bones in the same chapter immediately above it. The same, also, as in chapter xii of Daniel. "And many of them that sleep in the dust of the earth" [enveloped in their earthly character, and steeped in sin and unrighteousness] "shall awake, some to everlasting life" [to acknowledge and believe in the Gospel of Jesus, which is *life*], "and some to shame and everlasting contempt" [a destruction of their ritual, and ceremonies, and all they held dear—a dispersion among all nations—becoming a "*by word* and *reproach*."]

The writer of the extracts, in the close, alluded to these passages; but how they should have led him into the *quagmires of materialism*, is more than I can understand. Not a particle of evidence could he gather from his text, to support his position.

Sheshquin, Pa.

J. K.



For the Magazine and Advocate.

## THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.  
NUMBER XXI.

DANIEL 9th chap.—In this chapter we have a prophecy which has occasioned more difficulty to interpreters than any other in this book, or any other in the Scriptures, owing, as Dr. Priestly says, "to an error in the numbers of our present Hebrew copies."

There can be no doubt, however, that this prophecy relates to the Jews, and to the coming of the Messiah, as will be shown by a particular examination of this celebrated prophecy.

Verse 24. "Seventy weeks are determined upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

Let us inquire, 1st, What is meant by the seventy weeks?

Among the Jews there were Sabbatical days, whereby their days were divided into weeks of days, i. e., 7 days for one week; there were also sabbatical years, whereby their years were divided into weeks of years, and this last sort of weeks is that here mentioned; so that every one of these weeks contains 7 years, and the whole number of 70 weeks contains 490 years, at the end whereof, this appointed time expired. All this was accomplished at the death of Christ.

The rest of the passage will be understood by paraphrasing it thus. 1st. To finish (or restrain) transgressions. 2d. To make an end of sin—i. e. accomplish the work and establish a system of religion which should finally bring sin to an end, by reconciling all to God. 3d. To make reconciliation for iniquity. 4th. To bring in everlasting righteousness. 5th. To seal up or complete and fulfil vision and prophecy. 6th. To anoint the most holy. All this was accomplished by the great work of our Lord Jesus, and completed by his death and resurrection.

The end of these weeks being thus fixed at the death of Christ, it doth necessarily determine us where to place the beginning of them—that is 490 years before—and therefore, the death of Christ falling in the year of the Julian period, 4746, and in the Jewish month Nisan, or March, if we reckon 490 years backward, this will lead us up to the month Nisan 4256, which was the very year and month in which Ezra had the commission from Artaxerxes Longimanus, king of Persia, for his return to Jerusalem to restore the church and state of the Jews. Now let us read

Verse 25. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and three score and two weeks—the street shall be built again, and the wall even in troublesome times."

Verse 26. "And after three score and two weeks, shall Messiah be cut off," etc.

Verse 27. "And he shall confirm the covenant with many for one week," etc.

Now let it be observed, that there were four decrees or commandments given to restore Jerusalem, the first, by Cyrus, in the first year of his reign; the second by Darius in the fourth year of his reign; the third by Artaxerxes to Ezra in the seventh year of his reign, and the fourth by the same Artaxerxes to Nehemiah in the twentieth year of his reign. But this computation could not begin from that of Cyrus, because if they begin from thence, they can not by a great many years reach the events predicted. Nor can they begin from the decree of Darius, Hystaspes, for the same reason as above; nor from the decree granted to Nehemiah, because this would extend the time beyond the destruction of Jerusalem. It must therefore be computed from the decree granted to Ezra.

It will be seen that this prophecy is divided into three branches, or periods, viz.—the 1st foretells

events to take place within seventy weeks in general, and to be fully completed at the end of them. The second foretells events to be accomplished precisely at the end of three particular periods; and the 3d. events to be brought to pass after the expiration of the said seventy weeks, in the times immediately following.

These periods are divided in the following manner:

1. "From the going forth of the commandment, etc., to the coming of Messiah, should be seven weeks and three score and two weeks"—that is 483 years. In the first seven weeks or 49 years, the church and state of the Jews should be established, notwithstanding the troublesome times from opposition of their enemies, and in three score and two weeks, or 434 years from the end of the seven weeks or 49 years, the Messiah should come, and after three score and two weeks he should be cut off—i. e., after confirming the covenant with many for one week, or seven years, which must be reckoned from the time of the first preaching of the Gospel by his forerunner John; for St. Luke tells us, "The word of God first came to John in the 15th year of Tiberius Cesar." And from the coming of that word to John and his preaching of it to the Jews was the beginning of the Gospel of Jesus Christ and the first appearance of his kingdom on earth. This Christ himself tells us. See Luke xvi: 16. "The law and the prophets were until John, since that the kingdom of God is preached," etc.

This confirming of the covenant, then, began with the preaching of John; and continued under him three years and a half, and continued under our Saviour's ministry three years and a half more, which made seven years or one week, at the end of which time he was put to death, and the whole prophecy was fulfilled; and as he did not begin his personal ministry, until the middle of the week of years, hence the propriety of the expression in verse 27; "and in the midst of the week he shall cause the sacrifice and the oblation to cease." This he did virtually when he commenced his personal ministry, and really when at the end of the same he offered up himself once for all.

For the Magazine and Advocate.

## "LA MARGUERITE."

To the Young Ladies of the Clinton Liberal Institute.

DEAR GIRLS—In the last number of our paper I informed you, that I had selected five subjects connected with your duties as students, upon which it was my intention to address you in the five succeeding numbers of *La Marguerite*. In apologizing for a choice of subjects so commonplace, and so little interesting in comparison with others that might have been chosen, I asked you to believe that I found my motives in the relation that I bear to you. That relation admonishes me to seek to instruct, rather than amuse. By calling up in my feelings an affectionate solicitude for the happiness of the present, and every future period of your lives, it excites the wish to blend with the illustrations of science, the salutary lessons of virtue. I would do my part to convince you that the true glory of existence lies in its responsibilities; and its only enduring happiness, in making ourselves worthy of them.

My subject for this evening is, your duty to the Institution to which you now belong. You will not understand me, that I consider you under greater obligations to this Institution, than you would be to any properly established school, at which you might be pursuing the usual means of obtaining an education. My subject admits of a general application, but it is not the less particular in its application to you, and the Clinton Liberal Institute.

I have heard many parting admonitions from parents and friends, and witnessed much in the conduct of scholars which had its motive in principle; but I have seldom known the reputation of the school, to be urged or acted upon, as an induce-

ment to propriety of conduct. That is generally supposed to rest with the teachers, and constituted guardians. It does rest with them and it should; but it would be better for the cause of education, and for individual character, if students could always feel that they, too, are responsible. Children are early taught that the honor of the family to which they belong, depends upon the conduct of its members. So strong is this feeling, that where the spirit of domestic virtue is wanting in a household, its appearance will frequently be maintained, through fear of losing the title to respectability. And why may not a similar principle, find active exercise in such little communities as this of ours? Why should not "my school" be almost as sacred with you as "my home"? The former has not, it is true, all the endearments of the latter. It has none of those far back recollections, and far forward dependencies, which make a home for the heart; yet, for the time being, life has no happier period for the enjoyment of the pure affections—no fairer scene for the exercise of "whatsoever things are lovely and of good report," than a school association of young ladies. Here *must* be called into requisition, those great virtues which are so indispensable to the usefulness of life—industry, perseverance, patience. Here, too, is constant employment for those most successful teachers of the graces—cheerfulness, humility, kindness, charity. The hopes that rise up here, grasp the purest and brightest things of earth: and memories may here be gathered up in the soul; that shall have power to correct the imperfections of nature, and keep in exercise high and happy motives of conduct, to the last hour of life. Fill up the picture that I have presented to you, now, if you please, with the innocent pleasures of happy hearts: the kindness of mutual assistance; the buoyancy, beauty, and freshness of early feeling; and ask yourselves, if, with the pleasures, and the gratitude awakened by the thought, that such is the present of your existence, there should not also come a sense of duty to the Institution, by which you are placed in a scene so productive of enjoyment in the present, and so full of rich promise for the future. Let it be the home feeling, dear girls. Bring with you for the few months in which you are here associated, the spirit that would guard the domestic name from reproach, to exert its hallowing influence for the good of your school.

There is reason in this appeal. You have not yet laid aside all the simplicity—the beautiful simplicity of childhood; nor do you wish to throw off entirely its restraints. Here as in the home government, there is authority to direct; not in the pride of power, but for the good of the governed. You, as children in a well regulated family, are bound to respect this authority, to perform the tasks allotted to you, and to submit cheerfully to the regulations that are made for the good of the whole.

I can read what is now passing in your thoughts. You are ready to answer me with the inquiry—Have we not done this? Pardon me, young ladies, for thus seeming to doubt it. I am not writing to remind you of neglected duties, but to give you an additional and higher motive for their performance; for I would have you enjoy the full reward of well-doing. It is not enough for you to feel that your good conduct is a benefit to yourselves, and a gratification to the affectionate care of your friends; you may have the happiness of believing, that by the faithful performance of your duty as scholars, you are giving character to the Institution to which you belong, and the kindest encouragement to those who watch over its interests.

I do not exaggerate your influence. Schools, like individuals, must possess a reputation, in order to do good; and the reputation of every school must depend upon the progress made by the pupils in their studies, and upon their moral character. In regard to the first, much undoubtedly depends upon academical advantages—much



upon the authority to enforce habits of industry—much upon the facility of the teacher to impart instruction; but much more upon the inclination of the scholar. It is so easy to obtain knowledge, that one who earnestly wishes to gain it, will, even amidst discouragements; while all advantages combined, will effect but little with that mind which has no wish to be instructed.—Here, then, the most important point in securing the reputation of a school is to be obtained by the exertions of each individual composing it. You can not be allowed even the poor pleasure of believing that you belong to a merely useless minority—that other and better scholars will give a character to the Institution while you are permitted to remain in obscurity; for so active is the principle of human sympathy, so powerful the force of example, that you must exert an influence. If you are idle or frivolous, your follies must intrude upon the time of others, and you will be sure of finding some, weak enough to be injured by your example. When you leave school, you will find spheres of action in different circles of society, and it is not merely your example here, but the amount of good that you carry away, that is to advance the honor of the institution.

The virtues most necessary to establish the moral character of a school, are, a quiet and devoted attention to school pursuits—respect for authority, and peace and fellowship among the members. I am fully sensible of the weighty responsibilities laid upon those who are expected to exert a moral influence over the minds of scholars, but this can not be supposed to release you from obligations. In a school like this, no close and constant scrutiny can be exercised over you. You are bound, it is true, to regulate your conduct according to a few general principles. But to do, or not to do, a thousand things which may materially affect those with whom you are associated, and through them the Institution to which you belong, is left to your own sense of right and wrong. Have you ever thought what a train of misunderstandings, jealousies, and resentments may be called up by one little slander, or even one idle remark; or what calumnies may be suppressed, and how much bitterness may be soothed by an amiable use of the noble faculty of speech? In your school pursuits, what additional inducements to do wrong, may follow from one act of disobedience; or how many ambitious resolutions may rise up even at the graceful recitation of one well-conned lesson. How much gloom may be thrown over a whole school by the murmurs of the discontented; or how well those days pass away when we live in "the sunshine of kind looks," and listen only to "the music of kind voices."

In another and very important particular, the conduct of the scholar will have an effect upon the prosperity of the school. Teachers, and particularly teachers of high schools for young ladies, need encouragement, for they meet perplexities at almost every step, some of them of the most discouraging kind. Perhaps I shall be permitted to say, that I have felt these discouragements as much as any other person. I do not say it in the spirit of complaint, for I love the profession with all its difficulties. It is for your sakes, young ladies, that I say it. In the severest trials that I have ever suffered as a teacher, I have found in your love a support that I might have looked for elsewhere in vain. To some of you, and to others who hear me not, I owe very much. Your sympathy was not the momentary expression of a weak and easily excited sensibility. It was the proud acting up to the decisions of the understanding, and the high impulses of womanly feeling—and so efficient an assistance have I found it, in the discharge of my duties, that I consider it but an act of justice to give you this public expression of my thanks.

My object, young ladies, in what I have written for this evening, is, to impress you with a sense of what you owe to the institutions which have

been established for your benefit. Your duties are not hard of comprehension and difficult of performance. They are completely within the range of your thoughts and feelings. Your teachers need a more heartfelt encouragement than it is possible for them to receive from constitutional laws, or public guardians; but they will more than realise it, in your love of improvement, and your kind regard for their feelings. Your school needs a character for scholarship and virtue. Cheerful submission to authority, energy in intellectual pursuits, and kindness to each other, will secure that character.

If it were necessary to convince you that your happiness depends upon your attention to these duties, I should only remind you of their importance. Go forward with me, twenty, thirty, or forty years in the history of the world. The arts will have attained to a still higher degree of perfection. Science will have continued its researches, and wonders, undreamed of now, will be but common things. Man will have suffered no pause in the race of enterprise; and woman—what will woman be then? It is a heart-stirring question; one that sends the thought back to the institutions of education for our sex, with an earnest appeal to such as you and your younger sisters, that the women of the next generation may not find cause in their want of assimilation to the character of the age, to reproach the young ladies of this.

Shall I not be pardoned now, for asking your interest in the female department of the Clinton Liberal Institute? It needs your care. It has ever been struggling with difficulties; and it has probably many more to surmount. But good and true hearts are praying for its success, and it will yet be all that it should. Certain I am, that it will, if all the pure and bright ones, who congregate here, will give us, while they remain, the power of a good example; and leave a blessing for us when they go. L. M. B.

For the Magazine and Advocate.

#### CONSISTENCY.

I met an old lady a few days since, whom I had not seen for several months past. She affected to be very glad to see me, and after a number of soft and flattering words, said, "Well, they say you have backslidden and become a Universalist. Now do tell me," said she, "is it possible for you to believe such an absurd doctrine as this. Why it is contrary to the Bible, to the will of God, and it is contrary to reason and tradition." Very well, thought I, you have hit it at last, and none the worse for that. But she continued—"Oh, my very heart aches for you, and my prayer to God is, that he may convince you of the awful error before it is everlastingly too late. Oh! that I could convince you of your awful situation." Well, said I, I presume you will pray for me, and do all that is in your power to effect my salvation. "O yes," said she, "I will pray for you with all the fervor of my heart, and for all, who like you are groping in darkness. I will pray that God will have mercy upon them."

Here we parted, and as I sat musing upon what had just been said, I could not avoid thinking how admirably she lived up to the doctrine she professed to believe. For this same woman who here had professed so much friendship and sympathy for me, and who would so willingly do all that was in her power to promote my future welfare and everlasting salvation, has (mark the difference) when my face was turned from her, reported some of the most base and slanderous falsehoods that she could manufacture or conceive to injure my reputation and my religion. And why? Because I have embraced the doctrine of universal salvation and renounced the doctrine of endless misery.

Thus it is. She believes that God is all mercy, and teaches us to do good to them that hate us, but will not set the example himself. Thus it is with her. She will be extremely good in my presence and exhort me to live a godly life,

and pretend to be very much interested in my future happiness, then turn from my face, and try to rob me of that which I prize above all the riches of this world—a good name.

Again. She said if she had the power she would not suffer one human soul to be lost. So according to her doctrine, she is more merciful than He who is infinite in mercy, i. e., she believes that God who is all love and mercy, will behold millions of his own children suffering the indescribable pangs of a never ending hell without lending them the least assistance, but mock at their entreaties, thus refusing to return good for evil. Oh, sister, should this ever meet your eyes for perusal, stop one moment after you have read it, and think of the consistency of your doctrine and your professions of friendship towards me, and above all forbear to slander, if it does not belong to your creed. J. A. McN.

For the Magazine and Advocate.

#### PENCILLED PASSAGES.....No. I.

BR. GROSH—It is the habit of many readers to mark with a pencil such passages of the books they read as they think worthy of observation, either for excellence or absurdity, in order to call their own attention, or that of future readers, to those passages. With your permission I will send you now and then some of these Pencilled Passages. T. C.

Clinton Liberal Institute.

Although the following passage, from Dr. Rush's Medical Inquiries, may not be necessary for those (real) Universalists who read your paper, yet it may be useful to some good Christians of other denominations. "If the disease [hypochondriasm] be derived from a sense of guilt, it is generally connected with ignorance or erroneous opinions in religion. The former must be removed, by advising the visits of a sensible and enlightened clergyman. The latter consist, generally, in our patient's believing one or both the following errors: 1. That he is excluded from the divine mercy by an irrevocable decree of the Supreme Being; or, in other words, that he was created on purpose to be made miserable for ever. The second error believed by our patient is, that he has committed the unpardonable sin. To the first error we may reply, that there is no pagan opinion more contrary to nature and reason, and to the whole tenor, as well as the most consistent interpretation of the Scriptures, than the doctrine of men being called into existence on purpose to endure the pains of eternal misery. To the second error we may reply, that no two divines agree in what constitutes the unpardonable sin; that many wise and good men believe it is not possible to commit it, in the present state of the Gospel dispensation, and all divines agree that no "man had committed it, who was afraid he had." It is of consequence to a physician to be fully prepared upon the subjects of the two errors that I have named, for they are the two principal causes of religious hypochondriasm."—"Medical Inquiries and Observations upon the Diseases of the Mind, by Benjamin Rush, M. D." Phil. edit. 1830.

#### THE NEW-YORK MIRROR.

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G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, MARCH 13, 1840.

#### LAZY CHRISTIANS.

I am not certain that the moral world contains any such anomaly, and hence I do not design to hit any body in particular, unless it be the very one who thinks I mean him. I have sometimes thought, that if there were any stray sheep in the kingdom, who were afflicted with the disease of laziness, they had proportionately departed from the influence of divine truth. But as there are often exceptions to general rules, there may be in this, especially as it is like all other human rules liable to imperfection.

Taking this exception, then, as a plausible one, we will take a peep at lazy Christians. And what a wonderful race of beings they are, particularly if they bear any resemblance to other lazy people! A practically lazy man expects to live upon the industry of others. Consequently he delights to see others busy, society prosperous, and the times easy. Hence it is not unfrequent to see them in the wealthiest and best regulated communities. Taking this for our criterion, let us look at the lazy Christian. He wishes to see religion prosper, but the reason is because he is averse to religious effort himself, and can more easily escape being called upon for his aid; not his dollars and cents merely, but that hearty co-operation, and that active influence which are necessary to satisfy the community that his dollars and cents are freely given. Others, perhaps, (it is not necessary for us to be positive on this point,) will baulk on both points. Cents and sense will not last long with lazy men. It is therefore necessary that they should spin out their means as far as possible, so that the exhaustion of brain and pocket may not go to loggerheads. We may however venture to say, that those who are too lazy to inquire into the claims of religion upon them-

selves, or the benefits which they indirectly derive from it, are seldom prepared to say how much they owe towards its support, or whether they shall not be doing wrong to cast their whole influence decidedly in favor of any of the many applicants for their aid. They will offer, now and then, a cent, if you wish, because that is not much loss any way, but if you call for sense, they are off.

As it is not very agreeable to contemplate such aberrations from consistency, so neither is it agreeable to their subjects to contemplate themselves. And as we began this article with the kindest intentions to the unfortunate who do not like to be gazed at, (if any such there be,) we will endeavor to point out the only antidote which is admissible in an article written to just nobody at all. We venture the more freely, because premature advice is better than none at all.

It has become so customary to make excuses for neglect of duty, that even the plea of laziness is considered quite a laughable matter. This affords an opportunity of telling a truth, which most people will doubt, because it would be a dishonor to us if true. If a farmer has failed to secure his crops, or to collect his notes till outlawed; if an editor sends out but half a sheet to his patrons, if a patron sends half the price of his paper to an editor, with a request to discontinue, and makes him pay postage on that—and a thousand other *ifs*, which the reader is requested to supply—he may frankly say, he supposes it is all on account of his laziness, and never once be suspected of having told the truth. It will be thought that if he was really lazy he would not own it, because the laziest of all God's creatures never own that fault, but seek to screen themselves from criticism on the ground of being gentlemen. Now why can not the Christian take knowledge of the ways of the world? Ask him why he was not at meeting last Sabbath, why he never attends the society meetings, why he dislikes social meetings, why he goes to sleep in sermon time, why he does not have the same zeal that others do, why he can not bend his mind to religious contemplation, why he can not take the responsibility of persuading men, why he never takes the lead in religious conversation—ay more—ask him why he does not love to read his Bible, and store his mind with its treasures, why he lends not a helping hand whenever he can do good, why he does not seek out the poverty stricken, the poor in spirit, the poor in faith, and the poor in honesty, and bestow upon them the necessary assistance—ask all this, and if you can find any person who will own the questions, let him justify himself if he can. But if he has no better excuse, why then let him say it is because he is lazy. By so doing he may possibly tell a truth which no body will believe. They will take it for granted that so far from having told the real reason, he means that he is the most honest, industrious, zealous, and benevolent Christian going, and that he could give answers the most satisfactory to all your questions, if he chose. I say they will take this for granted, but I may be mistaken, and therefore will not insist upon it until I make further inquiries.

A. R. B.

"The Morning Watch" a monthly paper "devoted to religious reformation," edited and published by C. F. R. Shehane, of Greenville District, South Carolina, has the following very correct views of the penalty inflicted on our first parents for their transgression. The Watch appears to be devoted to what is commonly called Campbellism, or the peculiar views of Alexander Campbell, of Bethany, Va. It is but lately that it has commenced exchanging with us—but in that short time we have discovered several articles by its Editor, in which interesting, and (as I think,) correct views are advanced on various passages, and phrases of Scripture, considered almost peculiar to our own denomination.

#### ADAM AND EVE.

Under this head, we design to ascertain from the Bible, whether the sin of our first parents subjected them and their posterity to endless pain. Let us, dear reader, turn to Genesis, chapter 2d. Here we find it said to

Adam, "In the day that thou eatest thereof thou shalt surely die." Or, as the margin has it, "*dying thou shalt die*." Adam transgressed. Now let us notice the sentence pronounced upon the serpent: "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." There is no endless pain pronounced even upon the serpent. Its punishment is limited by the phrase "*all the days of thy life*." The sentence upon the woman runs thus:—"In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." What Paul says to Timothy, forbids the notion of endless pain, being contained in these words. "She shall be saved in child-bearing," etc. The sentence upon Adam stands thus: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. chapter 3. To our humble apprehension, the phrases, "*all the days of thy life*," and "*till thou return unto the ground*," limit the punishment inflicted on Adam and his posterity, to the cessation of animal life and its turmoils. But perhaps some one will say, "Did not Adam die a death, temporal, spiritual and eternal, and do not the words "*thou shalt surely die*" imply all these? We answer, that we not believe that the words "*thou shalt surely die*," convey the idea which metaphysico-theologians attach to the home-made language, "*eternal death*." They mean endless pain, when they use the words eternal death. But, for the sake of the question in hand, we will suppose that the words, "*thou shalt surely die*" mean thou shalt suffer endless pain. Take, then, a few examples where this phrase is found. Solomon said to Shimei, "on the day thou goest out," etc., "*thou shalt surely die*." 1 Kings ii: 37. He certainly did not mean "*thou shalt suffer endless pain*," for he immediately subjoined, "*thy blood shall be upon thine own head*." See also 2 Kings vii: 10. Saul said to Jonathan, "*thou shalt surely die*." 1 Sam. xiv: 44. It is said in the 45th verse that the people rescued Jonathan, that he died not. This surely cannot be forced to mean that the people saved him from endless pain. See also xxii: 16. But to put this matter forever at rest, let it be noted, that the New Testament says, "*all die in Adam*," which, by all the mystagogues in the universe of God, can never be made to mean that all suffer endless pain in Adam!

#### THE YOKE OF CHRIST.

We believe we do not mistake the true import of the word yoke, as introduced above, by saying that it is employed to denote a service or obligation which is imposed upon a man, or which he voluntarily takes upon himself. It may have other significations, but at present we have to do with it only in this sense. The great and the mighty of the earth have often had their multitudes of followers, upon whom they have imposed their commands, until they became a burthen past endurance. But such a yoke was not easy. Nor could we expect to find submission among men to such a yoke, unless actuated by the basest motives and the most unworthy inducements. Solomon seems to have fallen into this error, as we understand by the complaints of some of the Israelites with Jeroboam at their head, which were made to Rehoboam the successor of Solomon. "And Jeroboam and all the congregation of Israel came and spake unto Rehoboam, saying, thy father made our yoke grievous: now therefore, make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee." In this case they were willing to continue in his service, they were willing to acknowledge their obligations—take the yoke upon them—provided that yoke was not grievous. Here then was a yoke which might have been made easy.

We conceive, then, that there is no inconsistency in calling the service of Christ, and the obligations connected therewith, a yoke, and yet representing that yoke as being easy. And we can not approve of the mistaken notions which are based upon the assumption, that Christ's yoke is a hard and galling one. We are aware that some entertain the opinion that the way of sinners is easy, and that sorrow and distress is the necessary consequence of being engaged in the service of the Lord of the moral vineyard. And with such opinions,



we do not wonder that they should complain that it is a sorrowful task to serve the Lord. But those who make such complaints, have not the spirit of Christ, and are not after all in his service, for he says, "My yoke is easy and my burthen is light." And when we reflect that he reveals nothing to us, and lays no obligation upon us, and requires no service of us, but what is for our highest interest, and which we should be miserable without, we ought to respond to the sentiment. And when we understand and appreciate these facts, it is certain that we shall respond to it, and go to Christ and find rest to our souls, however weary and heavy laden they may have been. A. R. B.

### THE END OF THE WORLD.

It is said that among Miller's converts to the belief that this material world is to be destroyed in 1843, are to be found some who plan just as if they expected to live many years. Elder Russell endeavors to get his meeting house lease extended nine years, and Miller himself builds a strong stone wall around his farm, instead of a common fence! Wonder if he has made it like the Irishman's—broader than high—so that when it gets turned over in the destruction of the world, it will be higher than it was before! The world was to come to an end in 1830—in 1831 or 2, the great eclipse was to extinguish it—and in 1836, the comet's tail was to smash it to atoms. Yet the very persons who professed to believe this, loaned out money at interest for years, bought state stocks which were redeemable only many years after the supposed destruction, took long leases, and made provision for worldly comforts to be enjoyed only long after the world was to be ended. Such are human inconsistencies—man is a splendid paradox.—True—some of the deceived followers may fret, and neglect business, and starve, or run crazy; but go to the leaders who have farms or cash, and offer to stake a bargain as the result, and you will not catch them napping in worldly matters—they are unwilling to sell out for nothing after 1843. A. B. G.

The Editor of the Morning Watch is respectfully informed that the views of the Friends or Quakers respecting baptism by the Holy Ghost and by fire, are not peculiar to the Universalists as a denomination. We are not unanimous on the subject—some hold to immersion on the views of Mr. Campbell himself, others to immersion on the Baptist views, with the exception of its efficacy so far as the future state of being is concerned—some hold to sprinkling or pouring—but the majority, I think, believe it a matter of no importance, save as the conscience of the candidate may require its administration. The number who hold to the Quaker view of the subject, is probably less than the majority—and in no case that I know of, do any consider its omission a bar to fellowship or communion. A. B. G.

"LA MARGUERITE."—May I ask all our youthful readers, who are, or are likely to become, students in any school—young gentlemen as well as young ladies—to peruse carefully the remarks of Miss Barker in this number? They are of general—almost of universal application, to all pupils of all schools; and their spirit carefully treasured up in the heart and understanding, can not fail to improve vastly the character of the pupils, and elevate that of the schools to which they belong. Again I say, read, remember, and inwardly digest, until its instructions become your principles of feeling and action. A. B. G.

### NEWS DEPARTMENT.

Millerism is still all the go down East. Br. A. C. Thomas is out upon the luckless wight, demolishing his calculations, overthrowing his arguments, and exposing his mistakes and assumptions in a pamphlet of 32 large pages, neatly printed. Price—12 cents single—\$1 per dozen.

More new books are announced for publication at the East. Br. T. B. Thayer has prepared a new work

for the use of Sunday schools and Bible classes. It is to be published by Whittemore and Paige. The Trumpet says of it, "We have never published a greater amount of information in so small a compass."

A small pocket Manual of the proof texts in favor of universal salvation, together with a collection of Scripture passages usually quoted to prove the doctrine of endless misery, and their explanation by Partialist commentators; to which is added an explanation of the phrases "Kingdom of God," etc., by S. R. Smith, has been published in Albany by one of our friends. Copies may be had of O. Hutchinson—12 cents single—\$1 per dozen. It is one of the most valuable works published—neat, concise, embracing every passage and its explanation, yet not occupying much room in the pocket.

Br. Chapin's labors must have created quite a sensation in Charlestown, Mass., as we see notices of his preaching in the Boston, Buffalo, and Philadelphia papers. We hope—yes, we believe, that Br. Chapin has fixed a modest yet correct estimate on his own talents, to which he can bring all the praise and all the censure he may receive, (particularly the former,) and test its correctness, so as to profit by what is just and true, and cast the false away. Wo to the young man in a public station, who has not such a standard! The flattery of false friends and the envious detractions of secret foes, will surely procure his ruin, by giving him an over estimate of himself and then destroying him for having believed their treacherous flatteries. Br. C. must abide the test prepared for him, and we believe he will come out of the fire sterling—but he will find it a trial.

### PREACHERS AND PEOPLE.

What of the preacher? He should be faithful in his calling say the people. He should warn without fear, and persuade without dissimulation. He should rightly divide the word of God, without adding to or taking from it. He should preach good news, and defend the Gospel from the reproach of its pretended advocates. He should establish the kingdom of God in the hearts of men, and pull down the strong walls of bigotry and superstition. He should be humble, yet devotional. He should devote his time to the calls of the church though sleep should be a stranger to his pillow. He should labor while the day lasts to meet the demands of his body, and study in the night to supply the religious wants of the multitude. He should owe no man any thing, though hundreds owe him. He should preach the Gospel without salary and not get trusted for his corn, his potatoes or his pottage.

Well, some have done all this, wonderful as it is. But what would Paul say in this matter? His rejoicing should be this: the testimony of his conscience, that in simplicity and godly sincerity not with fleshly wisdom, but by the grace of God he has his conversation in the world more abundantly toward those of his charge. He should not imagine that he is sufficient of himself to think any thing as of himself; but his sufficiency should be of God, who also hath made him an able minister of the New Testament; not of the letter but of the spirit; and in this spirit he should not shun to declare the whole counsel of God. He should, as a worker together with Christ, beseech men that they receive not the grace of God in vain. Giving no offence in any thing that the ministry be not blamed. But in all things approving or recommending himself as the minister of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long suffering, by kindness by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing yet possessing all things.

Surely such a laborer would be worthy of his hire. Is it not so? "Who goeth to warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock?" "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." But this is not all. While the people forget not the wants of the preacher, they should also strive to encourage and sustain him by these good examples in all things. They should so live when he speaks of the superior influences of his faith, that an application to the conduct of his flock will not shame him. Let them "be kindly affectioned one to another," "abhor that which is evil and cleave to that which is good." Let them "not be slothful in business," but "servant in spirit, serving the Lord." Let them "recompense to no man evil for evil, provide things honest in the sight of men, and if it be possible, as much as lieth in them, live peaceably with all men." When this is done posterity may arise and bless both preacher and people.

A. R. B.

### PHRENOLOGICAL JOURNAL.

This work is increasing in interest and utility, and should be patronised by all who would increase their knowledge of this science. A. Wallie, Publisher. It is issued monthly, octavo form, each number handsomely covered and containing at least 48 pp., at \$2 per annum. No. 5, vol. 2, has already been issued, and the work can be had from the commencement. J. M. Crowley, of this city, is agent. Br. Hutchinson also receives subscriptions, &c. A. B. G.

### REGISTERS AND PAMPHLETS.

For the accommodation of those who wish to preserve the Register and Almanac for future reference, I have bound the numbers for 1835, '37, '38, '39, '40, and the Companion for 1840, Universalist Belief, Grosh's Inquiry into the Sacred Scriptures, Kingdom Shut, and Burning of the Lexington.

The retail price of the pamphlets, independent of the Register and binding, amounts to the retail price of the volume, so it can not be considered dear. Price 50 cents. O. HUTCHINSON.

### RELIGIOUS NOTICES.

There will be preaching on the third Sunday in March, by Br. GOSSET, in Springwater Valley. Br. GROSH in Tabor. Br. C. S. BROWN in North Norwich.

4th Sunday—Br. C. S. BROWN in South Bainbridge and Br. TORREY in Upper Lisle—Br. COOK in Bridge-water, and Br. GROSH in this city.

Br. BULLARD will lecture at Newfield on Thursday evening, March 19th—at Dean's corners, Friday evening, 20th—at Millport, Saturday evening, 21st—preach at Fairport, on Sunday, 22d, at 11 o'clock, and lecture at Elmira in the evening—on Monday evening, 23d, at South Creek—at Factoryville, Tuesday evening, 24th—at Cran's ferry, Merrill's school house, Wednesday evening, 25th—at Tioga centre, Thursday evening, 26th—at Owego Deepwell schoolhouse, Friday evening, 27th—at Vestal, Saturday evening 28th—preach at Binghamton on Sunday 29th, A. M., P. M., and evening—lecture at Greene, Monday evening, 30th—and at Triangle, Tuesday evening, 31st. The death of my child, which took place in my absence on my last tour, rendering it necessary that I should be called home, prevented me from meeting my last appointments in the last four above mentioned places.

### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No.

Rev. C. H. Roylton, for J. W.—D. J. S. Barrington, for self, J. T. and J. B.—J. P. Prattsburg, for self, J. F.—H. B. Oxford, for S. B. P. P., and J. B.—J. L. Penfield, (Ills)—Rev. C. S. B. Upper Lisle, for self, E. G. B. H. E. T. L. and H. D.—P. M. Rose, for E. F. and A. P.—P. M. Randolph, (Vt) for L. B.—P. M. Jacksonville, for C. H. S. and J. C.—P. M. Homer, for self and W. W.—Rev. P. M. Henderson, for W. W., A. G. P. J. H. and J. S. P.—P. M. Perrinton, for T. C. E.—P. M. Bristol (Vt) for M. P. and J. H.—B. F. H. Boonville, (Mo) for J. McF. C. H. J. H. F. J. A. A. G. McG. J. I. and J. B. S.—Rev. N. S. Ann Arbor, (Mich) for self, D. W. S. K. J. N. G. E. L. F. and W. D.—P. M. Parkman, (O) for S. S. and J. D.—Z. N. E. Canton, for self, and N. H.—D. A. Sharon, for self, C. A. H. S. and L. E.—F. L. Chatham, (U. C.)—W. F. G. Auburn, for J. T. A. F. S. A. S. H. J. S. E. and O. H.—P. M. North Norwich, for E. G. C. L. N. C. W. A. C. D. J. S. W. A. B. and J. B.—P. M. Busi, for G. C. W. H. P. J. P. and H. B.



## POETRY.

## THE RIVER.

River! river! little river!  
Bright you sparkle on your way,  
O'er the yellow pebbles dancing,  
Through the flowers and foliage glancing,  
Like a child at play.

River! river! swelling river!  
On you rush o'er rough and smooth—  
Louder, faster, brawling, leaping,  
Over rocks, by rose-bank sweeping,  
Like impetuous youth.

River! river! brimming river!  
Broad, and deep, and still as Time,  
Seeming still, yet still in motion,  
Tending onward to the ocean,  
Just like mortal prime.

River! river! rapid river!  
Swifter now you slip away:  
Swift and silent as an arrow,  
Through a channel dark and narrow,  
Like life's closing day.

River! river! headlong river!  
Down you dash into the sea—  
Sea, that line hath never sounded—  
Sea, that voyage hath never rounded,  
Like eternity.

## AN ELOQUENT PASSAGE.

The New-York Knickerbocker gives the following as an extract of a sermon delivered sometime since by Edward Irving—that brilliant but transient light, who “fell like a meteor from the bosom of splendor into the grave of thick night—like an eagle smitten down in a too near approach to the sun.”—The correspondent who furnished it, heard the discourse delivered at Irving's chapel, when he was in the zenith of his glory—and declared that the appearance and manner of the speaker would never fade from his memory—his large flushing eye, that seemed to burn in its noble front—the black flowing hair that swept his broad shoulders, and by contrast lighted up his pale features with the ghastly hue of death—his long arm and attenuated hand, employed in action, graceful and yet so energetic, as to have the appearance of throwing his words, and the burning thoughts they embodied, into the very hearts of his hearers. Let the doubters of God's providence and power peruse the annexed extract. Its connection has not been preserved—but it will be, we think, sufficiently complete.

“Take up a handful of dust and ashes, and there behold the materials out of which the Lord God Almighty fashioned man—this living form of man, so quick and pregnant with all sensual and spiritual feeling. And if you would know the kindness which your Father hath put forth in the works of his hands, look to the tribes, from the worm to the lion, all made of as good materials—in size, strength, fleetness, durability, surpassing man. But where is their counsel? where is their government? where is their knowledge? where is their religion? Which of them has any fellowship with God, or reasonable intercourse with one another?—The other creatures are but the outward endowments of man's senses, to clothe, to feed, to lay the lusty shoulders to his burden, to carry him about, to watch over him in sleep, and to minister in other ways to his entertainment.

“And what is the earth whereon you tread, and which spreads its flowery carpet beneath your feet? And what are its various fruits, with their varieties to sustain, to refresh, and to cherish human life—the corn, the wine, and the oil? And what the recurring seasons of divided time—the budding spring, the flowery summer, the joyful vintage, the lusty harvest, and the homely well provided winter? And what the cheerful outgoing of morn, and dewy eve, and balmy sleep, and blessed action? What are they all, but the sweet cradle and blessed condition into which our Father has brought us, his children? Is there nothing fatherly in all this—in the costly preparation and glad welcome of our coming; and in the motherly bosom of a plentiful affection and food stored for us—and in the faithful dwelling places to which we are born? Is it nothing, that the range of our mansion is to the starry heaven, and not cooped within the incumbrance of a narrow shell? Is it nothing that the heavens drop down fitness upon us and that the river of God's bounty watereth all the gardens where we dwell; rather than we should have gripped the rock for our bed, or found our birthplace in the oozy channels of the deep?

“Let us praise our heavenly Father, that he hath made us with more understanding than the beasts of the field, with more wisdom than the fowls of heaven; that he hath made us a little lower than the angels, and crowned us with glory and honor, and made us to have dominion over the works of his hands, and hath put all things under our feet; all sheep and oxen, yea, and the beasts of the field, and the fowls of the air, and the fish of the sea. “Lord, what is man, that thou art mindful of him, and the son of man that thou visitest him?” Look upon the treatment you have received at the hand of your Creator, and say if it does not speak him more than fatherly in his love and carefulness? Our bread hath been provided, our water hath been sure; we have been protected from summer's smiting heat, and from the winter's blasting cold. The damps of the night have not settled chill upon our raiment, nor hath the pestilence which wasteth at noonday blown its deadly blast across our path. The Lord hath been the length of our days, and the strength of our life, from our youth up to this day. He hath surrounded us with love-against us; no famine hath pinched our borders; no plague, nor pestilence, nor blasting winds have bitten us; no weapons formed against our liberties have ever prospered! Another year hath told out its months and seasons; but each day hath brought our necessary meals and luxurious entertainments, and each night hath brought its refreshment of dewy sleep; each Sabbath hath its rest and blessed ministry of salvation. The ly children, to stand in our room when we are gone; and he hath given us a house and habitation among men; and he hath found us in the sight of men more favors than we have deserved. Hath he not hidden your faults from the knowledge of men? Hath he not been very tender to your reputation, which by the turn of his providence, he could have blasted? Hath he not restrained the wrath of your enemies? No sword hath come up heavens have dropped down fitness on our tabernacles. Very pleasant are our dwelling places, and the places where our lines have fallen, be very good.”

## MARRIAGES.

In Richfield Springs, February 11th, by Rev. H. Belding, JOHN S. BUNDA, to LUCINDA CASLER, both of Warren.

In Ullyses, Pa., February 11th, by Ev. J. Lewis, Mr. CHARLES DWIGHT, of Van Buren, La Grange county, Ia., to Miss MARY LEWIS, of the former place.

In Lebanon, January 30th, by Rev. E. M. Woolley, Mr. WILLIAM SEYMOUR, to Miss MARY LEWIS. In Eaton, February 10th, by the same, Mr. JOHN C. LEWIS, to Miss MARY ANN MORRIS. In Lebanon, February 18th, by the same, Mr. LEWIS B. POWELL, to Miss HARRIET BILLINGS.

In Shelby, February 13th, by Rev. C. Hammond, Mr. EBENEZER PIXLEY, to Miss MARILLA BUSH. In Newstead, February 16th, by the same, Mr. HIRAM DRAPER, to Miss HARRIET WHEELER—and also, Mr. WILLIAM CHURCHILL, to Miss CAROLINE WHEELER.

## DEATHS.

In Bainbridge, December 24th, MARY EMELINE, infant daughter of Mr. Ira Hyde, aged 18 months. Sermon by H. T.

In Bainbridge, January 23d, JOSEPHINE, infant daughter of Dr. S. W. Corbin, aged 16 months. Sermon by H. T.

In Bainbridge, February 1st, Mrs. PERRIA CRAWFORD, aged 74 years. May the friends and relatives of the deceased, be comforted with that hope which the Gospel of peace affords. Sermon by H. T.

In Port Gibson, on October last, MARY, wife of Lyman Clark, Esq., and daughter of Peleg Redfield. [For particulars, see sermon.]

On the 8th ult., in Alabama, Genesee county, Mrs. D. BALDWIN, aged 54 years, leaving a kind husband and an affectionate family of children to mourn her departure. She died in the full faith of Universalism, fully reconciled to God. She was universally esteemed by her acquaintances, and a very large concourse of people attended her funeral, on the 10th, in the Baptist church, whom the writer addressed on the subject of an immortal world, the full fruition of our sister's faith. C. H.

In Salina, February 16th, of consumption, Miss LUCY P. WHEELER, in the 18th year of her age. Miss W. was an amiable girl, and a Universalist in faith and practice. She bore up under the suffering of a long protracted illness, with true Christian fortitude and resignation. She died in the triumph of faith. May the consolations of the Gospel of impartial grace, comfort the hearts of the mourners. Funeral attended on the 18th, at the Presbyterian meeting-house, and a discourse delivered by the writer, to a large concourse of sympathising neighbors and friends. N. BROWN.

In Smithfield, on the 11th of February, Mr. JUSTUS BOYDEN, in his eighty-fifth year. The deceased was a patriot of the Revolution, and joined heart and hand in that glorious struggle. In after life, he found that freedom which maketh free indeed: he became a believer in the final redemption of man from moral and spiritual bondage; and

through the strength of this firmly-established faith, he was at last enabled to triumph in a nobler and better victory.—Funeral services on the 13th, by G. W. GAGE.

Also, in Ma shall, on the 20th of February, after a protracted sickness, Mr. ASAHEL WHITE, in his 47th year.—His was the spirit of submission that found abundant reasons for gratitude, though in the midst of affliction and sufferings; and trusting in a kind Providence for the direction of events, he bowed with willingness before the stroke of the destroyer, and died in the full possession of a hope for himself and for all the world. May the great Parent of goodness and mercy comfort the widow in her bereavement, and be a Father to the orphaned children. Services on the 22d, by G. W. GAGE.

TO BE PUBLISHED BY SUBSCRIPTION,

## A DISCUSSION

Of the Doctrines of Endless Misery and Universal Salvation, in an Epistolary Correspondence between ALEXANDER CAMPBELL, (Baptist,) of Bethany, Va., and DOLPHUS SKINNER, (Universalist,) of Utica, N. Y.

This work will consist of forty letters (twenty by each disputant, and occupying equal space) besides six or seven shorter preliminary letters by Messrs. Spencer, Campbell, Montgomery and Skinner. It will fill between 400 and 500 pages—it will be neatly bound, and lettered, and furnished to subscribers at the very low price of ONE DOLLAR per copy.

The four following are the momentous questions discussed in this controversy:—

1. Are *Sheol*, *Hades* and *Gehenna*, (translated Hell,) or either of them, ever used in the Scriptures to express a place, or state, of endless misery?
2. Do the words *Oleu*, *Aion*, *Aionios*, etc., (translated everlasting,) when applied to the punishment of the wicked, mean duration without end?
3. Is there any word in human language that expresses duration without end, which is not applied to the future punishment of the wicked, or which can certify us that God angels or saints, shall have duration without end?
4. Shall eternal life (meaning thereby endless holiness and happiness) be, according to the Scriptures, the ultimate destiny of all mankind?

Of the first and second questions A. Campbell takes the affirmative, and D. Skinner of the third and fourth.

This work was published, as the letters were written, periodically, in the *Millelial Harbinger* and the *Evangelical Magazine and Gospel Advocate*, from February 1837, to July 1839; when the Discussion was brought to a close; and now for the first time it is published in book form by itself, and offered to the public. No questions can be of deeper moment to the theological student, or the inquirer after truth, than those here discussed. What justice has been done to these questions by either side, the reader must judge after carefully perusing the same.

The work will be put to press at an early day, and is expected it will be ready for delivery to subscribers by the time the Spring business and the navigation of the canal shall commence.

Any person paying \$5 shall receive six copies of the work. No trust will be allowed, but payment down required in all cases, except where persons ordering the work are known to be perfectly responsible, and to them but a short credit can be allowed. Subscriptions and orders for the Discussion to be returned as early as possible, either to D. Skinner, O. Hutchinson, or the Magazine and Advocate office, Utica, N. Y. Also, P. Price, Union office, N. Y.; J. H. Gibson and Co., Nazarene office, Philadelphia; A. Tompkins, Ladies' Repository office, and Thomas Whittemore, Trumpet office, Boston; Rev. E. H. Chapin, Richmond, Va.; Gad Chapin, Louisville, Ky.; and J. A. Gurley, office of Star in the West, Cincinnati, Ohio, will act as agents in disposing of the work to subscribers living nearer to them than to Utica.

As the volume can not be sent by mail, those ordering it will either call for the work at the office of publication, or designate how and where it shall be sent, and it will be sent at their risk.

Utica, February 1, 1840.

\* The distinguished champion who held the debate with Robert Owen, the Skeptic, and subsequently with Bishop Purcell, Catholic, of Cincinnati, Ohio.

## THE MAGAZINE AND ADVOCATE,

IS PUBLISHED EVERY FRIDAY,

By A. B. &amp; C. C. P. GROSH.

TERMS:—To Mail and Office subscribers, at \$1.50 per annum, in advance, or within four months; \$2.00 if not paid within four months; or \$2.50 if not paid within the year. No subscription received for less than one year, unless the money is paid in advance; and no paper discontinued till all arrearages are paid, except at the discretion of the publishers. Agents or companies, paying for right copies, will be allowed the ninth copy gratis; and so in proportion for a larger number. All communications by mail must be post paid or free.—To City subscribers who receive their papers by a carrier, \$2.00 per annum, payable in advance, or \$3.00 if not paid within the year.

C. C. P. Grosh, Printer, 41 Genesee-street.



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, MARCH 20, 1840.

NO. 12.

For the Magazine and Advocate.

## A VOICE TO THE MARRIED. TO WIVES.

BY REV. J. M. AUSTIN.

### Chap. III.—*Habits of a Wife.*

"Those thousand decencies which daily flow  
From all her words and actions"

Who is not aware of the power and influence of habit? Who is not conscious of that tendency in human nature, which induces us to continue acting as we have acted, and to follow in the footsteps we have already trod? When habits first begin to form, they have not the strength of the spider's web—the least obstruction, the least opposition, will destroy all their power. But as they continue their sway, they increase in strength, until at length, they become massive chains and fetters, which no earthly power can break asunder. Happy they whose habits are all strictly proper; but alas, for those who have become habituated to practices not characterised by diligence, neatness, propriety and virtue! They are in a bondage, than which none can be more wearisome and grievous.

When a change takes place in our circumstances—when new objects surround us—when new duties and obligations rest upon us, and our feelings run in channels different from those to which they have been accustomed—new and different habits soon begin to form and exert their influence upon us. Thus in commencing married life, the wife has entered upon a new sphere of action, duty, and responsibility, and a new class of habits commence binding their ties around her. It becomes her, therefore, to look well to it, that she commences right in this respect. The habits which she first adopts in her new career, will quite probably, exert an influence upon her through life—for "habit," says St. Austin, "if not resisted, becomes necessity." It is, hence, exceedingly important that the wife should be careful, on becoming the partner of another, and the mistress of a household, to establish good and useful habits—habits that will aid her in an efficient discharge of her duties, and lead her into all those practices which are requisite to her usefulness and enjoyment, and to the happiness of those connected with her.

Good habits can only be founded upon good principles. The former are the legitimate fruits of the latter. Improper principles cherished in the heart, will lead to improper practices, and to repetitions of those practices—and repetition forms habit. But good principles, like good seed sown in a fruitful soil, will bring forth a harvest of good deeds and good habits. Every outward moral qualification, is the transcript of a similar principle within—every good deed, every commendable action, is the fruit of principles resting in the soul. And to insure a continuance of praiseworthy practices until they become habits, it is necessary to examine critically the principles from which they proceed, and to perceive and realise that they are correct principles, and are in the highest degree calculated to promote human happiness, both individually and collectively. If the intelligent wife will pursue this train of reasoning—if she will examine understandingly, the peculiarities of her situation—if she will strive to learn the foundations upon which happiness in married life depends—she will readily perceive the indispensable necessity of forming certain fixed habits, upon which she will practice through life. I have said that they should be good habits; and I desire the patience of the reader while I go beyond this general term and define briefly a few habits indispensable to the prudent and faithful wife.

I consider *Neatness*, as one of the most important and indispensable habits of woman in every condition of life. Slovenliness in dress or in person, is bad enough when exhibited by men; but when seen in women, it is absolutely disgusting. There is danger here which the young wife especially should guard against. I have known young ladies who have exhibited before marriage, the utmost neatness and cleanliness in dress and in person, and seemed to spare no pains to make an appearance perfectly unexceptionable in this respect. But when a few months of wedded life had passed away, lo! a change most remarkable had come over them. They had apparently parted company with cleanliness and neatness, and a kind of slovenly negligence exhibited itself in their whole appearance—the neat, tidy young lady had become transformed into the slipshod, slatternly wife. Now a change of this description, furnishes satisfactory proof that she who exhibits it, has been guilty of criminal duplicity towards her husband. Being well assured that no young man of taste and worth would be attracted by a lady who was not neat in her habits, she assumed a commendable exterior for a selfish purpose, viz: to obtain a husband. It is evident that her neat appearance was merely assumed; because had it been natural, had it been the fruit of confirmed habit, it would have been as scrupulously exhibited after marriage as before. But as this appearance was not the fruit of habit, it vanished with the cause which prompted its assumption. Having obtained a husband, which was the object at which she was aiming—having attracted the attention of some confiding young man, who believed he was marrying a paragon of neatness—she considers it no longer necessary to wear her hypocritical garb, and she accordingly throws off the mask and sinks into her natural character of slovenliness and negligence. And when remonstrated with, for her want of neatness, by her husband or some intimate friend, she exclaims with the utmost nonchalance,—"Why should I give myself trouble about my appearance? Is not my market made?"

In proceedings of this character, there is a lack of wisdom as well as of honesty. If a young woman is habitually negligent and careless in respect to her appearance, and has no disposition or design to amend in this particular, let her not be deceptive, but exhibit herself in this light wherever she goes. If she can find a young man willing to wed her under these circumstances, he will have no just cause to complain of her habits afterwards. But if she puts on an appearance of neatness, when her tastes and habits are the reverse, and in this respect most deeply deceives the youth who weds her, is she not palpably guilty of moral wrong? And how can she expect, in this state of things, to retain the affections of her husband, or find happiness in married life? There are few things more calculated to cool the ardor of the young husband's affections, and to lessen his interest and delight in his wife, than day by day to make the painful discovery, that she whom he had married as a scrupulously neat, cleanly and tidy woman, is in reality, all the reverse—uncleanly in person, negligent in dress, and slovenly in her whole appearance! Is it astonishing that his feelings become soured—that he begins to neglect his wife, and finally exhibits an entire indifference respecting her? I sincerely believe that in thousands of instances, those animosities and contentions between husband and wife, which so often embitter the marriage state, have had their origin in that deep disappointment which the husband has, in this manner, experienced. There has too generally an

impression prevailed among young married ladies—even those whose habits have always been of an unexceptionable character—that it is not necessary to be so attentive and particular in regard to their appearance after marriage, as before. But this supposition is very erroneous, and very mischievous in its tendencies. It is exceedingly important that the young wife should take a correct and reasonable view of this subject. Her happiness depends to an immense extent, upon the continued affections of her husband. If she will exercise a little reflection, she will discover that, as it was necessary, among other qualifications, to exhibit a neat and tasty personal appearance, to gain her husband's love before marriage, so it is equally necessary that the same personal neatness should continue to be exhibited after marriage, if she would retain his love, and continue to inspire his respect and confidence. The sum of these remarks, is this:—That it becomes the wife, if she would enjoy peace and happiness in her marriage relations, to pay the utmost attention to her personal appearance, at all times—not only in company, but also, and especially, when she is in the presence of her husband and the family—and to strive to establish fixed and permanent habits of neatness and cleanliness. There is no possible excuse for indifference upon this point. And whoever is neglectful, will, most assuredly bring unhappiness upon herself. A certain writer remarks—"A married woman negligent of her person and careless of her charms, will soon weaken the respect of her husband, and be charmless in his sight. No married woman ought ever to be seen by her husband with disarranged hair, or soiled gown, handkerchief or collar."

Equally necessary is it, that the young wife should acquire habits of neatness in regard to her dwelling and all her household arrangements. When once the habit is acquired, it is as easy to have every thing in a neat and orderly condition, as in a state of filth and confusion. The health of the family, and the happiness of the domestic circle, depend in no small degree, upon the neatness which pervades the habitation. A person of observation will require to be in a dwelling but a few moments, to determine whether the wife who superintends its affairs, is neat or slovenly. Her habits in this respect, will be legitly inscribed upon the aspect of her residence. The wife who is determined that her house shall always be in a neat and cleanly state, will not entrust this duty entirely to domestics. She will apply her own personal observation and inspection, and will not allow herself to be a stranger to the broom and duster, nor afraid of an intimate practical acquaintance with them. But I need not dwell on this point, as my remarks on personal neatness, will apply to neatness in the habitation; for it is an invariable rule, that as she who is neat in the former respect, is neat in the latter also, and vice versa.

A strict attention to the concerns of her household, is incumbent on every wife. These are entrusted to her care. While the husband is attending to his affairs in the business world, he confides the arrangement and prosecution of the domestic concerns to his wife, believing that she will devote her attention to them, and see that things move on within doors, under proper regulations. And the woman who loves her husband, and is interested in her family, will not be negligent in these respects. Habit will here exercise a sensible influence. If a wife habituates herself to remaining much of her time at home, it will be natural and easy for her to direct her attention to domestic affairs, and become interested in them. But if she is in the practice of going abroad and mingling in



company a large portion of her time, her habits soon become averse to domestic concerns, and she is thus induced to entrust to others those things which should receive her personal oversight, and which hence must suffer injury. I would not have a wife seclude herself entirely from society—neither would I have her constantly gossiping from house to house, and mingling so incessantly in company as to make her comparatively a stranger at home! Both extremes are to be avoided, but more especially the latter. While due attention should be paid to society, and to those customs and observances which are demanded by the etiquette of respectable communities, great care should be taken not to allow these things to infringe on those domestic duties which it is the wife's particular province to fulfil.

To render domestic habits of any avail, industry is especially requisite. A woman may as well spend her time in "spinning street-yarn," as to remain at home in idleness; for any activity is better for the health than a drone-like stupor. An idle wife can very readily be distinguished from one who is industrious in her habits. I never yet saw an indolent woman, who did not exhibit a want of neatness in her personal appearance, and in her household. Slovenliness and neglect are legions of evil that cling to her. I can not say enough on this subject, than in the words of the poet, "Industry is not only the source of all improvement, but the foundation of pleasure. Nothing is so opposite to the true enjoyment of life, as the relaxed and feeble state of an indolent mind. Those who are strangers to industry, may possess, but they can not enjoy. For it is labor only which gives the relish to pleasure. It is the appointed vehicle of every good to man. It is the indispensable condition of our possessing a sound mind in a sound body. Sloth is so inconsistent with both, that it is hard to determine whether it be a greater foe to virtue or to health and happiness. Inactive as it is in itself, its effects are fatally powerful. Though it appear a slowly flowing stream, yet it undermines all that is stable and flourishing. It is like water which first putrefies by stagnation, and then sends up noxious vapors, and fills the atmosphere with death." In the language of another—"It is the duty of every individual in this country, to live an active life. No one, even though he be rich, has a right to be idle or useless. In the hive of bees, there is a privileged class of drones; but there the government is despotic, with a queen at its head. Ours is a republican government, which admits of no drones, and tolerates no aristocratic indolence. Nor is industry more a duty to society, than a source of individual happiness. There are no pleasures so sweet as those earned by effort, no possessions so dear as those acquired by toil." Industry is as much a matter of habit as any other qualification. Let the wife settle the truth in her mind, that industry is essential to her happiness and usefulness—let her be industrious from principle, and she will soon be industrious from habit—so much so, that she will find far greater enjoyment in active and useful occupation, than in listless idleness. The words of the poet embody much truth—

"Think not a life of toil severe;  
No life has blessings so sincere,  
Its meals so luscious, sleep so sweet,  
Such vigorous limbs, such health complete,  
No mind so active, brisk and gay,  
As his who toils the livelong day.  
A life of sloth drags hardly on;  
Suns set too late and rise too soon.  
Youth, manhood, age, all linger slow  
To him who nothing has to do,  
The drone, a nuisance to the hive,  
Stays, but can scarce be said to live;  
And well the bees, those judges wise,  
Plague, chase and sting him till he dies."

The most perfect picture I have ever seen of an industrious and useful wife, is that painted by Solomon three thousand years ago. The modern wife can do no better than to imitate it. "She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships: she bringeth her food from afar. She riseth also while

it is yet night, and giveth meat to her household, and a portion to her maidens. She perceiveth that her merchandise is good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor: yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."

There is nothing that assists a wife more in the discharge of her duties, than Order and Method. The habit of conducting all her proceedings on a well regulated, methodical system, is one which she should early endeavor to acquire. "Whatever is worth doing, is worth doing well." And to do things well, especially in household affairs, which consist of a multiplicity of varied occupations, they must be done in order. However trifling the employments may be, it is still important to proceed on a well digested system. Unless the house-wife proceeds in a methodical manner, her affairs are liable to become confused and entangled—she herself is perplexed, loses temper perhaps, and in consequence, falls out with her husband or domestics, makes herself and all around her unhappy, and toils harder to bring her occupations to a conclusion, than she otherwise would—and then, more than probable, they will be but imperfectly executed. Such an one is almost invariably behind her affairs, and hurried by them—and whatever is done in a hurry, is generally ill done. But when the wife establishes a well defined system in which all things shall proceed—when every thing is done methodically and orderly—her affairs will proceed quietly and pleasantly. There will be no jarring, no confusion, no slighting, no losing of temper, no unhappiness. Every thing will be done at the proper time, and well done—there will be a place for each thing, and each thing will be in its place—and order, neatness and comfort, will reign throughout the habitation. The discreet housewife will strive after this state of things; and she will be satisfied that the only way to secure it, is by proceeding in all things, upon the strict rules of method. On arising in the morning, she will form her plan for the day's proceedings, and she will be careful to adhere to it as strictly as possible. She will avoid procrastination, that "thief of time," as her great enemy. Whatever should now be done, she will see that it is done now. She will have a time for every thing, and every thing will be done in its appropriate time. Nothing more facilitates the dispatch of business, than to have each particular duty done properly at the right time. The poet seems to have entertained correct views upon this subject, when penning the following distich:—

"Let order o'er your time preside,  
And method all your business guide.  
Early begin and end your toil,  
Nor let great tasks your hands embroil;  
One thing at once be still begun,  
Contrived, resolved, pursued and done;  
Nor till to-morrow's light delay  
What might as well be done to-day."

There is one habit that some wives fall into, which I must beg leave briefly to notice. I refer to the habit of making confidants of certain visitors or associates, and spreading before them all their troubles in house-keeping, and all the faults of their husbands and families. There is an impropriety, an indelicacy in this practice, which is exceedingly reprehensible. That there will occasionally be perplexities and difficulties in the best regulated households, is to be expected—and that domestics, children and even husbands may possess many faults, is not at all surprising, when we consider

how frail is human nature. But I can conceive of no reason, and no apology, for spreading these things before another—and a small degree of reflection will show the impropriety of such a course. When it is pursued, I am inclined to attribute it in general, more to an unthinking volubility of speech, which must have food for conversation, than to any inclination to do that which is improper. For were the same ladies to hear a stranger utter these complaints and accusations against their husbands or families, they would be exceedingly offended. The prudent and circumspect wife will guard against a habit so indiscreet and reprehensible. Sensible of her own foibles, she will be desirous to throw a concealing veil over the feelings of others, and especially of those most dear to her, rather than to spread them before the world. She will have but one confidant, and that will be her husband. Towards all others she will exhibit that proper reserve which is requisite to her who is, in no small degree, the depository of the happiness of the household.

For the Magazine and Advocate.

#### GO ASK THAT SAINT HIMSELF.

Sometimes, in spite of us, we are told that facts are all against us. Arguments from experience and observation come crowding fast upon us, and the voice of stern reality must be heeded. The righteous, we are told, are not recompensed in the earth, for our own senses testify to their mysterious affliction. Take the case, says one, of those true worthies who have always endeavored to maintain virtue; who have practised all their lives the principles of justice, benevolence, and mercy; who have earned for themselves an involuntary reputation of uprightness from the whole community in which they move, and it is true—it is mysteriously true, that these exemplary patterns of Christian devotedness do, many times, bear the inflictions of an inscrutable providence, and are called to pass through the furnace of intense trial.

Yes, it is true; but then it must be remembered that these afflictions may not be punishments for moral disobedience. I say, they may not be, and, without stopping here to argue the case, I proceed upon the known fact that they are not, in many instances; and the confession is freely given in, in the admission that the subjects of these misfortunes are the "true worthies"—the "exemplary patterns of Christian devotedness." Now, if they are not punishments for moral disobedience, who can tell that their virtues are not sufficiently rewarded? For we have in these cases, no more after all, than an individual divested of these sufferings; and why should we let our judgment be embarrassed or influenced by them? We might as well take a virtuous man not afflicted, for the argument, as to take one afflicted; for his afflictions are not, by admission, punishments for moral transgression; and we have, therefore, but a virtuous man, after all, to build the argument upon. And who can tell that his virtues are not sufficiently rewarded? They may be, as we have seen, notwithstanding these afflictions; and that they are, we may believe, if we can not realize.

But, as I was going to say, to cut the argument short, *Go ask that saint himself.* Go ask him, poor man—humble Christian—if he thinks he has not been rewarded sufficiently for his deeds of righteousness. Will he tell you no? Can you imagine him rising up from his couch, and, trembling and pale, accusing Heaven of injustice in not rewarding him according to his merits, or else looking wishfully beyond the boundaries of time for some coveted expectancy for duty? We should then have a hardened and ungrateful sinner rather than a saint, and for such ingratitude his sufferings might be just! But tell me, can you seriously imagine him pondering on the mysteriousness of Heaven's ways in not rewarding him—poor man—for his goodness? Will he not rather tell you that his righteousness is filthy rags; that, for what little good he had



performed, he found a sufficient blessing in the deed; that, if he had walked in the paths of justice, he had found a sufficient compensation of reward in the conscious satisfaction of integrity and truth; if he had refrained from evil speaking and defaming, he was more than repaid in the generous feelings of an honorable good will; if he had lived a life of chastity and temperance, he had been amply rewarded, for the time, in the firmness and health of body that he had enjoyed; if he cultivated filial piety towards God, he found a plenteous blessing in the trust and resignation which he exercised; or, if he had walked the rounds of charity and mercy, and fed the hungry, clothed the naked, and soothed the widow's woe, he had met with more than a return in the simple tear of gratitude that trickled down upon the cheek of suffering humanity? Such, undoubtedly, would be his reply. If, then, this afflicted saint himself will not acknowledge that he has not been sufficiently rewarded—nay, if he persists in gratitude, that he *has been* more than repaid for his works and labors of love, how careful should we be in pronouncing against the recompense of virtue in the earth! *Go ask that saint himself.*

But, I put it to yourselves. Is there one of you who can say—who can call up to remembrance an act of virtue in your life, and say that it has passed unrewarded? Do you ever recollect of saying to temptation, "Get thee behind me, Satan," and, at the same time, realizing no reward? Did you ever maintain truth in preference to falsehood, when either, perhaps, at the time, would have served the turn; and have you gone away without any conscious sense of nobleness or honor? Do you remember, ever, in the course of your pursuits, of stepping aside to take the part of the oppressed and trodden down, when you have not experienced the glow of a manly emotion more than sufficient to remunerate for the trouble you have taken? Did you never feel an "etate independence of soul in the consciousness of having nothing to hide, and nothing to be ashamed of?" Did you ever give to poverty a shilling, or to haggard misery a cold meal of victuals, and have you gone away a miserable man for having so turned aside from your accustomed train of interest and pursuit? When you have carried food to the hungry, clothes to the naked, and comfort to the widow's house, did you ever think of looking up reproachfully to Heaven for having annexed no reward to the deeds of virtue and of charity? or did the simple tear that burst involuntarily from the sufferer's eye, in gratitude to Heaven for you, the benefactor, abundantly and ten fold satisfy you for the deed you had undertaken? Did you ever think, my friends, while in the performance of one act of justice, charity or mercy, that the present reward and satisfaction was not enough, and that, to balance the account of duty, an eternity, or even a few days of happiness in heaven, might be a reasonable consideration, and prompt you to duty's task again?

I protest against such grovelling and degrading sentiments. I assume the responsibility to declare, that the *task* of virtue, in any one of these considerations, you *have not known*; the blessing has been in the deed, and you have been a happy man for so adhering to the principles of right. You have found, in your own experience, if it has not entered into your theory, that righteousness is compensated in the earth. Finally, brethren, whatever others may say, whatever theory may assert, *try it among yourselves*—do the will of God, and the recompense you will not find far off. If, after all, you are discouraged from trying, *Go ask that Saint himself.*

Newburyport, Mass.

W. M. F.

Does Br. McCune know that he is violating the law of copy right, by copying largely from "Ballou on Atonement," in the Evangelical Preacher? Such is the fact—and Br. Hutchinson, the present proprietor, is the party injured.

A. B. G.

## NEWS DEPARTMENT.

Br. Whittemore says the present year seems to be favorable for the erection of Universalist meeting houses in Massachusetts—that probably a greater number will be dedicated this year, than in any preceding year. He accordingly names seven places where houses will soon be dedicated, or finished, or begun—Barre, Newburyport, Lexington, Concord, Stoneham, Wellfleet, and Truro. Well done, Massachusetts! Where is the Empire State?

A meeting house, in Randolph, Vt., owned by Methodists and Universalists, was dedicated February 20th. Sermon by Br. W. S. Ballou. A Conference followed, in which sermons were preached by the *Methodist* and some of the Universalist preachers present.

A union house was dedicated in Wilmot, N. H., February 6th. It is owned by Universalists and Free will Baptists.

The brethren in Pittsburg, Pa., have sold their meeting house, and purchased a lot 60 by 85 feet, in a good situation, on which to erect a new house in the course of the coming year. Br. Andrews has removed from that city, and the friends desire to procure a young man to labor with them.

Br. E. M. Pingree has removed from Cincinnati, to Montgomery, Ohio. Br. W. N. Barber from Swazey, N. H., to Guilford Centre, Vt. Br. E. W. Locke preaches the whole time in New Gloucester, Me. Br. A. S. Dudley has removed from Norridgewock to Union, Me. Br. N. Gunnison from Provincetown, Mass., to Amoskeag, N. H. Br. J. Boyden from Dudley, Mass., to Woonsocket Falls, R. I. Br. Wm. Jackson, late a Baptist preacher in South Boston, to Holliston; and Br. J. O. Skinner from Holliston, to Framingham, Mass. Br. R. S. Pope from Sterling to Hardwick, Mass. Br. G. G. Strickland from North Reading to Reading, Mass. Br. S. Brimblecom from Danvers New Mills, Mass. Br. L. F. W. Andrews from Pittsburg, Pa. Br. H. M. Nichols to West Haverhill, Mass. Br. E. H. Chapin of Richmond, Va., has received a unanimous invitation to settle in Charlestown, Mass.—it is said here, he will remove there next Fall. Br. O. Wilcox has removed from Fowler to Denmark, N. Y., and wishes to be addressed accordingly.

A new society was organized in Beverley, Mass., on the 17th ult.—and another in Cheshire, Mass., on the 22d ult.

Br. W. C. Strull, late of Provincetown, Mass., was ordained in Farmington, Me., on the 26th ult. Sermon by Br. Bates.

What shall we do? Hire an Editor expressly to read and notice new books? Can't afford the money and the room. Br. Williamson, of Baltimore, is about to publish his lectures in defence of Universalism. The Universalist's Guide is published, the first edition sold, the second going off rapidly, and the third (each edition, 1000 copies) nearly printed to follow the other two. Would it not be well for Br. Whittemore to announce that subscribers in this region can be supplied by Br. Hutchinson? It will secure a number who have subscribed expecting such arrangement, and accommodate many others better than any other mode.

One of Br. Adams' new works (for he has written two, and both of them, we doubt not, will be very useful, and well worthy of purchase and perusal) is in the press—who wants copies? See prospectus in No. 8, current volume of this paper. The other is an exhibition of the power of Universalism to support and console its believer in the hour of sickness and death. It is to be entitled "The Christian's Triumph; including happy death scenes, illustrative of the power of the Gospel, drawn from facts." This will be put to press as soon as a sufficient number of copies is subscribed for to warrant the undertaking. Price, 50 cts. per copy. We will give the proposals in full as soon as we can find room. But as it will be seen to be a full refuta-

tion of the popular objection that "Universalism will not do to die by," with practical and salutary remarks on the general subject, we hope our friends in this region will order copies immediately, by subscribing for it at Br. Hutchinson's Book Store, in this city.

Br. A. A. Miner, late Principal of an Academy in Unity, N. H., was installed as a pastor of the society in Methuen, Mass., on February 26th.

Br. H. B. Soule was ordained, in Fort Plain village, on Thursday the 5th inst. Sermon by Br. S. R. Smith, in his most impressive manner, and equal to his best production.

Br. G. Rogers is somewhere on his Southern tour—Br. G. Messenger is in the neighborhood of Vicksburg, Miss., on a visit—and Br. E. Manford is about to start on a tour to Mobile, Ala., and from thence go to Boston, Mass.

## ERRATUM.

An error occurs in an article on the last page of our last number, which turns a part of "An Eloquent Passage" into nonsense. Thus, on the second column, commencing on the twentieth line from the bottom of the article, we read, "He hath surrounded us with *love* against us." On the twenty-ninth and thirtieth lines: "The *ly* children, to stand" etc. On lines three and four, "No sword hath come *up* heavens have dropped" etc. Now by reading *first*, all that occurs between the twelfth and the third lines, in connection with the twentieth; (thus—"He hath surrounded us with *lovely* children" etc.) and all that occurs between the twentieth and the tenth lines in connection with the fourth; (connected thus—No sword hath come *up* against us etc.) and lastly joining the eleventh line with the third. (thus—The heavens have dropped etc.) the reader will be able to discover some eloquence even amid confusion.

A. R. B.

Br. Sawyer in his refutation of Elder K.'s story about Francisco, says—"It was told, however, in New York, as he has told it every where he has been," etc. Elder K. was in this city two years ago, and preached for some time in the house, owned by the second church, of which Francisco was a member—yet I can not learn that he related the story *here*. The reason is evident—the facts were too well known for even Elder Knapp's foolhardiness in risking his reputation for veracity. I would like to see some of the Certifiers' faces of that church, while the Elder should tell his story, and appeal to them publicly for its correctness and Francisco's good standing. There would be not a few red faces!

## LIST OF AGENTS.

If any errors or omissions are discovered in the list of Agents for this paper, which we are publishing, they will be corrected on being pointed out. If the friend in any neighborhood have no agent in their midst, let them appoint a responsible and active brother of their number, and we will publish him in our next list.

Where there are no agents, and the Postmasters will not frank remittances, it will be cheaper for the subscriber to send us a good one or two dollar bill, to be placed to his credit, and pay the postage, than to wait, and pay the enhanced price. All letters containing a good five dollar bill, may be mailed to us at our expense. See the terms.

A. B. G.

## SAVE FIFTY CENTS.

By paying for the present volume, on or before the first day of May next—after which two dollars will be required as payment in full, in all cases. Remember this. Payment made to an accredited agent, is the same as if made to us.

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## ALSO, SAVE COSTS.

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G. AND H.



For the Magazine and Advocate.

## A THEOLOGICAL TYRO IN ANDOVER.

"I have no wife or children, good or bad, to provide for. A mere spectator of other men's affairs."

It is the opinion of a great man, whose writings I love, and whose apothegms I would ever desire to treasure up, "that there is nothing so baleful to a small man as the shade of a great one."—Judge then, of the trepidation and fearful forebodings with which I, a young novice, who had seen little of the world, and known less of the great ideas that were in it, must have entered such a place as Andover, the grand centre and focus of Orthodoxy, and the home of so many learned men, wise heads, and incomprehensible ideas. I had actually fancied to myself a very heaven upon earth. The people stood before me as perfect paragons of every thing great and good, virtuous and wise. Every inhabitant seemed to wear a smile of joy and gladness; even the trees themselves, I thought, must be arrayed in a loveliness not of earth; and, in short, I had expected to find a learned, wise, and happy people, living together like a band of brothers, acknowledging no law but truth, and no king but love. Such, kind reader, were my thoughts, and such was I, immediately previous to my having entered this little theological world. I felt like a weak, frail, fallible creature, who, with all his imperfections, is about to appear before a superior order of intelligences and take up his abode in a place, which in comparison of those in which he has been residing, is, as it were, the very bosom of innocence.

Soon after entering the town, however, a veritable "change came over the spirit of my dreams." I no longer felt any involuntary trembling or even thought of my own insignificance, for I actually found that I was among mortals, and that, so far from their being super-human, they seemed to be nothing but erring and imperfect beings. Indeed, the very first man I met, looked as if he was not only mad with me, but with about two-thirds of the world around him. This individual, I soon learned, was not a bad specimen of a majority of the town. And hence, all my former indescribable feelings were now exchanged for a kind of theological awe. I did not doubt that these men were Christians; but why they should look so cross, sorrowful and sour about it, was beyond my comprehension. I was soon informed however, that this was a mark of very great piety, and a strong evidence of godliness of heart. I confess that this looked somewhat mysterious at first; but on being told, that "great is the mystery of godliness," I no longer endeavored to proceed understandingly, but received it as something that my feeble comprehension could not fathom.

Having been thus initiated into one of the first principles of Orthodoxy, my next step was to conform myself to it. But here again I was put to my wits. How could I look cross, sorrowful, or sour upon a person, unless such were really my feelings? I had always been accustomed to look very much as I felt; and as I did not feel either mad or grieved, I was at a loss to determine how I could appear so. I had always too, been taught, that a man's heart does generally give coloring to his countenance, tone to his voice, and that the eyes, not unfrequently tell tales that the tongue refuses to utter. And hence I had ever been a firm believer in the doctrine that "murder will out"—that the eyes of a thief shrink from a scrutinizing gaze, and that transgressors now, as well as in the days of Cain, were marked. But now I was introduced to quite a different philosophy. I saw clearly, that all these common-place observations which had been taught me by my father, were wrong; that they had undoubtedly been drawn from the practical affairs of life, and not from books; and I regretted exceedingly that my father should ever have been one of those unfortunate individuals, who study "men instead of books." "It is true," muttered I to myself, "he used to read much,

but then he always said that books would never make a man. What a fool he was," continued I, lost to all paternal reverence; "men rather than books! A pretty maxim, indeed, for a parent to enunciate; I'll not adhere to such nonsense longer." Such were my thoughts on retiring to my pillow, the first night of my stay in a place where I had anticipated little besides the Christian graces, universal philanthropy, and brotherly love.

The next morning when I arose, I was fully resolved no longer to study men but books.—"Books," thought I, "contain the thoughts of great men; and great men's thoughts are of no small importance. Besides, reading the thoughts of great men is tantamount to associating with them; and associating with them will soon make a learned and wise man. This latter I have always been taught, but it is strange my father never enjoined it upon me, to study books instead of men." At this stage of my thoughts, I took up a small volume that lay upon the table in the room where I then was. I opened it and on the title page read as follows: "An Essay on Native Depravity, by Leonard Woods, D. D., Professor of Christian Theology, in the Theological Seminary, Andover." Here, then, was just what I wanted. Native Depravity of Man! This, doubtless, would account for all my perplexities about looking good natured, which had troubled me so much on the previous day. "I will read this work," thought I, "and then I shall know something about man by nature." To reading I went. I read some paragraphs over, and over, and over again, endeavoring to grasp the mighty thoughts that lay therein concealed, but all in vain. The work was too profound for me. Indeed the reasoning itself was so awfully profound that half of the time I could not discover the least particle of connection whatever, between predicate and conclusion. I was vexed with myself, and was just on the point of laying down my book, when suddenly, something flashed across my mental vision, and the very foundation of my mind seemed to tremble; while a voice as if from beneath whispered, "you must not use your reason in these matters." I saw instantaneously that I was in an unregenerate state, and therefore must not expect to understand these profound mysteries. This consideration was immediately reinforced and strengthened by another which I had often heard from a venerable old deacon of my native town. "Man," said he, "in a state of nature, is incapable of thinking a good thought;" and by parity of reasoning, thought I, he must also be incapable of understanding a good argument. I however resolved to read the work attentively. I did so. But for my life, I could not comprehend one-half the author said. What was to be done? The more I thought of the subject, the more difficulties there seemed to be to encounter.

Here another thought flashed across my mind, and seemed to tear it from its very foundation. This revealed in an instant, the whole grand mystery. I had been reading the work in order to understand it; whereas it was very plain, if I persisted in such a course, I should ruin my own soul. For no man could understand these things until he had been entirely made anew; and had been constituted a genuine believer; which was equivalent to saying, that I must first be brought to believe these things, and then—and then after that—I may read them; but it is unsafe for me to do so before. This consideration made the whole matter very plain. I had wasted all this time in vainly endeavoring to comprehend what no man in a state of nature ever has comprehended or ever can understand. I saw that it was useless to read unless I could understand, and that I never could understand spiritual things in an unconverted state. "Man," thought I, "in a state of grace is evidently the very reverse of what he is in a state of nature. And hence instead of reading, understanding and believing, as the child of nature does, the order must be reversed, and

man must believe first, then understand, and then read." Now, too, I could account for all my perplexities about sour faces and angry looks. These smiling faces and glad countenances, I saw, were nothing but the sunshine of the heart in its natural state; the child of grace has nothing in common with these—nothing of this kind about him. No, far from that; the child of grace, he who has true piety and godliness of heart, and possesses a heart warmed by pure, and generous philanthropy, is so far from possessing any of the smiles and cheerfulness of the natural man, that he very seldom speaks to, or treats with common civility any person who does not go to the same church that he does. The truth of the story is, I must have religion—I must have a radical change of heart. I will live no longer in a state of nature.

Such, gentle reader, was the state of my mind at the close of the first week of my stay in what I had supposed to be a paradise upon earth. How I succeeded in getting a new heart, and the awful result of all my investigations and book-readings, will be made the subject of another communication. SIGMA.

Andover, Mass.

For the Magazine and Advocate.

## BURNING OF THE LEXINGTON AND GOSPEL BANNER.

Br. GROSS—Permit me, through the Magazine and Advocate, to offer a few remarks in reply to an article in the Gospel Banner, from the pen of our worthy brother, its Editor, on my sermon delivered in this city, on the burning of the Lexington. I request this privilege, not for the purpose of discussing the merits of that production, with Br. Drew, but to save others from the same errors into which he has fallen. Hence my desire (and consequently my request) to have my remarks appear in your paper, instead of the Banner, as the former circulates more in the region supplied with the pamphlet in question.

Br. Drew objects to one principle which, he says, is "put forth in that discourse." It is, that the ill-fated passengers in that boat, (the Lexington,) deserved the fate they shared, by violating a law of God, which, the author says, "requires us to put to sea only in sound and well protected vessels." Gravitation is a law of nature, and God is its author. It is not a moral, but a physical law. Were it repealed for any length of time, a miracle would be required to keep man on earth, the earth in her orbit, and the universe from chaotic confusion. Hence this law, ever in force, evinces the goodness of God. But the least infringement of this law, whether it be the result of ignorance or intention, is visited with punishment. The child who, ignorant of the law of gravitation, walks off the roof of a building, is not borne up by guardian angels; and seated gently upon the ground, and descends with accelerated velocity, and often pays, with his life, the penalty of the law he has unwittingly transgressed. Will Br. D., on this account, condemn the order of nature, and say "it strikes us as a pretty severe penalty for the innocent violation of a law of which the child was 'ignorant'?" To him it may appear so. How then will he account for the fact that the child falls and is killed? If he did not "deserve so severe a misfortune," how happens it that he suffers it? Has God been cruel instead of just, and rendered to him more than he deserved? Truly "it must be a sorry consolation to the bereaved relations and friends of" the unfortunate child, to hear such a character ascribed to the Deity!

Perhaps it will be said that "the supposed case, as well as that of the Lexington, was a mere accident, or 'misfortune,' with which the Creator had nothing to do." But can Br. Drew assent to this notion, bordering so largely on skepticism? If God governs the universe, then all events must be traced directly or indirectly to him, as their cause. If he does not, then we may with pro-



piety doubt his existence, and seek repose beneath the black banner of atheism!

Once more; it is a law in the physical world, that when highly combustible substances are placed in close contact with fire, they shall ignite and produce a flame. If it were not so, the chill blasts of winter might spread desolation over the northern climes, and render gloomy and cheerless the habitation of men; the art of cookery would be unknown; metallic ores would lie undisturbed in the bosom of the earth, and nearly all the conveniences of life would be wanting. How wise and how benevolent is this law then!

But fire will destroy the life of man if he rushes into it. He may be an idiot or a mad man; neither his idiocy nor insanity will save him. And this certain and fatal consequence, of plunging into the devouring element, as clearly proclaims to intelligent beings, a law requiring them to avoid the fire, as God proclaimed the decalogue to Moses, amidst the terrors of Sinai. If they transgress it to a certain extent, death is their portion, though it may be considered a "severe penalty."

Now did not the passengers on board the Lexington transgress these laws? Did they not neglect to take the precautions requisite to insure safety? Did they not go aboard of that boat without sufficient regard to the dictates of prudence, which would have forbidden their embarking until the cotton was removed from the immediate vicinity of the fire, and the boat was in every respect sea worthy? None will deny this. And what was the consequence of their imprudence? They perished. And was not this the penalty of the law they infringed? Reason answers yes! Then why does Br. Drew object to the principles he alludes to in my discourse? And why, but to avoid adopting this principle, does he speak of calamities like that of the burning of the Lexington, as "misfortunes?" Will he inform us whether God has any agency in producing what he calls misfortunes or not? If he has are they *deserved*, by those who suffer them, or are they not? We may not be so far apart as he imagines after all.

Br. D. objects to my "comparison of the horrors of that night, etc.," "as out of place." Others think it was proper. My object was, to show that Partialists, themselves, would condemn characters far better in the eye of reason than they represent the object of their worship to be, in hopes of arousing those of that class who *heard* that discourse, (it was not intended for publication when written) to serious reflection upon the nature of their creed, and thus to the adoption of a better one. And the effort was likely to prove more successful at that time, than at any subsequent period, since the public had not then recovered from the shock occasioned by the intelligence of the disaster. I have yet to learn that the comparison was "one born out of due time."

In trying to "provoke consistency in" my "argument," Br. D. has destroyed the consistency of his whole friendly criticism! He asks, "If it was 'barbarous indifference' in Kenny, or Lamphere, (I said nothing about the *indifference* of this sloop!) or Terrell, *not* to repair to the Lexington to rescue the sufferers, etc., what would Br. Cook call it in God, which could look on and not prevent the sufferings which actually took place?" I answer; had they not deserved such a fate, for a violation of some of the inflexible laws of God, I should be constrained to pronounce it barbarous indifference in Him. But as he was only suffering them to reap the reward of their doings, I "call it" *mercy*, not *merely* to them, but to the world of mankind. It was with this view of the subject, that I remarked in my sermon, "not one pang" of grief "has been suffered by the children of men, from the dawn of human existence, down to the present time; but what, could we clearly comprehend its design, would as clearly reveal to our understanding, the riches of divine Benevolence, as do the ten thou-

sand thousand joys that crown our obedience to Heaven." What does Br. Drew call it?

But Kenny and Tyrrell (if guilty of what they were charged with) violated, *not a physical, but a moral law*, which requires us to love our neighbor as ourselves. They stifled the generous promptings of humanity, and justly deserve the contempt and execration of every philanthropic mind. This view of the matter, I trust will so far relieve Br. D. from the inconvenience of his affected blindness, as to enable him to see my argument in its proper light, and to withdraw the charge of *inconsistency* which he has virtually preferred against it.

T. D. Cook.

For the Magazine and Advocate.

### LETTER III.

"And death and hell delivered up the dead which were in them: and they were judged every man according to their works." Rev. xx: 13.

Whatever, or wherever, the place or places may be, designated by the sea, by death and by hell, it does not appear that they are here used to signify places of punishment for the dead; otherwise they would receive in them according to their deeds. It can not be, therefore, that the word hell, as used in this sentence, signifies a place of endless misery. Because to bring forth the dead from a place of endless misery to receive according to their deeds, would be, to say the least, absurd. If it means the grave, then what place is meant by death? And if it means the abode of departed spirits, I would then ask if departed spirits are to be found in the sea also? And not only this, but death and hell after having delivered up their dead, are cast into the lake of fire. How could this be, if death and hell were constituted places of endless punishment? The absurdities that thus present themselves, show conclusively that the prophet has used these words figuratively, and applied them to the state of the apostate church, the subject on which he was then writing. And in this use of language, he is sustained by David in the Psalms, by Isaiah, Ezekiel, Daniel, and Christ, as might be shown, but for want of room I shall for the present omit it.

The sea, and death, and hell, are addressed or spoken of as places of power holding dominion, and as delivering up their dead through compulsion; because, not only are they compelled to deliver up their dead, but death and hell by a superior force are cast into the lake of fire. And this agrees with the state of the question, touching the empire of the beast, which contains church and state united, and is better represented by these terms than any other. For this adulterous wedlock of church and state, constitutes in its civil authorities, death, and in its church relations, hell; and this, is the state of that empire to this day, and more or less of all the daughters who have followed the example in the same unholy union.

"And death and hell were cast into the lake of fire. This is the second death." As death and hell properly denotes dominion over the apostate dead, that dominion is lost when the beast and false prophet are taken by him that rides upon the white horse, and cast alive into a lake of fire. Death and hell must then deliver up their dead, for church and state necessarily goes with the beast and false prophet into the lake of fire.

The first death represents the state of the dead, as delivered up by death and hell, and in which state they stand before God to be judged. The second death, the judgments of God brought upon them for their abominations; represented by a lake of fire, as a proper emblem of that punishment. To apostatize from God, is death to the soul, because it loses the spirit of life; and to be judged and punished for that apostacy, is a second death, necessarily brought upon the offender, as a proper chastisement. The second death is therefore a means in the hand of God, effectually to overcome the apostacy, to put a stop to the man of sin, and to restore the world

to life, liberty and peace. It is therefore replete with the best consequences.

"And whosoever was not found written in the book of life, was cast into the lake of fire." Those referred to in this prophecy, whose names are not in the book of life, are the worshippers of the beast. It is written in Rev. xiii: 8: "and all that dwell upon the earth shall worship him, whose names are not in the book of life of the Lamb slain from the foundation of the world." Also in Rev. xiv: 9. "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." That apostate Christians have their names blotted from the book of life, we may learn from Rev. iii: 5. "He that overcometh, the same shall be clothed in white raiment and I will not blot out his name out of the book of life." And that those whose names are blotted from the book of life are liable to the punishment of the second death, is manifest from Rev. ii: 11. "He that overcometh shall not be hurt of the second death." This sentiment is again expressed Rev. xxi: 7, 8. "He that overcometh shall inherit all things, and I will be his God and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." All these characters are applied by the Revelator to the apostate church in the course of his work. There is no question therefore, but what the apostate church will suffer the punishment of the second death, whether any other portion of the human family does or not. And yet, surprising to relate, that Mystery Babylon, and all who have come out of her and brought her doctrines with them, have interpreted these scriptures to mean endless misery. Verily the wise are taken in their own craftiness—or as Nathan said to David, "Thou art the man."

The blessings promised to those who overcome, are all that can be desired by man. They are to receive of the fruit of the tree of life, to eat of the hidden manna, to be presented with a white stone and a new name, to receive power over the nations, to be clothed in white raiment, to be made a pillar in the temple of God, and to sit down with Christ on his throne. But he that overcometh not, but continues in his apostacy, shall be hurt of the second death, shall drink of the wine of the wrath of God, shall be tormented with fire and brimstone, shall be cast into a lake of fire, and shall be tormented for ever and ever, or ages of ages. Blessed and holy (therefore) is he that hath part in the first resurrection. (For) on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

[To be continued.]

LISCOMB KNAPP.

Gen. Washington's opinion of profane swearing has often been quoted but can not be too often repeated. It is recorded in the *Orderly Book of the army under command of the great General, dated at head-quarters, in the city of New-York, August 3, 1776:*

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore but little known in an American army, is growing into fashion—he hopes the officers will, by example as well as influence, endeavor to check it, and that they and the men will reflect that we can have but little hope of the blessing of Heaven on our arms, if we insult it by impiety and folly; added to this, it is a vice so mean and low without any temptation, that every man of sense and character detests and despises it."



## MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, MARCH 26, 1840.

## MR. LEWIS C. TODD.

It will be recollected by most of our readers that this gentleman publicly renounced Universalism in the Spring of 1833, in Chautauque county, where he then resided, and where he had for some years been preaching the doctrine, and for two years editing and publishing a paper (the "Genius of Liberty,") in its defence. It will also be recollected that his renunciation was published entire, accompanied with a review, in the Magazine and Advocate for August 10, of that year. (Vol. iv. No. 32.) That renunciation, (though unaccompanied by my review of it,) was seized by the self-styled Orthodox, and by nearly every Limitarian sect and print throughout our land, with the utmost avidity, and trumpeted from Dan to Beersheba, as though it proved the complete and everlasting overthrow of Universalism and the eternal triumph of the doctrine of endless misery, although it contained not a single argument from the Bible against the former, or in favor of the latter doctrine.

Taking into consideration the state of mind and situation in which Mr. T. then was, and had been for some time previous to his renunciation, I regarded and spoke of it as the result of "some intellectual hallucination, or temporary prejudice, or hypochondriacal affection." I thought then, and have thought ever since, that Mr. T., after further reflection—after years had passed away and the excitement attending that step, had entirely subsided, and he had taken opportunity to review the whole ground in sober earnest, would himself come to the same conclusion. That opinion is now confirmed by the following article from Mr. T.'s own hand.

Mr. Campbell, in his controversy with me, accuses me of having "most shamefully abused" Mr. T. "because of his honesty." This charge I denied at the time, (and would again deny,) declaring that I had "never abused him, either for his honesty or anything else," that I had "never had an unkind feeling towards, or wish to injure him," and appealed to all I had ever written or said about him. It will be recollected that Mr. Campbell laid great stress on Mr. Todd's renunciation, and considered (or wished to have his readers consider) himself and cause triumphant over Universalism, by the testimony of Mr. T. What will Mr. C. and his coadjutors say now? Will they publish the following article from Mr. T. as readily as they did his renunciation?—nay, as readily even as *Universalists* published his renunciation? Will they even *inform* their readers of the fact? Let us see whether there is a single Methodist, or Presbyterian, or Baptist, or any other Partialist paper in the land, that will inform their readers of what Mr. T. now says.

Will my dear brother, Alexander Campbell, or dare he, inform his readers that Br. L. C. Todd, from whom he quoted so largely in his efforts to demolish Universalism, now says of that very renunciation, "I have long been satisfied that my renunciation was the result of a state of mind unfavorable to the investigation of truth"—"a kind of *hypochondriacism*, which physiologists know to be a diseased state of some of the organs of thought"—when "every thing appeared almost the reverse of what it had appeared before."—"And now I feel myself no more accountable for anything I have said or done for the doctrine of *endless punishment*, than any one is for having a fever."—"My defence—is entirely defective in relation to *endless punishment*. And my assertions in reference to the conduct of Universalists, can only show how their conduct appeared to me at the time, and although they were written with the most scrupulous conscientiousness for truth, I con-

sider them little more entitled to confidence than they would be if uttered in the deliriums of a fever."—"I do not think that any intelligent person of sound mind, can believe in endless punishment. 1. Because such punishment is horribly unjust. 2. The Bible represents the Deity as a just and good being."—"I have published ten times as much against the doctrine [of endless misery] as for it; let my readers get all my published writings, and read both sides; and I will risk the result. I have been all my life opposed to the doctrine with the exception of about a year. Let those who love the doctrine, have my labors of a single year; I think they needed some assistance."—"I am fully satisfied that real believers in the final purity and happiness of all men, are as much more virtuous and moral than believers in *endless punishment*, as they are more intelligent."

Will my friend Campbell please, or will he dare to lay these facts before his readers? The following letter is addressed to the Editors of the "Glad Tidings."

D. S.

MESSRS. EDITORS.—As I have given you permission to publish a series of essays formerly published by me in the "Genius of Liberty," it seems proper that the public know more definitely, my own views in regard to them, and my renunciation of Universalism. I have slightly perused them recently, and agree to the general sentiments therein expressed. I have long been satisfied, that my renunciation was the result of a state of mind unfavorable to the investigation of truth. Sedentary habits, intense study, the insincerity of some professors of Universalism, together with some other sources of trouble, had brought on a kind of *hypochondriacism*, which physiologists know to be a diseased state of some of the organs of thought. In this condition, every thing in religious matters appeared almost the reverse of what it had appeared before. A dark and dismal gloom gathered around the doctrine of Universalism, and the practice of its adherents. The change in my views and feelings was so great and complete, that I felt assured that God had brought on me this state of mind for the express purpose of bringing out the renunciation. And now I feel myself no more accountable for anything I have said or done for the doctrine of *ENDLESS PUNISHMENT*, than any one is for having a fever. My "DEFENCE," I think, contains much argument for *FUTURE* rewards and punishments, but is entirely defective in relation to *ENDLESS PUNISHMENT*.—And my assertions in reference to the conduct of Universalists, can only show how their conduct appeared to me at the time; and although they were written with the most scrupulous conscientiousness for truth, I consider them little more entitled to confidence, than they would be, if uttered in the deliriums of a fever.

When I had so far recovered as to know what had been the real difficulty with me, I became inert in religious concerns, but still the Bible appeared to teach *ENDLESS PUNISHMENT*; and just in proportion as it appeared to teach that sentiment it appeared to me to be unworthy of the regard of intelligent men, although it might be useful to the ignorant and vicious. Hence it follows that I must either be a Universalist or skeptic. And I do not think that any intelligent person of sound mind can believe in endless punishment. 1. Because such punishment is horribly unjust. 2. The Bible represents the Deity as a just and good being. These facts alone may be made to overthrow the doctrine beyond all controversy. But if the Bible does teach the doctrine of endless punishment, it is certain to my mind, that it not only contradicts itself, but such a fact would be a stronger argument against its divinity than all the arguments that have ever been used in its defence. With regard to those expressions, which speak of punishment or rewards as eternal, I think they are hyperbolical figures. And it might be showed that such kind of figures abound in all parts of the Bible, on almost all subjects. And these figures can only be detected by a knowledge of nature and facts. Such truths as God has exhibited in nature, must be truths indeed; and they can never bend to accommodate any written revelation; but all written revelation must be so construed as to comport with them; or at least so as not to be contrary to them.

Now the doctrine of *endless punishment* is contrary to the eternal and immutable principles of justice and goodness, as ascertained by the light of nature, science and philosophy; and consequently cannot be true. And no book can possibly prove it true, because no book can claim any authority which should teach any such unjust and unchristian sentiment.

The terrible and awful imagery, and frightful hyperboles, which describe the punishment of the wicked in

the Bible, may be necessary to restrain the uncultivated class of men. This is probably a reason why it is used.

There appear to be many even among professors who can see no other reason why men should be good only to keep out of hell. Even some of them tell us, if they knew the punishment would *ever* end, they would do all the evil they could, notwithstanding all their religion! and if such religious folks can find no other motive to good actions than the fear of endless hell, we think it better for them, to have their brains haunted with it till they can be so taught as to be able to appreciate other and higher inducements.

It is said that my "DEFENCE," is sufficient proof of *endless punishment*. Let it pass for what it is worth. I have published ten times as much against the doctrine as for it, let my readers get all my published writings, and read both sides; and I will risk the result. I have been all my life opposed to the doctrine, with the exception of about a year. Let those who love the doctrine have my labors of a single year. I think they needed some assistance; and I am not desirous that they should become Universalists, until they become intelligent, so as to be capable of comprehending moral principles. My own conviction now is, that the Scriptures do not necessarily teach *endless punishment*. And I will further add, that I am fully satisfied that real believers in the final purity and happiness of all men, are as much more virtuous and moral than believers in *endless punishment*, as they are more intelligent.

February, 1840.

L. C. TODD.

## SAVE—SALVATION.

Br. Upson says "I have been requested by several subscribers to solicit you, or some other one, to write an article upon the words, "Salvation", "saved", etc., commenting upon the different kinds of salvation spoken of in the New Testament especially, (and elsewhere, if convenient,) and publish said article, long or short, in the Magazine and Advocate, convenient for reference. You will undoubtedly perceive why this request is made—because our Partialist friends uniformly believe that these words refer to a future state almost exclusively. You are requested to be plain upon this point."

I have given this request here at full length, for the purpose of showing our friends who are able to spare two dollars per annum, how much they lose by not taking the "Expositor, and Universalist Review." The January number of that most excellent periodical contained, beside several other very valuable articles, one on these very words, in which their meaning and application was thoroughly and plainly investigated—more at length than we have room to do it in our columns, and more ably and completely than my abilities would enable me to perform it. That article alone is worth more than two dollars to any sincere and anxious inquirer after truth on this subject. And yet, almost every number has one, two or three, just such thorough and interesting expositions, written by the best writers and clearest minds in our denomination—articles which every inquiring mind would as greedily read as the thirsty man would drink of the cooling spring. Why, then, do not our lay brethren who are able, subscribe more generally for the Expositor? I can give but one reason—they do not know the real character—they do not realize the benefits and value of such a work to them and their neighbors. Many of our preachers, too, should have it—poverty, alone, (I hope for their credit,) prevents them from taking it. But could not some two or more of them club together and take a copy between them? Or could not they get one or more of their neighbors to unite in taking it with them in company?

The Expositor needs more good subscribers—it deserves them—and I do think that no society of Universalists in the country should be without one or more copies among its members. If no other way can be devised, let each society take up an annual collection to procure copies for general circulation. Let one of those copies be presented to the preacher as a donation, and the rest circulated among those members who are unable to subscribe for it for their own use. But, at such events, let the preacher be supplied with it, and let our wealthy lay members subscribe for it forthwith. What say our societies? Will they not make such a donation?



to their preachers, and so support a valuable and useful periodical? What is done, let it be done quickly.

A. B. G.

P. S. I will endeavor to furnish an abstract of the article from the Expositor, as soon as I can find time and room. I wish we had room for it entire.

G.

"THE AMERICAN SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE."—A writer in the last Expositor, (probably T. C. A.) in speaking of District School Libraries, says—"By some strange trick of the trade—some phoenix-like power of the publishers—another 'Richmond' came into the field, 'who was not yet another.' Harpers' old series got new title pages and new binding, and came before the purchasers for the district school libraries as the School Library of 'The American Society for the Diffusion of Useful Knowledge.'"

I have nothing to say, in particular, and at present, against this Library—not having fully examined it—though some of the works in it are tinged with sectarianism, and others are such as I could not warmly recommend as suitable for that object. My present object is to state what I know of the society under whose auspices this Library is published. The name is a great one—a *taking* one—a name that may influence some to purchase the books without examination, because that name is put on the title page, when, in fact, that very name is a strong reason why the books should be *scrutinizingly* examined before they are purchased by any friend to *unsectarian* education.

It was my hap to be one of a committee appointed by the State Education Convention, held in this city a few years ago, to confer with the Rev. Gorham D. Abbott, the General Agent of "The American Society for the Diffusion of Useful Knowledge," on the objects and plans of that society. The Agent assured us that it merely designed to publish and encourage those publications which were well imbued with the general principles of Christianity—that it was not, and would not be, sectarian in any sense; and referred us for proof, to the names of its *officers*, and particularly to those of eminent Unitarians, as the Hon. Edward Everett, and others. But on being driven to a more definite reply, by several direct questions, he admitted that the doctrines of the trinity, vicarious atonement, endless sin and misery, and their kindred tenets, would be among those principles which the Society would feel itself bound to inculcate and support in the publications it might issue, or encourage others to issue, from the press; and that it would do all in its power to discourage the circulation of works in any wise, opposed to these doctrines! On being pressed to reconcile this admission with the asserted *unsectarian* character of the Society, he denied these doctrines to be sectarian—declared that *all Christians* held them, and that all who denied these doctrines of the trinity and endless misery, were infidels—thus virtually declaring that the very Board of Managers of this *Christian Society* had in it not a few *Infidels*!!!

Of course, after various fruitless attempts to draw up a Report which should please all parties, the Committee reported a milk and water resolution in approbation of this "American Society," but declining any connection with it. When the Report came before the Convention, I opposed it, and succeeded in getting the obnoxious approval so modified as to embrace only its efforts to spread *correct* useful knowledge, among the people, (I speak from memory only,) in which shape it passed by a small majority, much to the chagrin of the worthy General Agent, who declared that he would rather it had been *defeated*, than passed in that shape. And so ended that attempt to aid "The American Society for the Diffusion of Useful Knowledge"—in "faint praise" that was felt to be "condemnation." And thus, too, was it proved to the satisfaction of a majority of that Convention, and of the audience present, that the professions of *unsectarianism* of this *American (?) Society*

were as hollow and hypocritical as those of the "American Sunday School Union." Both have assumed the task of being "dictators to the consciences of thousands of immortal souls," (as the latter has publicly declared,) and both will persist in their assumption. Beware, then, how you trust to the professions of these self-styled "American" societies—they are sectarian to the very heart's core—"up to the hub"! Again I say, *Beware!*

It is due to the Rev. G. D. Abbott, to say that he treated me as politely as his difficult position allowed him to do; and that, too, even after he was compelled to unmask his society, and unchristianize me. We parted in good humor, and, *infidel* as he deemed me, with professions of mutual respect and good will—sincere on my part toward him, but I pretended no respect for—no good will toward this *American Society*.

A. B. G.

#### BY THY WORDS SHALT THOU BE CONDEMNED.

When we hear a description of the sublime and beautiful, of the conquest of truth, of the triumph of integrity, or of the spread of Christianity, and, as the speaker's heart glows with the brightness of the holy theme, witness the hearer's approving smile, and that satisfaction which can be looked, as it is felt, even when it can not be expressed, we conclude that the hearer has a sympathy for the pure and lofty. If we could go and visit the sunny glade, vocal with rapturous life, or listen to the thunder's loudest peal, or the cataract's roar—that eloquence of nature which stirs the sensitive soul with emotions of grandeur—and not feel the joy, and the wonder, and the awe of our hearts diffusing themselves over the countenance, and speaking through the eye and the gesture, methinks we might justly bear the charge of stoicism and cold hearted indifference.

But suppose an individual should portray the opposition which the truth has met with in the world, and should contrast with it the more successful promulgation of it in our own day. He speaks of the expiring moments of persecution, that destroying angel which has spread devastation over the earth, under the cloak of religion; of bigotry and superstition retiring from the habitations of intelligence; of hope gladdening the heart of the hopeless, of light beaming in celestial radiance where darkness reigned, of faith claiming and receiving the allegiance of thousands, and finally of fruition filling the souls of the whole race of intelligences. What emotions would you look for in the countenance of the intelligent and pious listener? Would it be malignant hatred, and mean contempt, and mad defiance, and dark despair? No! there would be life in the eye, a smile on the lips, and a triumph in the pent-up breath as it bursts from the control of eloquence. But it would be the triumph of hope, of joy, of holy principle.

Partialist reader, would you deem it possible that all these emotions without this basis of holiness, could be felt and exhibited, under the influence of the most damning fanaticism? Would you not say if you witnessed such a scene, that it betokened a heart as far from the spirit of Christ as heaven is from hell?

I came to such a conclusion once, for I saw just such a scene exhibited by a young man who had conceived the notion that his pure and exalted feelings could not contemplate the horrible things which he had associated with the name of Universalism, without abhorrence. He went to hear what I suppose he called evangelical preaching—viz., to hear a preacher put down Universalism, or in other words, fool his hearers by making them believe that all he said about Universalists was true. Well, the preacher pretended to show that there was danger of losing the soul. This he did by showing that we might always know where to find the lost soul—viz., in hell. The benevolent young man's eyes brightened. He heard the preacher assert the total depravity of the human heart, and his eyes flashed with gratification. He listened to the denunci-

ation of those who would not repent immediately, and the suggestion that they might be in hell before the next morning if they went away without making their peace with God, called up a smile on his lips. It was such a powerful argument against Universalism! But the best was to come. The preacher continued, "The heathen had gone down to hell by thousands!" The young saint nestled a little on his seat. "And Universalism was now leading, and was destined to lead a majority of God's heritage after them." The saint looked around, as much as to say, What do you think of that? "It was evident that Universalism could not be true, for all pirates, and murderers, and thieves, and liars, etc., believed in it." The saint looked *very* agreeable. "And if Universalists did not repent, and abandon their God-dishonoring heresy, they would be damned as certain as there was a God in heaven." It was enough! Whether the young man was rejoiced at the prospect of a hell peopled with immortal souls, or whether it was especially gratifying to him that Universalists would help to swell the number, or whether he was pleased with the supposed success of his preacher, or whether his countenance belied his heart, is not for me to say; but there was triumph on that brow that told no honorable tale. And I thought that if it did speak the real emotions of his soul, and there was to be no change after death, his spirit, to be made happy, must be permitted to sit upon the battlements of hell, and witness the scorching agonies of its million victims, and swell the reverberating groans of despair, with the loud laugh of a self-esteemed saint!!

Reader, you have already decided that the *Christian* spirit could not display emotions of joy under the ravings of fanaticism. Have you ever rejoiced in the thought that Universalism would not prove true? By thine own words shalt thou be condemned.

A. R. B.

#### THE LAST PAGE

Will be occupied for a few weeks with our list of agents, to the exclusion of some of the obituary notices till we get more room. Several proposals for new works must lie over until then, also, and be content with an editorial notice of their being to be.

Br. Tompkins—Discontinue the Repository sent to John Peck, St. Johnsville, at the end of present volume.

Br. Bazin—Credit Rev. A. R. Bartlett, Utica; and J. Stott, Jr., of Gibson, Susquehanna county, Pa., each \$2, on current volume and charge us. Please send the last named a receipt. G and H.

#### BOOKS IN CANTON.

Br. Z. N. Ellis, will hereafter keep a constant supply of Universalist Books for sale.

#### RELIGIOUS NOTICES

There will be preaching on the fourth Sunday in March, by Br. N. Brown in South Hollow. Subject in the afternoon, Evidences of the truth of Prophecy in relation to the destruction of Babylon and other cities.—This lecture will be repeated in Mottville on the first Sunday in April.—Br. C. S. Brown in South Bainbridge and Br. Torrey in Upper Lisle.—Br. Cook in Bridge-water, and Br. Grosh in this city.

There will be preaching on the fifth Sunday inst., by Br. C. S. Brown in North Norwich.—Br. N. Brown in Constantia.

#### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No. P M. Swanton, [O] for A. R. and Books—J. H. Perryburg, [O] for self, D. W. D. L. W. R. N. D. B. & D. C. D.—P. M. Norwich Town, [C] for E. P. & R. M.—J. S. Jr. Gibson, [Pa] for self, A. C. C. O. S. O. N., & A. R.—P. M. Windsor, for E. W. & H. H. M.—E. S. Watertown—Rev. N. B. Oneida, for self, J. F. C. & Z. T.—P. M. Clarendon—S. Canajoharie—P. M. Buttertuts, for S. H. A. A. H. F. D. W. & W. B.—P. M. Coventry, for self and J. W. Jr.—R. C. Navarino—G. A. Vernon—Rev. F. W. Franklin, for self and J. T.—Rev. W. M. Salina, [Il]—P. M. New-London, [C] for J. B. L. & T. S.—H. A. Washington, [Mich] for self, H. J. O. D. A. G. D., & T. F.—E. M. St. Josephs, [Mich]—P. M. Chester—Rev. S. B. Perry, for self & R. B.—P. M. Homer, for S. L. & H. H.



## POETRY.

For the Magazine and Advocate  
LINES

On the death of Mrs. H. L. Simmons, who died in Bristol,  
February 18, 1840.

Calm and serene as yon blue sky  
Fair Helen sleeps in death's embrace;  
No more to draw the heaving sigh,  
She's gone to taste a Saviour's grace.

That brow, though now so pale and cold,  
Those ghastly cheeks now sunk in gloom,  
But lately in fresh beauty told  
That health there dwelt in living bloom.

Rich were thy hopes of future joys,  
Bright promises were held to view,  
Of earthly bliss without alloy.  
With brothers, friends, and partner too.

To pass a few more days on earth,  
To view a brother's laughing eye,  
To join with friends in harmless mirth—  
O, these are sweet—"tis hard to die."

To sit once more in pensive mood,  
Encircled by kind friends at home,  
Or muse in silent solitude,  
And o'er past years in fancy roam—

What charms do such reflections bring,  
To one whose hopes death comes to blight;  
How sad to see the tyrant king;  
Destroy such scenes of pure delight.

Departed friend! alas, to thee,  
Those scenes are folded from thy view!  
All worldly joys, fond pleasure's glee,  
Fair earth, and friends, all, all, adieu!

Adieu, a long, and last adieu!  
No more on earth thy form we see;  
Though tears shall long the grave bedew,  
Yet tears are shed in vain for thee.

Grief can not raise the sleeping dead,  
The valley long must be thy rest,  
Thy body in the dust is laid,  
Thy spirit now in Christ is blest.

Thou'rt gone to see the Lord of love,  
To join the blissful angel throng,  
To view Jerusalem above,  
And chant with saints the deathless song.

Then, why lament, O, kindred soul!  
Why mourn for her whose home is Heaven—  
Celestial bliss—man's final goal,  
Which God, through Christ, to man has given!

## PSALM 103. Ver. 11, 12.

"My days are like a shadow that declineth: and I  
am withered like grass. But thou, O Lord, shalt endure  
forever, and thy remembrance unto all generations."

A "shadow" never continueth in one stay, but is still  
gliding imperceptibly on, lengthening as it goes, and at  
last vanisheth into darkness. The period of its existence  
is limited to a day at farthest. The rising sun  
gives it birth, and in that moment when the sun sets it  
is no more. The "grass" of the field, in like manner,  
hath a being of the same duration. In the morning,  
clothed with verdure and beauty, it refresheth and del-  
ighteth the eye of the beholder; but the evening find-  
eth it cut down, dried up, and withered. Such is the  
life of man, sojourning in this land of captivity, and doing  
penance for his sins. But the eternity of Jehovah,  
the infallibility of his promises, and the remembrance  
of his former works and mercies, comfort our hearts,  
and encourage us to hope, nay even to rejoice, in the  
midst of sorrow and tribulation.—Horne.

BEAUTIFUL SENTIMENT.—The modest deportment of  
those who are truly wise, when contrasted with the assum-  
ing air of the ignorant, may be compared to the differ-  
ent appearances of wheat, which, while its ear is empty,  
holds up its head proudly, but as soon as it is filled with  
grain, bends modestly down, and withdraws from ob-  
servation.

Bachelors, get married; ladies, put on woollen stock-  
ings, and thick-soled shoes; editors, stop lying and do  
the public a service; politicians, cease quarrelling about  
the truth, for the more you quarrel, the farther you get  
from it.

## AGENTS.

## NEW-YORK.

Adams, Asa Tarble  
Addison, I W Rowley  
Akron, L E Harrington  
Albany, Rev S R Smith  
Albion, R Caswell  
Alexander, Rev S Goff  
Alden, R Bliss  
Alton, L Merry  
Angelica, J Baker  
Amboy, J Carter, P M  
Amea, A Hodge  
Actwerp, A Weeks  
Apulia, E A Mills  
Attica, C Lovelace  
Auburn, W F Gibbs  
Ava, D Edgerton  
Axeville, S Cowley, P M  
Bainbridge Centre, E W Corbin  
Bainbridge, A Stockwell  
Baldwinsville, Dr S. Wallace  
Barre Centre, B Matteson, P M  
Batavia, H B Crompton  
Bath, Rev M L Wisner  
Bellevue, S Wilson, jr  
Bellevue, J G Lammon  
Beaumont, H Bardou  
Bennington, A Hayden  
Black River, J Butterfield  
Bolivar, M Cowes  
Bomby, W Randall, P M  
Boston, Benjamin Rathbun, jr  
Bozerville, S Harrington  
Braman's Corners, R Frisbee  
Brauntonham, D H Higby, P M  
Bridgewater, S Richards  
Bristol, Rev W Queal  
Brownville, A Skinner  
Buffalo, Moses Baker  
Burlington, Capt E Pratt  
Burlington Flatts, Wm Parker  
Butternuts, S H Adsit and P M  
Byron, J Seaver  
Caledonia, H C White  
Cambria, D Rogers  
Camillus, Charles Land  
Canal, J D Norton, P M  
Canastota, T Barlow  
Canajoharie, David Dain  
Candauqua, J Gage  
Canton, Z N Ellis  
Castle, Gen J D London  
Carlton, Asa Simpson  
Carroll, Albert M Thornton and  
Rev S Adams  
Carthage, S A Budd  
Cato, A F Ferris, P M  
Cazenovia, S B Ward and W  
W Willard  
Cedarville, Dr B Philco, P M  
Central Square, H Fitch  
Chapinville, Harris Andrews  
Champion, T A Grauger and  
Rev H L Hayward  
Champion South Roads, C J  
Johnson, P M  
Cheshire, J D Bailey  
Chateaugay, J Manning, Esq  
Chittenango, A S Nichols  
Churchville, O Fuller  
Cicero, Wm. White  
Clarendon, E Farwell, jr, P M  
Clay, H M Huron  
Clayton, G Caswell  
Clear Creek, M Sheldon, P M  
Cleveland, S R Stevens, P M  
Clinton, P Fiske  
Clintonville, I T Hyde  
Cloockville, S Chapman, P M  
Coblekill, S B Wakeman  
Colchester, D Palmer  
Colder, B Rathbun  
Cold Brook, J Trask, jr  
Coltins, H London  
Collinsville, J Brinkerhoff  
Columbus, J Downing  
Columbus Corners, J Lamb, P  
Constantine, E M Fitch, P M  
Concord Centre, A Ashman, P M  
Conestoga, H Johnson  
Copenhagen, E Moody  
Coopersburg, S Doubleday P M  
Corinth, J W Creel  
Corlandville, J Badgley Esq  
Conventville, Dr E Cornell P M  
Cowlesville, Rev S A Skeels  
Coxsackie, H Gates  
Darien Centre, Rev J S Flagler  
Davisville, A B Brown  
Danube, C Ko-beth, Esq  
Deansville, C H Stacy  
Depewville, S Johnson  
Delphi, S Benedict  
Denmark, Rev J French  
Dundee, N F Murdoch  
De Ruyter, D N Barber  
East Bloomfield, H Munson, P M  
East Greene, A D Crandall  
East Hamilton, D A Brainerd  
East Pembroke, G W Wright, P M  
East Pike, R M Farland  
East Side-field, D Brown, Nelson  
Coleman  
East Sheridan, J I Eckler  
Eaton, J M Connell, Esq  
Eaton's Corners, R Frisbee  
Elba, Franklin Patterson  
Elbridge, A Clarke

Ellicottville, L Viuton  
Erieville, B Turner  
Euclid, W Warner  
Evan's Mills, E Hungerford  
Fabius, C P Johnson  
Farmers, S Squires  
Farmingham, C Lee, P M  
Farmington, A F Chamberlain  
Fayetteville, Ambrose Clark  
Felt's Mills, O Wheelock  
Fenner, D Cook, jr, P M  
Fort Plain, Edward Lindsay  
Fosterville, J Foster, P M  
Frankfort, E T Marsh  
Franklinville, Otis W Phillips  
Fredonia, T Gillis and Rev T  
C Eaton  
Fulton, A B Simmons  
Fultonham, J W Bouck, P M  
Gaines, Rev M B Smith  
Gainesville, S R Vanley  
Garoga, S R Dudley  
Garrettsville, E S Fitch  
Geddes, E Murdoch  
Geddes, W Truesdell  
Genesee, J F Wyman  
Geneva, Rev O Ackley and I  
Prescott  
Genoa, A Avery  
Goff's Mills, W Goff, P M  
Governor, Chester Betts  
Greene, O Austin  
Greenfield, S Gregory  
Greenwood, L Davis, P M  
Guilford, W C Thompson  
Hagau, J McChatham  
Hamilton, Marcus Clark  
Hallsville, A Zoller  
Hanibalville, M Pierce  
Harford, Erving Tainter  
Harcourt, J H Smith  
Harpersville, D Barnes  
Hartwick, J S Perkins, and J W  
Brewer  
Hartsville, P Bender  
Hastings, Rev C B Brown  
Havana, S G Crawford  
Henderson, D Montague and Rev  
P Morse  
Heuvelton, W Thurston, P M  
Hobart, S Wilcox  
Homer, E Berry, P M  
Hoosick Falls, J L Wells  
Hopkinton, E Seely  
Horshy, T Hendricks  
Hornesville, Rev A Upson  
Howard, O Marshall  
Howlet Hill, J Case, P M  
Hunter, A R Benjamin  
Hume, S G Mills, and Rev I B  
Sharp  
Hudson, Joshua Ferris  
Jamestown, Josiah Parmenter  
Johnson's Creek, Darius Alder  
Johnstown, G Van Nostrand  
Jordan, W K Knowlton  
Kendall, Andrew Clark  
Kempville, J D Cooper  
Kings Ferry, D Adams, P M  
Kirkland, D Pixley  
Lafayette, Morris Clapp  
Lakeville, Rev O Roberts  
Lancaster, E M Safford  
Lansburg, Rev M Rayner  
Laurensville, N Crocker, P M  
Lassellsville, Daniel Lassells  
Lawrenceville, J F Sanders  
Leesville, S Eldredge  
Le Roy, S W Carpenter  
Leyden, J Rockwell and J Burn-  
ham  
Litchfield, H E Ball  
Lima, W Smith  
Little Falls, T Cole, 2d, and S  
Petrie  
Livonia, John Adams  
Lockport, E Chubbuck  
Logan, J S Smith, P M  
Louisville, J Marsh, jr  
Lowville, S Murray  
Lyons, J P Pierce, W Sison  
McLenn, H Boyton  
Macedon Centre, Thomas Rarick  
Madrid, Alfred Goss  
Madison, A P Benjamin  
Malone, S Field  
Manhatten Centre, D H Shonts  
Manlius, A M  
Mansville, J W Persons  
Marietta, Dr H Eastman  
Marango, M W Jenkins  
Martville, F Austin P M  
Massena, J Polly 2d  
Martinsburg, R Kenfield  
Marcellus, J Y Kennedy  
Mayville, J East  
Mendon, Ros all Star  
Mendon, Squire Goff  
Mexico, B Thayer  
Widdellfield, W Shipman  
Widdellfield Centre, Dr A. Todd  
Widdellport, A S Baker, P M  
Widdellville, Ira Farmer  
Milan, D Badgley, Jr  
Morrisville, Capt I Lewis  
Mohawk, P H Warren  
Moravia, Eleazer Woodward  
Moriah, G T Barker  
Moreland, L Sanford  
(To be continued.)

## MARRIAGES.

In Champion, on the evening of February 16th by Rev.  
H. L. Hayward, Mr. JOAB MILLER, to Miss LUCINDA A.,  
daughter of Wm. Twining, Esq., all of Champion.

In Bristol, February 5th, by Rev. Wm. Queal, Mr. AL-  
PHEUS RANDAL, to Miss HARRIET FINLEY, all of Bristol.

In Waterville, N. Y., February 3d, by Rev. Mr. Clark,  
Mr. ISAAC WILMOT, to Miss SUSAN DANA, of the former  
place.

## DEATHS.

At Panama, November 30th, Mr. BENJAMIN DICKINSON,  
in the 29th year of his age. Also, in Oil Creek, Pa., Feb-  
9th, Mrs. SARAH DICKINSON, aged 29 years, wife of the  
above. About 20 months since, this couple were married  
by the writer: they both lie buried now by the side of each  
other. It is not known that Mr. Dickinson made any pro-  
fession of religion. It is enough to say of Mrs. Dickinson,  
that she lived a Universalist in spirit and in truth, and died  
triumphant in that faith. This notice is sent for publication  
by her request made just before she expired. L. PAINE.

On the 31st day of January, ELIJAH WOOLCOTT, aged  
60 years, after an illness of nine weeks, caused by inflam-  
mation arising from a wound inflicted by an axe on the knee.  
He died leaving a good character, mild and inoffensive in  
disposition, honest and upright in his dealings and habits,  
respected by all who knew him. He was a firm believer  
in the doctrine of universal salvation, and remained firm  
and steadfast in that faith in the hour of his death, witness-  
ing to all who called to see him, his firm confidence in a Sa-  
viour of redeeming grace, and manifesting a willingness  
to go to his God without a doubt as to his future welfare.  
He has left a numerous family to mourn their loss. And  
strange to tell, the grave was hardly closed over his re-  
mains, before a worthless, evil-minded person, reported that  
he had renounced his religious principles before he died;  
which was reiterated by the believers of endless misery  
far and wide. The person, when asked the reason why he  
reported such a story, said he knew he had, because he  
heard him pray, and Universalists never pray.

DANIEL PARKER.

In Bristol, February 15th, Mrs. HELEN L. SIMMONS, con-  
sort of Mr. Richmond Simmons, 3d, in the 19th year of her  
age. Just as our departed friend was entering on the busy  
theatre of human action, cheered with hope and animated  
by those pleasurable feelings and emotions which appertain  
to the young and active, she was arrested in the midst of  
her usefulness, by the icy touch of death, and laid low in  
the dust. By this painful event, a kind husband and two  
affectionate brothers, together with other relatives and  
friends, are called to mourn their loss of one who was  
greatly beloved by all who knew her, and was endeared to  
them by the excellence of her character, and the sincerity  
of her affections. The infant child of the deceased, that  
died a few days previous, was laid upon the arm of its  
mother, and now side by side they sleep in death, like the  
buds of early flowers prematurely withered by an unex-  
pected frost. But we trust, their spirits have returned to  
their heavenly Father who gave them being, to mingle  
with the glorified millions in the cloudless regions of ever-  
lasting day. May all who are afflicted by this event of  
Providence, submit to it, with the spirit and fortitude of  
Christians, and be enabled to say cheerfully and affection-  
ately, "Not our wills, but thine, O God be done." Fune-  
ral services were performed on the occasion by the writer,  
in the presence of a large and deeply sympathising congre-  
gation. WM. QUEAL.

\* \* \* Union please copy.

In Liverpool N. Y., January 7th, of consumption, Br.  
JOHN PINNEY, aged 33 years. Br. P. died as he has lived,  
a Universalist, in the full acceptance of the word. He bore  
up under his long protracted illness, with Christian fortitude  
and resignation. He was a worthy citizen, an affectionate  
husband, and a kind and tender father. He has left an  
amiable companion and an interesting little daughter, to-  
gether with a numerous circle of relatives and friends to  
mourn their loss. May they be comforted with the assur-  
ance that the "spirit has gone to that God who gave it," and  
that the "dead shall be raised incorruptible." May they  
not mourn as without hope. His funeral was attended on  
the 20th, and a discourse delivered by the writer from Rom.  
v. 20, 21.

N. BROWN.

\* \* \* "Sentinel and Star," and "Glad tidings" please copy  
the above. Br. P.'s parents reside in Ohio.

In Prattsburgh, Steuben county, September 26th, 1839,  
ELIZA ANN TOOK, after an illness of only five days, aged  
14 years. She was the hope of her family and relatives.  
Her funeral was attended on the following day by Br. M.  
L. Wisner. M. S. POTTER.

At Canastota, Madison county, N. Y., on the 18th of Oc-  
tober last, MARY ELWOOD, daughter of Mary and Isaac  
Quackenbush, aged 14 months, and 5 days. Also, at Cana-  
stota, Allegany county, on the 16th of February, MARY, wife  
of Isaac Quackenbush, and daughter of John Smith, for-  
merly of Kinderhook and Fort Plain, aged 23 years, 1  
month and 9 days. Within the short space of three years,  
Mr. Quackenbush has parted with his two only children,  
and the partner of his bosom, and been left solitary and alone,  
and pierced with the shafts of affliction—behind him grief  
—before him melancholy. But he is not without the conso-  
latory hope that the sun of peace will yet shine upon him  
to dispel the cloud of affliction; and that he will be reunited  
with his kindred spirits beyond this transient world, in the  
fulness of time.—Communicated.



# EVANGELICAL MAGAZINE

## AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, MARCH 27, 1840.

NO. 13

For the Magazine and Advocate.

THE GOSPELS HARMONIZED AND EXPLAINED.

BY REV. W. E. MANLEY.

SECTION III.

*The genealogy of Christ.*

MATTHEW I. 1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares, and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon, of her that had been the wife of Urias;

7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zerobabel;

13 And Zerobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

"The evidences of Christianity, can not be correctly, if at all understood, unless the genealogy of the Messiah, and his descent from Abraham and David be distinctly traced. This

LUKE III. 23 And Jesus himself began to be about 30 years of age, being (as was supposed,) the son of Joseph, which was the son of Heli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Matthias, which was the son of Amos, which was the son of Naum, which was the son of Esi, which was the son of Nagge,

26 Which was the son of Maath, which was the son of Matthathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simoen, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim,

31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David,

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson,

33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor,

35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala,

36 Which was the son of Cainan, which was the son

is obvious from the prophecies, which, ages before his son of Sem, which was the advent, determined the line son of Noe, which was the of his descent, and left nothing to chance or impos-

ture on the important subject of the promised seed, son of Enoch, which was that in the fulness of time, the son of Jared, which was to "bruise the serpent's head," and by this one oblation of himself, once offered, was to make a full and perfect atonement for the sins of the whole world."—*Horne's Introduction*, Vol. I. p. 350.

MATT. I. 1. *The book of the generation.* This is thought by some to refer merely to the first seventeen verses of this chapter, giving the genealogy of the Saviour; while others consider the phrase as a title to the whole of Matthew's Gospel. The former seems the most correct opinion, and appears to be sanctioned by the following passages, Gen. v: 1; ii: 4; xxxvii: 2; Num. iii: 1. Dr. Adam Clarke, however favors the latter view of the phrase, and refers to these passages for proof. But whatever may be said of the others, Gen. ii: 4 is obviously against the view he adopts. The phrase must there be understood, not as denoting the history of the world, but merely its birth or genealogy—that is, its origin, and the successive steps of its formation.

8. *Joram begat Ozias.* Ozias was not the immediate son of Joram, but was distant three generations. Such omissions were common in the Jewish genealogies. Compare Ezra vii: 3, with 1 Chron. vi: 7-9.

11. *Josias begat Jechonias.* Neither was Jechonias the immediate son of Josias; but his grandson, and the immediate son of Jehoakim. See 1 Chron. iii: 15, 16. This supplement is necessary to make out the fourteen generations, between David and the carrying away to Babylon.

16. *Christ.* This term is from the Greek *christos*, and means *anointed*. It should be preceded by the article, as the term is not a *proper name*; but is used merely to denote the office of the Saviour filled. It should therefore have been rendered the Christ. As we say, Augustus the emperor, Herod the king; so we should say Jesus the Christ. Jesus Christ is as improper rendering of *Jesous o Christos* as it is improper to say Augustus emperor, or Herod king. The corresponding Hebrew term is *Messiah*. The propriety of applying these terms to the Saviour is seen in the fact, that, among the Jews, prophets, priests, and kings were *anointed*, when they were set apart to their respective offices; and as Jesus fills these three offices in a more elevated sense than any other being, he is properly and emphatically called the Christ. See Lev. iv: 3; 1 Sam. ii: 10; Ps. cv: 15; Isa. xlv: 1.

17. *Fourteen generations.* The Jews, in referring to their genealogies, were accustomed to sum up the number of generations occurring between particular important periods, in some such summary manner as here stated.

LUKE III. 23. *As was supposed.* Jesus was not the son of Joseph but was merely regarded as such. The Jews no doubt considered him such, but Luke was aware that he was not, as he had been begotten directly by the divine spirit. *Being regarded by the Jews as the son of Joseph*, he was doubtless put down as such upon the genealogical tables.

*Joseph was the son of Heli.* That is, in the same manner as Jesus was of Joseph being regarded as such on the public records. It is ob-

vious from this construction of the language, and in this verse, that we are left to as much liberty in supposing the relation between Joseph and Heli, to be other than that of actual father and son, as we are in respect to the relation between Jesus and Joseph. The public records regarded the relation as that of father and son, in both cases; but in one case we have reason to believe that the relation was only "supposed," not real. And hence should we find any good reason for believing that the same is true in the other case, we shall be justified in adopting that opinion. See the concluding remarks.

27. *Salathiel was the son of Neri.* Matthew says that Salathiel was the son of Jechonias, to which agrees 1 Chron. iii: 17. To reconcile the two verses we must conclude that the relation expressed by Luke was "supposed," and so placed on the public records; but was really something else. See concluding remarks.

36. *Which was the son of Cainan.* In Gen. x: 24, Sala is called the son of Arphaxad and no mention is made of Cainan, whom Luke placed between them. But this omission may be accounted for like others of a similar kind. See Matt. i: 8, 11, and the notes.

CONCLUDING REMARKS.

Much investigation has been resorted to by Christians to reconcile the discrepancies existing between the genealogies as given by Matthew and Luke. And by infidels much labor has been employed to prove that they *can not* be reconciled. And considering how much has been said and written on this subject, it will not be expected, nor would it be consistent with the design of the present articles, to enter into a full and elaborate discussion of the main questions here involved. We will venture to offer only a few remarks. In the first place, I must confess my inability to discover wherein consists the great importance that many Christians have attached to the present point. That if it were a fact, that the genealogies given by Matthew and Luke are defective, or even contradictory, as maintained by infidels. Does it follow that the evangelists were not inspired, or that the Christian religion is false?

Is it supposed that God condescended to impart directly and supernaturally to the minds of Matthew and Luke the knowledge which these genealogies imply, or is it more rational to conclude that they took their accounts from genealogical tables that were kept in the public depositories of the Jews? If the former were the opinion entertained by Christians, infidels might well object to any discrepancies that these genealogies might seem to contain; but if we suppose, (as all will admit as the most rational and consistent) that they were transcribed by the evangelists from the public tables, then it follows, that the evangelists are acquitted, and that the blame (if any) that has been attached to them belongs to others. The defects or contradictions, if there are any, in these genealogies are the errors of those to whom the preparation and preservation of the genealogical tables were committed, and not of those who transcribed them. Thus all objection to Christianity drawn from this source, falls to the ground. And if the object of these remarks was merely to answer the infidel objection, we might here learn the subjects, with the admission that the genealogies are as defective and contradictory, as infidelity may imagine. But we wrote for other purposes, also. And accordingly we will proceed to show, wherein it has been pretended that these genealogies are contradictory, and what solutions



have been offered to remove the apparent discrepancy.

In Matt. i: 12, we are told that Jechonias begat Salathiel; and in Luke iii: 27, it is said that Salathiel was the son of Neri. In Matt. i: 13, we read that Zerobabel begat Abiud; but in Luke iii: 27 we are told that Rhesa was the son of Zerobabel. Also in Matt. i: 16, Jacob is said to have been the father of Joseph, while Luke iii: 23 represents Joseph as the son of Heli.

That here is an apparent contradiction is admitted; but that there is no real contradiction, will soon be seen. In the first place, it should be recollected that when Luke commences the genealogy of the Saviour, he makes use of the expression "as was supposed," to apprise us at the outset, that the genealogy he was about to present was given according to the *supposition* of others—that is, it was in accordance with the public registers, but not, in all cases, in accordance with truth. It has been thought by some, that he meant to confine the expression "as was supposed," to the relation between Jesus and his reputed father Joseph; but the reason of this restriction we have never yet discovered. But admitting the right of restricting the expression to that particular case, there is still another important consideration that would yet serve to show that Luke did not regard the relation of father and son as real, in all the cases stated in the genealogy he has given. It is this. He says that Jesus was (as was supposed) the son of Joseph, but he does not say that Joseph was the son of Heli: for it will be seen that the word *son* in the latter case, and in all the subsequent cases, is supplied by the translators.

Hence it will be seen that the genealogies of Matthew and Luke are not contradictory, whether we confine the expression "as was supposed," to the relation between Jesus and Joseph, or extend it to other instances.

With the supposition that the expression was designed to extend to other cases besides that of Jesus and Joseph, it follows that Matthew has stated what *was*, and Luke merely stated what was *supposed* to be. But with the supposition that the expression, "as was supposed," is limited to one case, it makes Matthew to affirm that Joseph was the son of Jacob; and Luke, that Joseph was of Heli, leaving the relation unexpressed, as we find that all the evangelists have done in several other instances. See, for example, Matt. i: 6; iv: 21; x: 3; Mark xvi: 1; Luke vi: 16; where the literal rendering would be "her of Uriah"—"James of Zebedee"—"James of Alphaeus"—"Mary of James"—"Judas of James."

But again, were we to admit that the word *son* is correctly applied by the translators, it remains to be seen in what sense that word is to be understood. It may denote a natural son or it may denote a son-in-law, that is by marriage; and it may denote a legal son in a sense which I will soon explain. If the first of these was the intention of Luke, then his account is opposed to that of Matthew. But who shall decide this point? The infidel may affirm that natural sonship was intended in both cases, but he must still allow the Christian to reply, that what he affirms is mere assertion, while the most plausible reasons can be offered for a contrary opinion.

I will explain. There existed among the Jews a law to this effect; "when a man died without issue, his nearest male relative was obliged to *raise up seed to him*: accordingly he married his widow, and the first born son of that marriage was reputed to be the son of the deceased, to whose name and rights he succeeded." Hence we may suppose that Matthew's genealogy is founded on the *natural* relation of the persons named in his list; while Luke's is based on the *legal* relation, as stated in the above law—a supposition which will not only explain the discrepancies which we have noticed, but also the difference in the number of generations, and in the names of the persons respectively mentioned.

But there is still another supposition that re-

moves all the difficulties that are known to exist in the two genealogies, and that is favored by several important considerations. It is, that Joseph was the natural son of Jacob, as stated by Matthew, and the son-in-law of Heli, as the language of Luke will allow us to suppose: and that the same was intended in the other cases wherein they differ. This supposition is favored by the following weighty considerations. 1. The Jews were accustomed to omit, in speaking and writing, terms expressive of well-known relationships. This is done by Luke in the instance under consideration, and by the other Evangelists in several instances previously referred to. In such cases, therefore, the reader is left to such historical documents, or merely to conjecture, what the relation was that is thus left indefinite. Now that Mary was the daughter of Heli, and consequently that Joseph was his son-in-law, is favored by a tradition, both among the Jews and the early Christians. 2. It is related of the Jews that they never admitted the names of women into their genealogical tables, but substituted the names of their husbands, from which it became necessary in giving the genealogy of Jesus on his mother's side, to use the name of Joseph instead of Mary. 3. It seems most reasonable to suppose, that, since Matthew had given a genealogy of the Saviour, on his father's side, Luke should do the same on his mother's side; as this would be necessary to prove that Jesus had descended from Abraham and David, and the prophecies to that effect fulfilled in him, even though his descent on his father's side were questioned, as it might be, on the ground of his miraculous conception. For from both genealogies it will be seen, that the reputed father, and real mother of Jesus, were both descended from David, and consequently from Abraham, making out the truth of the prophecies relating to his descent, beyond the shadow of a doubt.

In conclusion it may be remarked, that Matthew wrote his Gospel particularly for the benefit of the Jews; and hence he does not carry his genealogy back any farther than Abraham, the father of the Jewish nation. But Luke wrote his Gospel for the benefit of the Gentiles, and accordingly he continues his genealogy back to God, who was and is the father of both Jews and Gentiles.

For the Magazine and Advocate.

#### ORGANIZATION OF CHURCHES.

BY REV. A. C. BARRY.

The subject before us is one concerning which there has been much controversy, and much, perhaps, has been said, which had better been left unsaid, and which has tended to create in the minds of many, a deep rooted prejudice against Church organization. At the same time, we do not doubt but that much has been done toward eradicating those errors with regard to this matter, which have had so deleterious an effect in society, and in the Church of Christ, and leading mankind to view the subject in its proper light, and to entertain concerning it just and well grounded opinions.

In cutting themselves loose from what is termed the Orthodox Church, in abandoning a faith which they deemed to be erroneous, and embracing one that they conceived to be more firmly established in the word of Truth, very many went too far—they rejected every thing that pertained to the former system, without inquiring concerning its tendency, or whether it was sanctioned by the genius and spirit of the Gospel of Christ. And hence they rejected much that was good—much that was beneficial to mankind—much that was calculated to cultivate, and cherish, and improve, the pure and holy principles of the Gospel in the soul—much, the tendency of which was to cleanse and purify the heart, and make man wiser, and better, and happier.

Again, they brought with them, views, feelings and opinions, in support of which no proofs can be advanced from the Scriptures, and which are

wholly without foundation in truth, and totally irreconcilable with facts. And not only so, but they are calculated to retard the mind in its progress toward perfection, and to keep man back from laying hold on those means which have been provided for his growth in grace, and in the ennobling virtues of the Gospel.

But, notwithstanding, there is not probably a single individual believer in the doctrine we advocate, but who desires to see it prevail, and is willing to do every thing in his power that would tend to aid it forward. He would sooner chop off the right hand, than knowingly or intentionally do it wrong, or cause it to be reproached. The true hearted Universalist loves the religion of his Saviour so well, that he is willing at all times to make use of those means which he considers will be calculated to advance the interests of the same, and to increase its influence on his own heart, and the hearts of those around him.

Now it is on these very grounds that I would urge Church organization. If I am not very much mistaken, it would not only tend to our own benefit, but to the benefit of others; not only to unite us together by the most sacred and endearing ties, to purify our hearts, to improve our conduct, and to increase our happiness; but also to do away much of the prejudice that exists in community against us as a denomination, to silence those objections that are being continually raised to our injury, and consequently to advance, materially, the interests of the Redeemer's cause.

In an unorganized state, we can do comparatively little or nothing toward advancing the interests of the cause in which we are engaged. There will be, in most cases neither unity of effort nor of action; and where this is the case, nothing of amount is ever accomplished. We need to be bound together by some strong compact, and thus be made to realize that we are engaged in a common cause, and that it is necessary *unitedly* to put our shoulders to the wheel—*UNITEDLY* to go forth into the field of labor, and toil for the upbuilding of Zion. Now, by coming together, and organizing ourselves into a Church, we are brought nearer together—we are bound together by the ties of a more endearing relationship, and are made to feel a more deep and abiding interest in the welfare and prosperity of the cause of Christ.

While in an unorganized state, each and every member considers that he is to cope single handed and alone with the enemy—that with his own good right arm he is to encounter the formidable array of opposition, and fight the good fight of faith. He consequently devises his own method of operation—arranges his own plans—goes his own way to work, and in the end accomplishes but little. Now, let the different members be brought together—let them be united by the ties of Church relationship, and become, as it were, a family of brothers and sisters, all engaged in the accomplishment of one object, and having one common rule of action, and you shall see a work commenced, carried on, and finished, at which the world shall be astonished!

That an established form of religious government in congregations or societies, is necessary to their prosperity, is further shown from the fact, that a majority of those societies which are without any, are in a lukewarm and lifeless situation—are *either dead or dying*. While opposition was strong and powerful—while they were obliged to encounter the world's scorn and contempt, and all those mighty and formidable obstacles that were thrown in their way, then they were zealous and active—then they were united, and shoulder to shoulder breasted the heaving tide of battle, and in the strength of Almighty God prevailed. And then the ardor of their zeal began to abate, and instead of striving to secure the advantages already gained—instead of taking measures for a full and efficient organization, they all dispersed, *and every man was for himself as before*. This is no fiction, and the half is not yet told. And how much injury have these things inflicted on the



cause! How has its onward march been thus impeded, and a desolateness brought over the face of our spiritual Zion! And all for the want of a proper organization.

In a future number I will speak further on this subject, likewise give my views relative to the observance of the Ordinance of the Lord's Supper

For the Magazine and Advocate.

### A SHORT SERMON.

BY REV. E. B. WHELOCK.

"Behold what manner of love the Father hath bestowed upon us."—1 John iii: 1.

That Christian who feels the bestowment of God's love upon him—who feels that the kindest of Parents has given him being—who can say within himself, "My God is my creator, my protector, guardian and friend"—is of all persons the most cheerful and happy. With a heavenly smile upon his countenance, he can survey the immensity of God's works, and reap refined enjoyments from a thousand sources. He rejoices to see the rose that blushes in the desert, and to see the tough bending low with the weight of the lemon and the orange, and the rice field upon the plain waving in the gentle breeze—and to hear the rustling of the sugar cane, the gentle ripple of the neighboring stream, the melody and chorus of the swift-winged messengers of the spicy groves of the South, and the deep shaded forests of the North—the roar of the distant cataract—the lashing of the shore by the ocean wave—the bellowing of the thunders in the heavens, and the crash of the mountain oaks, which, like empires, fall to rise no more. He looks up to God and smiles. He forgets not his love; and like the Apostle he is heard to exclaim, "Behold what manner of love the Father hath bestowed upon us."

The manner of that love which flows from the human heart, is altogether unlike that which flows from the fountain of all holiness. For as man's existence is derivative, so are his virtues, and his love. To-day, the finest feelings of his nature may be called into exercise, and all the tender emotions of his heart be put in action, and be influenced thereby to entwine with himself and make closely his own, every object of lovely form which the Creator has made. But to-morrow his expectations are not realized, his hopes are disappointed, his air built castles are blown away, the crystal waters of life are become dark and sluggish, the objects of his affection have changed their loveliness, the winds of adversity whistle around him, sickness seizes his frame, darkness and gloom pervade the mind, and loneliness the soul—and nought but the idea of a God can give him comfort.

But not so with God our Father; *himself* is undervived, and all his attributes. He thinks, and the thought remains forever. In the beginning, one glance of his Omniscent eye surveys immensity. On the borders of infinite space were his counsels written. Mounting upon the chariot wheels of infinite love, he commenced the work of Creation. "And the earth was without form, and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said let there be light, and there was light." He spake and it was done. He saw, and it was finished. He gave being to man, implanted in him a portion of his own nature, leaving it to germinate, to blossom, and mature. Hence, annihilate one soul, and you destroy the infinity of God. His love, uniting with his power, gave us being, and rolls on our existence, and determines our end. No frost can blight it, no sun can wither it; the coldness of the human heart, and the frowns of the world, can not alter it; neither can the floods of the sea drown it. No man can call it into being; kindness can never give it existence; continued supplications, unceasing praise and prayer, mingled with tears, and burnt offerings, and the loud groans of both saint and sinner, can have no effect upon its origin, or add one ray to its brightness, or

change it in its direction—nor yet give a single impulse to its action, or a day to its duration.

O, vain man! stop and consider, and behold, in the language of the text, "the manner of that love which the Father hath bestowed upon us." Its action is entirely independent of merit, and not in the least influenced by any act of his finite creatures. Man is not the cause of God's love towards him, and therefore is not the author of its existence. Though a man by wicked works should withdraw himself from the influence of God's love, that destroys not its existence. He loveth not us because we first love him, but he commended his love towards us while we were yet sinners—and that too, for a special purpose, that of "reconciling the world unto himself."

"O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counsellor?" His love filleth immensity. It girts the universe around. It fills it with the music of salvation, and gives joy to every land. It rides upon the ocean, and dwells in the desert; it is found in the humble cottage of the poor, and the splendid palace of the rich; it visits the African slave and the Ethiopian lord—the savage that roams among the mountains, and the kings that dwell in crowded cities. It calls from the dark regions of chaos, myriads of beings to life; sets bounds to the sea, and peoples its waters. It hangs the clouds in the heavens to sprinkle the earth with showers and replenish the fountain. It rears the mountain to the skies, and crowns it with foliage and flowers—spreads out the expansive plain and the wide extended prairie, and causes the whole to teem with life and vegetation. Yes, the whole is a plan of infinite wisdom, created in love, to be matured and perfected in the endless beatitude of the whole intelligent creation, who are ever permitted to rise in the scale of being to give glory to God, and "Behold the manner of his love" forever more. Amen.

Newport, Herkimer Co., N. Y., February 18th, 1840.

For the Magazine and Advocate.

### A CONFERENCE

Or religious meeting, of the friends of Universalism, was held at the village of Evan's Mills, on Thursday and Friday, the 20th and 21st of February, 1840. The object contemplated by our friends at Evan's Mills, in the appointment of this meeting, was briefly the following:

No meeting of the kind, had ever been held at that place; and but few discourses in favor of Universalism, had ever been delivered, either in that village or "in the region round about." Of course, the community in general, were most deplorably ignorant of even the first principles of the doctrine of God's boundless and changeless love. And as the natural fruit of this state of ignorance, Universalism was misrepresented and turned into ridicule, and its advocates slandered and scoffed at, by every thing claiming the title of Orthodox. In fact, our good natured, honest hearted Orthodox brother, expressed much surprise, when he learned for the first time, that *Universalists believed in and worshipped a God!*

To rend this "veil" of ignorance, from the minds of the opposers of Universalism, and give them clear and enlightened views of the religious principles we hold and advocate, was the object contemplated in the appointment of this meeting. And this object was kept constantly in view, by those who conducted the services of that interesting occasion.

Owing to the bad state of the roads, (and it has never been our lot to travel when they were worse) the congregations were not as large as had been anticipated—but still, they were respectable in numbers, and most devout in attention. It was probably owing to the same cause, that we were disappointed by the non-attendance of two or three brethren in the ministry, with whom we had fondly hoped to share the labors of the occasion.

During the meeting, eight discourses were delivered, four each, by Brs. Waggoner and Hayward; who were the only ministering brethren in attendance. We trust—and judging from the deep interest visible in the countenances of those who composed the congregations, we feel assured that the seed there sown, "fell on good ground." And it is our ardent prayer, that in due time, it may bring forth an abundant harvest.

But we beg leave to suggest to our brethren at Evan's Mills, that they have yet a great work to perform—"there remaineth yet much land to be possessed." And if they would see the work of the Lord prospering among them, and converts to our most holy faith multiplied on every hand, they must follow up this commencement with well directed and united exertions for the maintenance of public religious worship on the Sabbath. It can not reasonably be expected, that the favorable feelings and impressions, created in the minds of community by the services of only two days will be felt during the year, unless this effort be followed up by corresponding and continued exertions.

Brethren, will you not awake to this subject—arise from this sleep of moral death—"put on the whole armor of the Lord"—not forgetting to gird on the "sword of the spirit which is the word of God," and go forth and fight manfully, in the warfare against "principalities and powers, and spiritual wickedness in high places." And by all means, take immediate measures for establishing public worship in your village, as much of the time as your means will allow. If you can not sustain preaching one half of the time, try it for one fourth. And if unable to accomplish that, then engage one eighth, or one sixteenth, according to your means—for a very little preaching is much better than none at all. And if Universalism is worth believing, it is worth spreading among your neighbors; and we know of no more certain or successful method of promulgating the doctrine of God's changeless and impartial love, among mankind, than by the establishment of regular meetings on the Sabbath, for the preaching of "good tidings of great joy."

To the Methodist society at Evan's Mills, we tender our sincere thanks, for their kindness and liberality, in granting us the free use of their house, in which to worship the "Father of the spirits of all flesh." And we can not close, without expressing our gratitude for the last (though not least) act of kindness which we received from our brethren on that occasion—an act clearly showing that they are not ignorant of the fact, that preachers are "men of like passions," and subject to the same wants with others—that they are subject to cold and hunger, and consequently require "food and clothing." Per request,

H. L. HAYWARD.

Champion, February 16, 1840.

We thank Dr. Trowbridge, of the House of Representatives, for copies of the Reports of the Superintendent of Common schools—and Mr. Mann, also of the House, for a copy of the Report on the license laws—obligingly sent to us.

A. B. G.

CONFERENCE MEETINGS.—For the encouragement of others, I would inform our friends that a weekly Conference meeting has been commenced in this city, which is increasing in interest, as facility increases in its exercises, and the numbers increase who take part in them. We anticipate a great deal of spiritual enjoyment for ourselves in these weekly assemblies, and no little benefit to our cause in this city, from the active exertions of Br. Cook and the lay brethren and sisters on whom they are principally dependent for their interesting services.

A. B. G.

The March number of the Universalist and Ladies' Repository contains its usual quantity of good articles. I know not a periodical more specially worthy of the patronage of the females of our denomination. It can hardly fail to afford them both improvement and pleasure.



For the Magazine and Advocate.

## NOTES ON THE RESURRECTION.....NO. V.

BY A RURAL EVANGELIST.

"And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished."

"The hour is coming, in the which all that are in the graves shall hear his voice and shall come forth."

"And many of them that sleep in the dust of the earth shall awake."

In the present number we are to examine those three passages of Scripture which are supposed to afford proof positive of two literal resurrections of mankind, the one of the good to happiness, the other of the wicked to misery. But before entering upon this examination, it may be well to observe that the terms and phrases which the Scripture writers employ, in teaching the doctrine of the resurrection from the dead, are most or all of them also employed, somewhere in the Scriptures, to express certain changes, national or individual, political or moral, which take place in this world. Thus in the 37th chapter of Ezekiel, the return of the Jews from their captivity in Babylon, is prefigured by a vision of a sort of resurrection of a great quantity of dry bones. And the same thing is intended when it is promised them, in the same chapter, that their graves shall be opened, that they shall be brought up out of their graves, that they shall live, and shall be placed in their own land. Ezek. xxxvii: 12—14. In the 18th and 33d chapters of Ezekiel, the reformation of sinners is represented as a resurrection, since it is set forth, again and again, that if a man practise wickedness he shall die, but that if he practise righteousness he shall live; and that then if he turn from his righteousness and commit iniquity, he shall die, but that if he shall still turn from his iniquity, and do that which is right, he shall live. In the New Testament, the believer in Christ is said to have "passed from death unto life," to be "alive from the dead," (a strong expression) to possess "everlasting or eternal life," etc. In one place we even find this spirited exhortation, as addressed to men in the flesh, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v: 14. Also see 1 John iii: 14—Rom. vi: 13—John vi: 47, 54—where may be found the expressions above quoted; also Eph. ii: 5, 6, where Paul tells his brethren of having been "quickened together with Christ," of having been "raised up together," and made to "sit together in heavenly places in Christ," etc. These quotations and references, which are only a specimen of what is contained in the Scriptures, we make for the purpose of shewing what some seem to be ignorant of, that a resurrection in the Scriptures is not always to immortal life.

Now for the passages in question, and the proposed examination of them. In John v: 28, 29, we read that "all that are in the graves shall hear his voice, [the voice of the Son of God,] and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." In Dan. xii: 2, it is said, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." In Rev. xx: 4—6, we read of some, that "they lived and reigned with Christ a thousand years." And it is added, "But the rest of the dead lived not again until the thousand years were finished." This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power," etc. These passages thus brought together, separated from their connections, and but in part quoted, as is usually the case, may seem, as they doubtless have often seemed, to agree in teaching two different resurrections to immortality. But a careful comparison of the passages, especially if each one is considered along with its connection, will, we think, convince any unprejudiced mind, that not all of them, if indeed as many as one, have refer-

ence to the immortal state, for the reason that when viewed as referring to that state, their testimony does by no means agree, nor can it, by any fair means, be made to seem to agree.

In Revelation, the two resurrections are separated by an interval of a full thousand years—"the rest of the dead lived not again until the thousand years were finished"—but in John, both of them are to happen in the same hour—"the hour is coming, in the which [mark the unusual definiteness of the expression] in the which all that are in the graves shall hear," etc.) Difficulties of this kind are sometimes attempted to be obviated by misapplying the text which declares that "one day is with the Lord as a thousand years, and a thousand years as one day;" but I know of no passage which can be tortured into the position than when the Scriptures speak of two events as happening in the same hour, the meaning is that ten whole centuries shall intervene betwixt them; hence I think it must be conceded that the passages above quoted from the Revelation and from John, are not parallel, at least if they are to be referred to the immortal state.

If one hour is equivalent to a thousand years, why is not a thousand years equivalent to one hour? Surely the Revelator's time may as well be reduced so as to agree with what Christ says, as the time that Christ gives be expanded so as to agree with the period named in the Revelation. "The Millennium," then, about which so much is said, and respecting which so many volumes have been written, may, after all, prove but a very brief period—a reign of sixty minutes!

But to return. To be "in the graves," in John, is thought to be the same as to "sleep in the dust of the earth," in Daniel. Indeed this must be so if the passages are parallel. But then, if we suppose the two passages to refer to the future state, they disagree very materially, as the one says "all," and the other says "many of them." Thus the text in John, if it applies to the resurrection of mankind into the future state, teaches unequivocally what it is commonly supposed to teach, that all our race are to come to the one resurrection or to the other—"all that are in the graves shall hear," etc. But the text in Daniel says that "many of them that sleep in the dust of the earth shall awake," some to the one destiny, and some to the other; and if this applies to the literal resurrection, then according to this, some of our race are to be neither in happiness nor in misery, being left unraised. Thus we are compelled to see that of these three passages, only one, at most, can have reference to the future state. The doctrine, then, of two resurrections to immortality, if taught in direct terms at all in the Scriptures, is taught in one text only. But strong reasons can be offered against its being taught in even one of these passages. For take whichever of them we may, and apply it to the future state, its teachings must stand directly opposed to what we find in many other passages, especially the one which declares "that there shall be a resurrection of the dead, both of the just and unjust." See the preceding number, also Acts xxiv: 15.

The reader may now be disposed to ask, if the texts we have been examining do not describe a resurrection to immortality, what is their meaning? This question we will endeavor to answer in our next. In the mean time, let the passages, with their contexts, be carefully read and considered.

Penn's Woods, 1840.

For the Magazine and Advocate.

## ANALOGICAL REASONING—AGAIN.

BR. GROSH—I perceive by a late communication in the Magazine and Advocate, over the signature of "M. R.," that my late review of some of Rev. A. Barnes' writings, (see No. 5, current vol. Magazine and Advocate,) has, in some respects, been misunderstood, and its language misinterpreted.

Butler's *Analogy*, to which Mr. Barnes' Essay was written and published as an introduction, was expressly designed to counteract the prevailing infidelity and skepticism of the age and country in which he lived. As the unbeliever in Divine revelation did not admit the authority of the Bible to prove a future state of being, Butler's design was to show the unbelievers of his age, the futility and madness of their objections to such state, and that, aside from the voice of revelation, there was abundant reason to believe, from the analogy of things and the order of God's providence and moral government in this world, that this life was not the only or final state of man's existence—that it was altogether probable, and reasonable to believe, even if there were no revelation to that effect, that man would exist hereafter and in an immortal state of being.

Barnes' Essay was written on the same plan, and took the same ground substantially as Butler: but Barnes enlarges and expatiates on some points that Butler either mentions not at all, or passes very lightly over, and especially undertakes to show on the ground of analogy, that not only is Christianity probably true, but even Calvinism, (or what he is pleased to call the "distinguishing doctrines of grace,") is also probably true!

As Butler's arguments are based wholly on analogy, aside from the testimony of Scripture, so my review of that part of the essay relating to Calvinism and endless misery, took the same ground, i. e. the principles of analogy, and was designed as an *argumentum ad hominem*, or a refutation of his reasoning on his own ground, or demolishing him with his own weapons. And I think I succeeded in showing the illegitimacy of his conclusions, and that fair analogical reasoning from the premises admitted, would evidently lead to the doctrine of the restitution of all things, instead of the doctrine of endless misery.

I was therefore not a little surprised that any of your readers, (and especially one as well informed as I take M. R. to be) should have been ignorant of these facts, or should have so far overlooked them as to suppose (as it appears he does by his first and fourth paragraphs) that I think "there is no Scripture testimony that can be brought forward to destroy the supposed force of Mr. B.'s analogical argument for the doctrine of endless misery," or that I "acknowledge that the doctrine of limited future punishment can not be sustained by Scripture testimony, but is to be supported only by analogical arguments."

I supposed that all who had been familiar with my writings for years past, were well aware of the fact that my most common and strongest arguments against the doctrine of endless misery were drawn from the clear and positive testimony of Scripture, and that my faith in the doctrine of future retribution or discipline, was, in like manner, based on the same divine authority—that a belief in it naturally and necessarily results from an unbiased and enlightened perusal of the Scriptures, and a fair construction of the teachings and principles therein contained. I think the latter sentiment supported both by Scripture, reason and analogy, and likewise that all these stand opposed to the doctrine of endless misery on the one hand, and that which limits all punishment to this life, on the other.

You, Br. Grosh, correctly interpret my meaning when you "understand" me "in the sentence objected to, as using Mr. Barnes' phrases about 'arresting justice,' etc." I chose to use his own phraseology wherever I could, for the purpose of more clearly showing him and his adherents that his arguments, when fairly carried out, went directly against his own theory, which limits all emendatory justice to this life. I then regarded, and still must regard, any doctrine that limits all chastisement and discipline for the good of its subjects, exclusively to this life, as theoretically arresting the natural and legitimate course of justice, whether held by avowed infidels or Calvinists, or Universalists, and that fair analogical reasoning stands opposed to such theory; but



still I do not suppose those who hold it regard it in this light.

By the expression "those who, like the infidel, believe that death terminates the consciousness and being of man forever," I meant simply and only the infidel. Here I allow that my language was more circuitous and less clear than I might have chosen. But as Mr. B. spoke of two distinct classes, against whom his arguments were directed, so also did I, and said I was not of the number of those belonging to either class described. From the above remarks and explanations, I trust my meaning will be obvious to all your readers.

With regard to *analogical reasoning*, I allow that it is only secondary and subservient to the teachings of Scripture. Nevertheless, I can not regard it as either pernicious, or dangerous, or useless. I regard it as a highly important aid in the improvement of the mind and the discovery of those truths which God has placed within the reach of our reasoning faculties. True, it may be abused and perverted, as no doubt it was by the Sadducees in the passage referred to by "M. R." But this is no reason why its *proper use* should be disparaged. Our Saviour himself often employed this mode of reasoning with his hearers: so also did his apostles, both in their preaching and writings. And where the glorious light of revelation has never shone—even among the benighted heathens—mankind have used analogical reasoning with great advantage; and though they have not demonstrated a future existence and the doctrine of immortality, they have urged weighty reasons in favor of it from the analogy of nature and providence. Where all just analogy goes in favor of a particular principle, and there is nothing in Scripture, in nature, or in reason, *against* it, it appears to me to be entitled to great consideration. Nevertheless, I say, "to the law and to the testimony;" wherever that leads I am ready to follow. D. S.

For the Magazine and Advocate.

#### EXPIRED.

Expired on the 16th of January, at the Lutheran church in Fordsbush, a protracted meeting, after a lingering and troublesome illness of about sixteen days. One year ago, a similar meeting was held in the same place; when the Rev. gentleman who is now pastor of said church, (but was then only a visiting revivalist,) said he should sink to his grave if he was placed in the awful situation of the then pastor of the church. To see so many blooming and intelligent youth around him, who might, ere another morning dawned upon them, lift up their heads in hell, if they did not come and take the anxious seat that very moment, must surely have struck a deep solemnity in the mind of the Rev. gentleman. But deeper and more awful still must have been the pang, when to his "utter astonishment," none came forth to receive the "pardoning grace."—Therefore to rend this awful veil, and make an extension of their earthly kingdom, was one reason for this meeting. Another, and the most important one, was that the Universalists, after having been shamefully abused by the Lutherans,\* circulated a subscription paper with such success that materials are now being brought on the ground, for the purpose of erecting a church. In this lamentable state of affairs something must be done, "to stop the monster in his wild career;" and that something was no more nor less than a night meeting which was to commence on the first of January and continue till the final object

\* The Universalists having made application to the trustees of the Lutheran church, for the use of their house, previous to the meeting of the Otsego Association, for the purpose of holding a Conference, which request was granted; and upon the strength of which, application was made, and a conference appointed. But stifle not when I tell you, that a short time previous to the time of the appointment, the use of the house was denied, without an attempt to assign the least reason. However a large congregation assembled, and the occasion proved very interesting, notwithstanding the great inconvenience, and exposure to the cold. A. Z.

was accomplished. This surely to many was an awful undertaking, and rendered the more so in consequence of their gloomy anticipations of the future. However the work commenced; the preparatory measures had been taken, and nothing must therefore impede its onward march. The friends were charged to use their influence upon each and every one of their friends, and that too with the fear of God before them, until they were prevailed upon to attend church. They were also exhorted to choose from among their sinning friends a certain number, and centre all their prayers and supplications upon that number; and if they prayed in faith without doubting, God would answer their prayers to the satisfaction of their souls. (Query. Will not God answer prayer as soon when all human beings are included, as he will when only a dozen are prayed for?) The first week was no more, and the great work was not yet begun—nothing was discovered save a breaking off of the congregation—the case began to border on the desperate; when a Mr. U. was called in to assist in accomplishing the great object. He exhorted the friends to be faithful and steadfast—though they might not witness the workings of the spirit—and should the work not be accomplished then, they might rest assured that soon some great and mysterious change would be accomplished by means of their supplications and prayers, in some other part of the world.

But all this proved ineffectual. Again there was a breaking off. Another week had passed, and the great work of reformation was not yet beginning to begin. What was now to be done? was a question that struck a deep solemnity into the minds of the few remaining friends. The most powerful antidote prescribed had been administered, without apparently effecting the least good, but rather sinking the patient deeper and deeper into the vortex of misery, and hurrying it on with a redoubled speed towards the confines of the tomb. Thus the affair dragged along until the night of the 16th of January, when the few remaining friends assembled, and the protracted meeting yielded up the ghost and was no more. In consequence of the coldness manifested by the friends of the meeting, I have deemed it my duty, and an act of humanity, to thus briefly notice the end of this protracted effort to revive the doctrine of God's ceaseless and unmerciful wrath in this place. May it rest in oblivious peace! Minden, 1840. A. Z.

#### MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, MARCH 27, 1840.

#### KNOWLEDGE.

Dick says "Knowledge is valuable chiefly in proportion as it is practical and useful." A knowledge of God is valuable, because it leads us into the love and practice of holiness. If we learned of the character of man, that he was cruel, revengeful, vacillating between good and evil, and giving his power in the perpetuation of evil rather than of good, and deserting those who are dependent upon him just when they most need his assistance, we should lose all respect for and confidence in him. And the same result would follow with respect to God, if our knowledge of him should convince us that such was his character. And those who had rejoiced once in their trust to a being whom they knew not, would lament that they ever acquired such knowledge.

But the true knowledge of God is valuable. It gives the soul something to venerate and trust; something to love and obey; an object to adore, and a principle to imitate. It establishes a spiritual intimacy between the thoughts of man and the designs of God. It gives man a sphere of action in the government of one who rules

in parental love. It gives him an exalted station, and thus enables him to respect himself by doing honor to his calling, and his fellow beings by the charitableness of humility. A. R. B.

#### THE WILL OF GOD.

The Editor of the Morning Watch, a Campbellite paper, says—"When Jesus came into our sinful world, he said, 'Lo, I come to do thy will, O God.' He also declared that he 'came down from heaven not to do his own will, but the will of Him that sent him.' Now if it can be clearly shown what the will of God is, it will follow as a matter of course, that it *either has been, or will yet be done*, unless, forsooth, the Prince of Peace should fail to accomplish the purpose for which he came!"

This is strong, clear and positive language—such as every Universalist would use on the subject. Nor does Mr. Shehane shun to declare what the will of God is for he says, in continuation, "We are not left to conjecture what God's will is. It is revealed. Hence Paul says, 'Having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ,' etc. To this end, Christ took away the Mosaic covenant, and established a new one," etc. He then travels on to the personal or individual salvation of the believer. But if Br. Shehane believes that this is the will of God which Jesus came to perform, and that this will will yet be done, if it has not been (and it certainly has not yet been performed,) he must believe in the salvation of all men by their being brought to a knowledge of the truth through Jesus Christ. And if so, Mr. Campbell has an able opponent to his gloomy system of endless sin and misery in his own camp! A. B. G.

#### EVERLASTING.

Let but the Biblical scholar free his mind from prejudice, and go to the Bible for a definition of this word, and you will find him explaining it precisely as Universalists do. In looking over the Morning Watch, a monthly periodical of the sect commonly called Campbellite, we find some definitions of this word and its kindred terms, which are sadly against Alexander Campbell's positions in his controversy with Br. Skinner—though, it must be acknowledged that they are in accordance with his own more candid and deliberate views contained in the notes in his translation of the New Testament, which notes he felt so unwilling to admit as authority in the discussion that he never copied them into his paper, though repeatedly requested, challenged, and dared to copy them!

The following are the definitions referred to. I wonder what Mr. Campbell will say to them!

On Isa. ix: 6, the Editor of the Watch says, that the title "the everlasting Father," is rendered by Dr. Dwight, "The Father of the everlasting age"; and by Dr. Clarke, "The Father of the everlasting age, or, *abi ad*, The Father of eternity," and that Dr. G. Campbell thinks that the former rendering is best, meaning, the Father of the Christian age. "But," says Mr. Shehane, "as I suppose the translators of the Septuagint understood the idioms of the Hebrew and Greek languages, I will put down their version of *abi ad*, and then give a literal rendering of it into English. Here it is:—*Megales Boules Angelos*, in plain English thus:—the Angel of the great Council."

In reply to a question as to the Scripture meaning of the words everlasting and eternal, he says—"I do not believe that *everlasting* and *eternal* always mean the same thing in the Scriptures. My reasons are these—1. We have in the Old Testament, the phrase 'eternal God,' we also read of 'the everlasting mountains.' We should pity the weak understanding of the man who would contend that the mountains were coeval and will be co-perpetual with God. 'The everlasting moun



tains were scattered, is at once a phrase that puts the seal of absurdity upon all the schemes that contend that *everlasting* must necessarily mean endless.—2. Although the words *everlasting* and *eternal* are from *aiónion*, yet as these epithets are sometimes applied to God, and sometimes to things of temporal duration, it would seem that their meaning depends upon the very nature of the nouns which they qualify."

Amen—just what Br. Skinner contended for in the discussion with Mr. Campbell. What is the nature of (*kolasin*) correction, punishment and chastisement? Are they necessarily endless in their nature? Are they a means only, or are they an end in God's government? These are questions that arise after this concession, and Heb. xii: 5-12, together with many similar passages, shows that punishment is not, of itself, or in its very nature, endless in duration, but the reverse. Of course, then, the words *everlasting* and *eternal*, are limited in their meaning, when applied to punishment in the Scriptures.

The other instance in which the Morning Watch furnishes an important concession in regard to the words in question, is in an examination of the famous passage Mark xvi: 16—"He that believeth, etc., shall be saved," etc.—the succeeding context of which Mr. Shehane applies and confines to the apostolic age, and the miracles then performed by the primitive Christians. He incidentally brings in the saying of Christ—"I am with you always, even unto the end of the world"—and in commenting on this foundation text of "apostolic succession," he says—"According to our apprehension we are not to expect such signs [Mark xvi: 17, 18,] in the present day, because Jesus only promised to be with his apostles until the conclusion of the Jewish age." "We.....contend that the phrase *end of the world* as it stands in Matthew, means *end of the age*, because the word *aion* is sometimes rendered age in the writings of inspiration." "We therefore contend, that when Jesus said to his apostles, '*idou, ego meth humon*' etc., he, as explained by Mark, meant that he would be with his apostles all the days of the Jewish age, enabling them to perform signs and wonders in attestation of their mission. We further contend that he fulfilled his promise, and that we are not to look for such signs in this our day, because *ton aionos* limits the promise to the conclusion of the Jewish dispensation."

We thank Mr. Shehane for these remarks, and hope that, unlike Alexander Campbell, he will never turn from this clear statement, and attempt to prove punishment to be endless because the Bible applies the words *everlasting* and *eternal* to it—or to prove endless damnation by quoting "he that believeth not shall be damned," as if the text had reference to a future state of being, or was spoken to others than the primitive believers, who, only, could exhibit the signs there pointed out.

A. B. G.

#### IS THINE EYE EVIL BECAUSE I AM GOOD?

The parable of the laborers in the vineyard, though adapted to the peculiar disposition of the Pharisees, was probably aimed more at evil principles than men, and was therefore as good a caution to the disciples, to whom it was addressed, and will be to us of the present day, against self-righteousness, and its kindred vices, as it was a rebuke upon the same faults among the Jews. Wherever these faults are found, there is the application of the parable. It applies itself to the self-righteousness of the Jews, in arrogating to themselves the peculiar favors of the divine government. They claimed to have borne the heat and burden of the day; but they were not satisfied with what they merited, but expected some extra favor, which should place them above their more recent fellow-laborers. So the laborers in the vineyard were not satisfied with what they could justly demand, but murmured because they had not received in proportion to the length of time they had labored. They were jealous, too. They had borne the hardest part of the labor, and the others had not, and they did not like

to have the last laborers made their equals in point of pay received. Had those who were last in the vineyard been requested to go in, at an earlier hour, and refused to comply with the good man's request, and thus remained idle until the eleventh hour, we are not authorized to believe that they would have received the reward which they did. But recollect, this was not the case. The first were hired in the morning, at a stipulated price. That price they received. The latter commenced their labor at the eleventh hour, but they made no stipulations. They spoke of no reward. They made no excuses; but yielded a cheerful, prompt and happy obedience as soon as their duty was pointed out to them. "And about the eleventh hour he went out and found others standing idle, and said unto them, why stand ye here all the day idle? They say unto him, because no man hath hired us. He said unto them, Go ye also into the vineyard, and *whatsoever is right ye shall receive.*" And what was the consequence? They trusted to the justice of their employer, and went. And I may say that the reward which they received, and of which their prouder companions complained, was not only a reward for their labor, but also a token of their employer's kindness, and a testimony that he appreciated their faith in him, and the cheerfulness with which they complied with his invitation. Hence the exclamation, "Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?"

I have before hinted that this parable was aimed more at evil principles than men, and therefore might be as good a lesson to self-righteousness and its attendant evils in any other case, as it was in that of the Pharisees. If I am not strictly correct in this opinion, still I think I do no violence to the sacred text, by giving it such an application. If I am correct in my opinion, it will not be difficult to see how the disciples, even, received a pointed rebuke through it. One or two instances, where they evidently deserved this rebuke, will suffice.

After the display of worldly mindedness, which the disciples witnessed in the case of the young man who inquired what he should do to inherit eternal life, and who went away sorrowing because he was required to forsake his great possessions, Peter's mind seems to have been exercised with the contrast between the situation of the followers of Jesus and this rich young man. The disciples, though perhaps not as deep thinkers generally, as Peter was, were much amazed at the saying that it was "easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," and exclaimed, "Who then can be saved?" Jesus answered, "With men this is impossible, but with God all things are possible." Peter seems to have thought himself and brethren entitled to the first rank in the estimation of the Saviour, and that if God was able to save one so completely glued to the treasures of the world, as was the young man alluded to, he and his companions might expect some signal favor, more than they had received, for the sacrifices they had made. Hence he says, "Behold we have forsaken all, and followed thee; what shall we have therefore?" May not the parable which follows this account, have taught these disciples to beware of self-righteousness, and to place more confidence in the justice of him in whose service they were.

Self-righteousness assumes, many times, a very specious appearance, by arrogating to itself the name of piety; so that in its first stages it is difficult for a person who is in danger of being led into it, to discern clearly its nature—and especially when assisted by superstition. This was sometimes the case with the disciples, though not to that criminal degree which had obtained among the Pharisees. As for instance. In Matthew xix: 13, we read that "there were brought unto him [Jesus] little children, that he should put his hands on them and bless them, and pray; and the disciples rebuked them." They thought that it was arrogance to presume upon that notice and favor for little children, which they claimed as the Saviour's long tried laborers. Just as

many mistaken Christians in modern times with a more criminal obstinacy, have thought to advance their own merit, in the contrast which they could establish by representing infants as totally depraved and unworthy of the least favor from God. Their eye was to a certain extent evil, because their Benefactor was good. A similar instance may be found in Mark ix: 33, 34, where certain disciples on their way to Capernaum, disputed who should be greatest. Christ taught them the necessity of yielding to that wise regulation between the haughty and the humble, in accordance with which "the last shall be first, and the first last." "If any man desire to be first, the same shall be last of all, and servant of all."

It is a singular trait of the human mind, through self-righteousness, or arrogance, or what not, that what is once granted to it as a favor, it soon claims as an absolute right. The controllers of literary institutions, which have received distinguished favor and encouragement from a liberal community, have many times been led to think that those favors, which they once received as the contributions of a charitable public, really belong to them, and that they have a right to demand their continuance with undisputed authority. Some of these have obtained support and encouragement under the pretence that they were to be free from sectarianism, and turned immediately round and condemned the very men who had given them an existence, because they would not continue to support an institution which had falsified its faith and forfeited all claims to interest. They had an evil eye, but before they have established their precedence, they will find themselves humbled and abased, and marked with that contempt which they deserve. I had intended to mention several other particulars which have received, or which deserve the rod of correction, but as this article has already extended to a greater length than was intended, I must defer them till another opportunity.

A. R. B.

#### NEWS DEPARTMENT.

Rev. D. D. Smith, of Gloucester, Mass., has tendered his resignation of membership to the Standing Clerk of the Massachusetts State Convention of Universalists, and of all bodies in its fellowship; and said resignation has been accepted. Mr. Smith states that he is not disposed at present to state the reasons.

Paul Dean's paper, the *Phoenix*, has been merged in the *Christian Register*, a Unitarian paper in Boston.

Br. S. Barden has asked a dismission from the societies in Harvard and Roxboro', Mass. Br. J. K. Ingalls has agreed to remove to Southold, Long Island, in April.

Br. Fuller, of the Nazarene, gives a preference to the folio, over the quarto or octavo form, for our newspapers; because papers in that form are not so likely to be preserved and bound, and hence new papers will constantly be needed to supply their place! Suppose we *quartes* profit by this hint, and print on such *bad paper* that no copy will bear reading by more than one person—will it tend to increase our list? I doubt it. We are sorry to hear that Br. F. has been very low with bleeding at the lungs, since December last. Br. Gihon says he is now recovering. We hope so, for I have no faith in *wearing out the old*, as the best means of keeping people as supporters of the preached word, one whit more than I have in that plan for retaining them as subscribers for the printed word!

The Nazarene informs us that Br. Asher Moore, now of Roxbury, Mass., will commence his labors as pastor of the Philadelphia Lombard street Society, on the first Sunday in April next. May both pastor and people be greatly profited by the connexion.

Br. John Moore, late of Lebanon, N. H., now of Hartford, Ct., has taken an apartment in Br. Everett's establishment—or, in other words, has opened a Hartford department in the Connecticut Universalist, and agreed to edit it "his own way." We wish Brs. Ever-



ett and Moore, "Uncle Jacob Loveworthy" and Sister M. A. Dodd, all the enjoyments, with as little as possible of the perplexities and cares, of the life editorial.

By the Star in the West and the Glad Tidings, (the tidings it contains are not always glad,) we learn that a storm of fanaticism in the shape of protracted meetings, is just now sweeping over Ohio, without, however, doing any injury to, but rather benefiting the cause of Universalism. Rev. Mr. Aikin, of Cleveland, has vouched for the truth of Francisco's story, as told by some revivalist in that region. He at the West, and Elder Knapp at the East, had better not refer too confidently to Utica for proof of Francisco's good standing in the Second Church, at the present time! There is a rumor that all that part of the Record was expunged about the time Francisco was hung in Erie, Pa. Can any one inform us if this is correct?

Poor Br. Drew! we really pity him—he is always "a day after the fair." He has a large porringer, which he holds out toward any quarter in which donations seem to be falling. Sometime ago, Br. Everett had a number of fine donations given him. Slide—slide—went Br. Drew's porringer toward Middletown, Conn. Then Br. Buri had a quantity of goodly apparel bestowed on him—a perfect shower, that clothed him from head to foot, and covered him with a new cloak into the bargain. Quickly Br. Drew drew his porringer back into Maine again—but again it was too late to catch any of the drops of the gone-by shower. And now Governor Fairfield has had a cheese weighing 287 pounds, presented to him by a lady. Br. Drew draws his porringer homeward; but groans, and shakes his head in doubt of success, saying, "We wish we were a Governor—then charity might reach our wants, also. But our porringer will not hold so great a cheese as that." Verily, Br. Drew, I do not wish you were a Governor; for I love you better as a preacher and an editor; but I wish somebody would take pity on you and fill your porringer, before you wear the bottom through by shoving it about.

The Rhode Island Convention of Universalists, holds its annual session in Woonsocket, on Wednesday and Thursday, April 8th and 9th. Br. John Boyden will then be installed as pastor of the society in that place.

REV. R. J. BRECKENRIDGE, of Baltimore, Md., the opponent of Br. L. S. Everett in a public discussion, and the bitter maligner of Universalists, who he declared should be put down by law, is now being tried for a libel on the keeper of an alms-house, and has allowed to remain selected for one of the jury that is to try him, a well known and devoted Universalist—one of those very men whom he himself declared not fit to be a witness or a juror, incapable of holding office, and unworthy of the common rights of a citizen! So much for Mr. Breckenridge's opinion of Universalists, when put to the test of his own practice. For, Br. Williamson says, Mr. B. was particularly anxious this Universalist should be one of the jury, on account of his well known character for intelligence, honesty, candor, and firmness in uprightness. Yet this juror is one of those whom Mr. B. would have put down by law! "Oh, consistency, thou art a jewel!" A. B. G.

#### THE EXPOSITOR AND UNIVERSALIST REVIEW.

We have received, read and approved the March number of this excellent work, and we have thought that its Editors and contributors are doing a noble work. The number before us, will be particularly useful to theological students, and those engaged in the ministry, though it contains valuable hints for all classes. Especially would we be gratified if it could obtain the serious perusal of opposing clergymen. Its contents are as follows:—

Article VII. Scriptural doctrine of the Logos, or the Word, by Rev. W. E. Manley. VIII. The Minister and the Pulpit, by Rev. T. B. Thayer. IX. Use and Importance of Biblical Archaeology, by Rev. O.

A. Skinner. X. Interpretation of Figures in the Prophetic and Poetical parts of the Scriptures, by the Editor. Literary Notices.

#### MISSOURI.

Br. Jasiel P. Fuller says of our cause, in the section where he is located, that "the cause of truth is prosperous in this place and vicinity. The greatest hindrance to its progress is ignorance of the doctrine we advocate. [The same is measurably the case in this State!] It is embraced in the same proportion that it becomes known and understood. There is much ignorance of the Scriptures. I have been charged with doing great violence to the Sacred Oracles, merely by stating what the commonest man at the East would not think of disputing, that the phrase "end of the world" does not mean the end of time, but the end of the age, viz. the Jewish age. And when I have read before a congregation, from Paige's Selections, extracts from Orthodox commentators, to prove my position, a great many will still doubt the possibility of the phrase having such a meaning. Universalist preachers here, have the same ground to go over, that they had at the East 20 years ago.

"All communications for me I desire to be directed to "Troy, Lincoln county, Mo."

We thank Br. F. for his kind offer to serve as our agent in that section, and gratefully accept it. His suggestions and advice are also thankfully received, and will be followed in the case referred to. We have been, and now are, so situated that poverty and misfortune always command our sympathy and respect.

A. B. G.

#### THANKS.

Br. Wm. Middleton, of Salem, Marion Co., Ills., says in a letter recently received from him—"My thanks to Harriet L. Burley, of Exeter, N. H., for Whittmore's 100 Arguments and some numbers of the Trumpet—also to the person who sent me two numbers of the Gospel Banner. May the Lord ever bless the donors with the like precious blessing that is bestowed on the receiver. Have I no dear Sisters in Utica who are able to do likewise? Most certainly, and willing too, if they knew how. May the Lord bless their charitable wishes, and give them a knowledge of the way to accomplish them. Every little present that tends in the least to build up the good cause, is received with thankfulness. Those who are blessed every day with the means of obtaining a knowledge of the light of the glorious Gospel shining in the face of Jesus Christ, can scarcely imagine how great a favor they bestow on their far western brethren, where every thing is new to them, and how those favors are calculated to kindle a spark into a flame, and make us rejoice with that joy that is unspeakable and full of glory."

Br. Middleton is an aged convert from the Methodist ministry—is almost alone in his faith, and opposed even by his own family in his present views. He has never yet seen the face of a Universalist preacher. Any favors sent him will be well employed, I have no doubt, in spreading abroad the knowledge they impart to him. I would suggest, therefore, that those who have any papers, pamphlets, or even books, to spare, and can afford to pay the postage on them, should enclose them in strong wrappers, have them marked postage paid, and send them to him by mail, directed, "Rev. Wm. Middleton, Salem, Marion county, Illinois." Even if he obtains more than one copy of any work by this means, he can find others, to whom it can be presented for perusal and circulation—for Br. Middleton has gradually gathered around him an increasing little band of believers, by his preaching and conversation. May he go on, until his little band becomes a great nation, of which each one shall chase a thousand, and two put ten thousand to flight.

A. B. G.

#### BOOKS IN ALBANY.

Br. N. R. French, 29, Green st., Albany, keeps a constant supply of Universalist books.

#### UNIVERSAL DAMNATION.

Mr. S. E. Shepherd is out in Mr. Campbell's Harbinger proving universal damnation, and claims to have done it as well and truly as Br. Skinner has proved universal salvation in the discussion with Mr. Campbell. We admit it—his and Br. Skinner's arguments are of equal force, and supported alike by irrefutable Bible testimony. But Mr. Shepherd does not even pretend to prove the damnation to be endless, or to occur after the salvation, or the resurrection to immortality; whereas Br. Skinner has proved universal salvation to be in a state of immortality, and to be from a state of (and therefore after) damnation, or unbelief. Consequently we have universal damnation first and after that, universal salvation, which is endless. Go on, Br. Shepherd—you may, peradventure, arrive at a knowledge of the whole counsel of God in time—that "he hath concluded all in unbelief [damnation] that he might have mercy on all," [i. e. salvation.] A. B. G.

CORRESPONDENTS are requested to exercise a little patience. The Winter season is our harvest for communications. Those that are on general subjects are therefore mostly reserved until we shall have more room, and the preference is generally given to those more local, and calling for immediate attention. And even these latter, we are sometimes obliged to defer from week to week against our will, often after they are in type, to make room for the series of articles commenced, of which we have just now a greater number than usual. Thus Br. J. K.'s notice of Theological Gleanings, was postponed week after week—crowded out, we might say—for the want of just room enough to accommodate it; and a longer or a shorter article, as the case might require, was inserted in its stead. We beg of all to rest assured, that we willingly slight none—that we do the best we can with our small sheet and numerous articles, even re-writing many, and correcting others, at a considerable labor and perplexity, in order to please, if possible. Errors, lapses of memory, and mistakes we are not free from—but intentional wrong we do not feel guilty of towards our correspondents. We ask, then, in return, a little care on their part in preparing their articles—fair writing, with visible ink—and patience and charity.

A. B. G.

Waldie's Select Circulating Library, of Philadelphia, deservedly a great favorite of ours, has been suspended in the progress of its 15th volume, in consequence of the delinquency of subscribers, added to the ill health of the Publisher. It will be resumed as soon as the requisite collections of back claims can be made. We hope this will be early, and that Mr. Waldie will be restored to health speedily.

A. B. G.

Br. Tompkins—Transfer John Whitecomb's Repository from Vallonia Springs to Butternuts, Otsego Co.

Br. Bazin—Credit Rev. S. J. Gibson, Norwich, Chenango Co., \$2 for Expositor. Also credit Samuel Dill, Camillus, \$2 for 1849, send him No. 6, Ex., vol. 1, for 1833.

#### RELIGIOUS NOTICES.

There will be preaching on the fifth Sunday inst., by Br. C. S. Brown in North Norwich—Br. N. Brown in Constantia.

There will be preaching on the first Sunday in April, by Br. N. Brown, in Mottsville.

#### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No. P M. Racket River, for J P—J B, West Martinsburg—P M. Roxford, Ills—J W E, Richmondville, for self, M C. S K, C Z, J S J and D W—P M. Pillar Point, for M K—P M. Elmira, for F C, N T, S B and E G—P M. Sandy Creek, for J E S—Rev. S J G, Norwich—S D, Camillus—E S, Kingsbury—P M. LaFargeville, for A K, and E C—Rev. T J S, No. Bloomfield—P M. Clyde, for J S, J C and C H—J L, South Canton, for self and M E B—P M. Parishville, for F P and A L—P M. Canandaigua, for H C—E G K, Tuscarora, for self, A N, J T and I H—P M. Sherman, for L R D and E R.



The following lines were originally published in the *Utica Magazine*, (old series) in 1823, and are now republished by request.

### TRUTH AND FALSEHOOD.

#### AN ALLEGORY.

'Twas early in the dawn of time,  
When human nature, in its prime,  
A stranger was to guile,  
That Truth and Falsehood took a walk  
One Summer's morn; and mutual talk  
And glee employed their while.  
O'er hills and dales, through groves and glades,  
'Cross fertile fields and flowery meads,  
They passed in cheerful mood;  
Till by a dark and rolling flood  
Arrived, they both in silence stood,  
And thus the billows viewed.  
But Truth at length the silence broke,  
And unto Falsehood thus she spoke;  
(For she had nought to dread.)  
"Let us within this liquid wave,  
Ourselves on this fine morning bathe,  
Then on our way proceed."

To whom the latter thus replied;  
(With feigned assent, her guile to hide;)  
"Well, thou shalt enter first,

And soon I'll be near by thy side,  
And with thee stem the rolling tide,  
Till we are safely passed."

Then Truth in haste herself undress'd,  
And on the bank her garments placed,  
Then plunged into the deep;  
This done, her garments Falsehood seiz'd,  
And put them on herself, well pleas'd  
To make her safe escape.

E'er since that day has Truth appear'd  
Stark naked, though she ne'er has feared,  
The darkest flood to stem,  
And Falsehood in Truth's garb is seen  
Her own vile form and filth to screen  
And thus impose on man.

D. S.

*Anecdote of Napoleon.*—After having gained the battle of Wagram, the Emperor Napoleon established his head quarters for a time at Schoebrunn, and there occupied himself, pending the negotiations for his Austrian alliance, with reviewing his troops and distributing among them rewards and honors. One old and brave regiment of the line was drawn out before him for this purpose, his custom being to examine every corps individually under the guidance of the officers. After having formed the regiment into columns, Napoleon entered among the ranks and bestowed praises and decorations on all who appeared worthy of them. Five hours he spent in this occupation; and at length, when he had satisfied himself that no man's claims had been overlooked, he finished by saying aloud to the Colonel—"Now present to me the bravest soldier in your whole regiment." In some cases this might have been a difficult matter; it did not appear so now. The Colonel, indeed, hesitated for a moment; but the question was caught by the soldiers, and one universal answer came from the ranks. "Morio! Corporal Morio!" was the cry. The Colonel approved of the decision, and Morio was called forward. He was a man still young, but embrowned by service; and he already wore on his person three badges of merit, and the Cross of the Legion of Honor. Napoleon looked at him attentively. "Ah," said he, "you have seen service!" "Fifteen years, my Emperor," replied Morio; "sixteen campaigns and ten wounds, not to speak of contusions." "How many great battles?" asked the Emperor. "Sire, I was at your heels at the bridge of Arcola; I was the first man who entered Alexandria; it was I who gave you my knapsack for your pillow at the bivouac of Ulm, when forty thousand Austrians capitulated; I took five hussars prisoners with my own hands on the day of Austerlitz. It was I who served you—"

"Hold! it is well, very well! Morio, I name you Baron of the Empire; and to that title I add a hereditary gift of five thousand francs a year." Acclamations rose anew from the soldiery. "Ah, my Emperor," said Morio, "this is too great a reward for me. But I will not play the usurer with your bounty. None of my companions, while I have it, shall want for food or clothing."

Morio still lives. He only quitted the service when his master fell; and, in spite of that change, Morio still enjoys the Emperor's gift. He has kept his word to his companions. No old soldier in the department to which he has retired, wants wherewithal to drink the health of Napoleon.—*French paper.*

### AGENTS.

#### NEW-YORK—CONTINUED.

Moscow, J H Bolton  
Mottville, Adam Thumb  
Mount Hope, B Dodge  
Naples, B K Lyon, P M  
Nashville, A Sprague  
Nelson, J Donaldson, P M  
Newark, D Kenyon and Rev K Townsend  
New Berlin, T Howard  
New Berlin Centre, M I Wood P M  
Newburg, J W Waterfield  
New Haven, T Gridley, Esq  
New Lisbon, E Lull  
Newville, Dr A Snyder  
Newport, B S Keeler  
New York, P Price  
Nicholsville, W Spencer  
Niagara Falls, Gen P Whitney  
Norfolk, T Kingsbury, Jr  
North Bloomfield, Rev T J Smith  
North Boston, Palmer Skinner  
North Easton, L Chapin, P M  
North Norwich, Ezra Gorton  
North Penfield, F Robb  
North Sparta, P Woodruff, P M  
Norway, L Grey  
Norwich, A Chandler, Esq  
Nunda Valley, S Grover  
Oakland, D Edgerly  
Olean, Dr E Fife  
Onondaga, S G Anable and E Johnson  
Oneonta, Ira Goodrich  
Ontario, J D Connis  
Oppenheim, W A Bacon  
Oran, C Bartholomew  
Orleans, Edward Warner  
Oregon, L Bump, P M  
Oriskany, G Graham, Esq  
Orangeville, J M Lammon  
Oswego, L Carpenter  
Otsdawa, W K Cook  
Otto, S St. John, P M  
Ovid, Elijah Lane, Esq  
Oxford, H Balcon and Rev J T Goodrich  
Paines Hollow, T A Paine  
Palmyra, S Birdsall  
Pamelia 4 Corners, S Cole  
Panama, Rev L Paine  
Parma, M Haxton  
Pavilion, J Sprague, Jr, and Rev A Kelley  
Paynesville, Hiram Chaffee  
Peñfield, D Fosgate, Esq  
Perrinton, A Goodell, P M  
Perry, Rev Seth Barnes  
Perryville, Alphens Britt  
Persia, Elias Hall  
Peterboro' H Williams  
Phelps, V Vandermark  
Philadelphia, J H Weeks and L Butterfield  
Pike, A Adams  
Pittsford, E Beers, and J S Birdsell  
Plainfield, E F Simons, P M  
Plainville, J Corey  
Plattsburg, P Marshall  
Portageville, E D Moses, P M  
Portland, E Harris  
Port Gibson, A M Johnson  
Potsdam, William A Dart  
Preston, S Wait, P M  
Prattsburg, J Potter  
Pratts Hollow, J F Chamberlain  
Queensbury, S Jenkins  
Reading, S Ross, Jr  
Redfield, R Drake, P M  
Red Creek, E Underhill  
Richland, Volney Douglas  
Richmondville, J Westover  
Rochester, G H Roberts  
Rockdale, W Lord  
Royalton Centre, Rev C Hammond  
Royalton, Rev L Knapp  
Rome, S B Stevens  
Rossie, L Race  
Rouse Point, J Fish  
Rush, J Martin  
Rushford, H N Hammond  
St Johnsville, Rev J D Hicks  
Salisbury, A S Gage  
Salisbury Centre, O Ives  
Salina, J R Quereau  
Sackets Harbor, D Harlow  
Sandy Hill, J Lamson  
Sandy Creek, Joseph Barker  
Sandy Creek, S Dargat  
Schenectady, A B Quackenbush  
Scipio, Jesse Babcock  
Scipio Centre, Rev H Boughton  
Sharon, D Anthony  
Sherburne, N Starr  
Sing Sing, E P Agate  
Sloat, B Dickie, P M  
Six Mile Creek, W Dodge  
Smithborough, S Saxton  
Skaucaetles, W Fulton  
Smithville Flats, Eli Tarble  
Smryna, Russell Case  
Sociality, F Dutton, P M  
Sodus, G P Dennison  
Sodus Point, W Wickham, P M  
Somerville, M Thatcher  
South Bainbridge, Rev H Torrey  
South Bristol, A Brown P M  
South Cameron, A Frisbee  
South Canton, J Livingston, P M  
South Chili, W Pixley, P M  
South Le Roy, E Olmstead  
South Venice, A Tupper, P M  
South Wales, W C Russell  
Southville, A Thompson  
Speedsville, Lyman P Aikin  
Spencerport, P Kaus, P M  
Springfield, O N Shipman  
Springwater, M Hopkins  
Sterlingville, G Walton, P M  
Stockbridge, Timothy Smith  
Stockton, Reuben Monger  
Stockholm, Benjamin Holmes  
Stokes, I Nisbet  
Summer Hill, John Saxton  
Sullivan, E Swift  
Syracuse, D D Denton  
Taberg, R Hyde, P M  
Theresa, G W Cornwall  
Three Mile Bay, J Cool  
Throopsville, Alva Ricker  
Truxton, D P Rounds  
Tully, H Chapin  
Turin, H Ragan  
Town Line, Ira Johnson  
Troy, Rev L L Sadler  
Trenton Falls, D W Bacon, P M  
Union, P Hooper  
Union Square, Hon A Skinner  
Upper Lisle, Rev C S Brown  
Venice, J Morgau  
Vernon, Geo Allen  
Victor, W C Draper, P M  
Virgil, W Lincoln  
Waddington, P T Ingram  
Walton, Rev E E Guild  
Walworth, C H Brown  
Warsaw, A Holley  
Waterloo, Jason Keys  
Watertown, Rev W H Waggoner  
Waterville, D Bangs  
Weedsport, H B Davis  
Wellsville, R C Kent  
Wethersfield Springs, J Chandler  
West Bloomfield, Dr E D Wight P M  
West Burlington, C Hemmingway  
West Chazy, S A Goodrich  
West Constable, H G Button, P M  
Westfield, A L Wells  
West Harpersfield, J Bristol  
West Henrietta, John Fenner  
West Richmond, S F Suard  
West Troy, J D Stansburgh  
Westmoreland, L Clark  
Wheeler, J Parris, Jr  
Whitesville, Noah Jones  
Williamsville, A M Dunn  
Williamstown, J Potter  
Wilna, Rev J H Whippley  
Winfield, B Carver, P M  
Wright's Corners, J R Lounsbury  
Wolcott, W Tompkins, P M  
Wyoming, A Paddock  
Yates, Wm Mudgett  
Yatesville, S Cory  
York, J Russ  
Yorkshire, F Kellogg  
Akron, Dr E Crosby  
Austinsburg, Rev B Hickox  
Athens, E Crippen  
Bazetta, L B Weeks  
Bedford, O F Francis  
Brecksville, O Eaton  
Brinfield, Isaac Ives  
Clardon, W Benton  
Cincinnati, E Singer and Rev J A Gurley  
Cleveland, W White  
Concord, Zenas Wilson, P M  
Conneaut, T Gibson  
Corry Centre, Josiah Arnold  
Coppoe, Silas McGowan  
Coshocton, A C McGowan  
Dayton, Rev G C McCune  
East Claridon, M McIntosh  
Ellsworth, L W Leffingwell, P M  
Franklin Square, C F Boes, P M  
Fredericktown, S McPherson  
Frostville, E C Frost, P M  
Florence, J Wheeler  
Fowler, L A Viet  
Ganges, J N Ayres, P M  
Gustavus, Philo Gates  
Huntington, Isaac Sage, P M  
Huron, Charles Standt  
Johnstown, L H Duke, P M  
Kelloggville, B Abbott, Esq  
Laporte, Rev D Tenney  
Lebanon, J C Hatfield  
Le Roy, B D Austin, P M  
Lexington, S Watson, P M  
Lyme, Pelatiah Stroug  
Luna, D Sharer  
McConnellsville, James L Gage  
Madison, C Burr, P M  
Margaretta, Calvin Smith  
Martinsburg, E Farnham  
[To be continued.]

### MARRIAGES.

In Chili, February 13, by Rev. J. Chase, Mr. DANIEL ROGERS, of Wheatland, to Miss EUNICE FELLOWS, of the former place.

In Deerfield, March 3d, by Rev. T. D. Cook, Mr. ELIJAH WARREN, of Utica, to Miss CAROLINE HOLBROOK, of the former place.

In Troy, Bradford county, Pa., in the Universalist meeting house, by Rev. W. Bullard, EZRA LONG, Esq., of Troy, to ADIGAIL H. SHERMAN, of Athens.

In Paines Hollow, March 8th, by Rev. Mr. Richards, Mr. DE LOSS L. FILER, to Miss JULIET GOLDEN, both of that place.

### DEATHS.

In Rochester, on the 11th of November last, in the 20th year of his age, GEORGE, eldest son of Nathaniel and Mary Bingham. The deceased was a young man of very amiable and lovely character, and highly respected and beloved by all who knew him. But few of earth's children ever suffered under the influence of a more painful disease, which had been preying upon him for eight years. But he bore all with extraordinary fortitude and resignation till the last, and then bid adieu to his affectionate parents, family and friends for the spirit-land, where pains and sorrows are no more. His funeral was attended in the Universalist church on the following day, and the consolations of the Gospel tendered to a large congregation of relatives and friends, by the Rev. J. Chase, pastor of the society who worship in said church.—*Com.*

At McLean, February 27th, ADIN, son of Emily, and Rev. W. Bullard, aged four months and seven days.

"As the sweet flower which scents the morn,

But withers in the rising day,

Thus lovely seemed the infant's dawn,

Thus swiftly fled its life away."

\* \* \* Trumpet please copy.

In Taberg, (Annsville), on the 12th of February, after an illness of only three days, Mrs. ELIZABETH HYDE, widow of the late Benjamin Hyde, Esq., in the 80th year of her age.

This very amiable and excellent mother in Israel, endured the loss of her partner, who preceded her only a few months, with truly Christian resignation, and enjoyed good health, (being able to attend our meetings,) until the Sunday previous to her decease. Beloved and revered by all who knew her, her decline into the autumn of life, was mild, gradual, and cheerful—and her departure is mourned with unaffected but hopeful sorrow, not only by her numerous descendants and relatives, but by her friends and acquaintances. The consolations of the Gospel were tendered to the mourners on the 1st instant, by the writer.

A. B. G.

In Sauquoit, January 12th, EDWARD LICESTEF, son of Lawrence G. Wilson, aged 3 years 1 month and 24 days.

"It is a fearful thing to love

What death may touch."

In Litchfield, April 21st, 1839, widow PERSIS DOCKE, consort of Josiah Locke, Esq., deceased, aged 103 years, 5 months and 17 days; having had eight children, sixty-seven grand children, one hundred and forty-seven great grand children, and thirty-two great great grand children, having lived to see five generations. She was a member of the Presbyterian church in Winfield, and sustained a good moral character through life. She was interred on the 23d, in the burial ground at Cedarville—a discourse was delivered by the Rev. Mr. Holcomb, pastor of the church to which she belonged, from Genesis xv: 15.

In Lewiston, October 24th, 1839, Mr. LEMUEL COOK, aged 79 years. He was a pensioner for services rendered to his country, and one of the oldest and most respectable inhabitants in Lewiston. He died in the full faith of a world's salvation from sin and death, and manifested a perfect resignation in his last hours. His children rejoice in the same faith. Funeral on the 26th.

### BOOKS IN VERNON.

Br. Geo. Allen keeps a small supply of Universalist books on hand for sale.

### THE MAGAZINE AND ADVOCATE,

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By A. B. & C. C. P. GROSCH.

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# EVANGELICAL MAGAZINE

## AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI, [NEW SERIES.]

UTICA, N. Y., FRIDAY, APRIL 3, 1840.

NO. 14.

For the Magazine and Advocate.

### NOTES ON THE RESURRECTION.....NO. VI.

BY A RURAL EVANGELIST.

"At that time shall Michael stand up, the great prince which standeth for the children of thy people . . . . and many of them that sleep in the dust of the earth shall awake."

"The hour is coming, and now is, when the dead shall hear" . . . . "The hour is coming in the which all that are in the graves shall hear."

"And I saw the souls of them which were beheaded for the witness of Jesus . . . . and they lived and reigned with Christ a thousand years."

In our last number, we examined certain passages of Scripture with reference to the question whether or not they teach as it is commonly supposed they do, two literal resurrections of mankind into the immortal state. We concluded they did not; and promised in the present number to give a brief exposition of their real meaning. For though we did not set about writing a commentary upon the Scriptures in general, we think it may not be labor lost to offer a few remarks upon the said passages, in reference to the time of their fulfilment especially.

The passage from Daniel xii, is introduced thus, verse 1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people." Daniel's people are obviously the Jews—Michael is thought to be the Messiah—the time of his standing up is to be gathered from what follows, rather than from what precedes it. (It is thought by some that this chapter has, by some means, been separated from its connection. But whether it was or not, is a matter of indifference as respects the exposition of this text.) The passage continues: "and there shall be a time of trouble, such as there never was since there was a nation, even to that same time." It will scarcely be disputed that this is the same as Jesus foretold in Matt. 24th chapter, and which he describes as "great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be." And that Daniel and our Lord do refer to the same, will be more abundantly evident if we consider and remember that the Saviour, a few verses before he mentions this tribulation, mentions expressly "the abomination of desolation spoken of by Daniel the prophet," in this very chapter. (See verse 11.) And that this time of trouble or great tribulation was in the siege and destruction of Jerusalem by the Romans, appears not only from the whole tenor of our Lord's discourse, but also from what is said in Dan. xii: 7, that "when he shall have accomplished to scatter the power of the holy people, [that is, Daniel's people,] all these things shall be finished." The passage further continues, verses 1 and 2: "and at that time shall thy people be delivered, every one that shall be found written in the book. And many of them\* that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Let it now be asked many of whom? Answer, many of Daniel's people; that is, just so many as should be asleep in the dust of the earth. When were these sleepers to awake? Answer, at, in, or during the time just specified. Whether, therefore, we are able to understand all about the passage or not, of one thing we may be confident, that thus far it had its fulfilment in this world.

But the passage goes on thus: "And they that

be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever;" or as the Greek version of the Old Testament has it, "for ever and further," or as some render it in English, "for ever and longer." This part of the passage is doubtless not yet finished in fulfilment, nor indeed will it be while Christianity lasts, to say no more; but the apostles and their fellow-laborers in the Gospel, have for ages been shining in the Christian firmament as stars of the first magnitude.

Let us now consider John v: 28, 29, which speaks of "the resurrection of life," and "the resurrection of damnation." In verse 24, Jesus says, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Now this everlasting life which He here tells us the believer was then enjoying, is the same that it is said in Dan. xii: 2, that some shall awake to; and if awaking to everlasting life, is the same as coming to the resurrection of life, then it would seem to be perfectly clear that it is quite possible to come to the resurrection of life in this world.

He says again, verse 25, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." The dead were then hearing, that is, some of them were, and all that heard lived; but there were many of them that heard not; or to use the language of Daniel, there were many of his people that had fallen asleep in the dust of the earth, and were not yet awaked. Sleep is often used for death, either literal or figurative. But says our Lord, "the hour is coming in the which all that are in the graves shall hear." To be in the grave, is to be dead, of course. Some of the dead of that people, that is some who were in the graves, sleeping in the dust of the earth, were hearing in Jesus' day—all of them were to hear before many years. It is said in Dan. xii: 10, "none of the wicked shall understand; but the wise shall understand." The wise and the righteous, then, are here the same. Hence the Saviour says, "they that have done good, [that is, the righteous, shall come] to the resurrection of life;"—shall understand and believe the Gospel, and enjoy everlasting or spiritual life in the present tense. He adds, "and they that have done evil, [that is, the wicked, who shall not understand, shall come] to the resurrection of damnation"—that is, they shall experience the judgments of God for their wickedness and unbelief.

I consider Dan. xii: 2, and John v: 28, 29, to refer to the same events. In the view which I take of the subject, "many" in Daniel is equal to "all" in John. Daniel speaks of two classes of his people, each of which he designates by the term *many*. Jesus speaks of the first, and then of the second as *all* besides these. But these terms are not equivalent the one to the other, if the passages refer to our race in general. I believe these texts to have been fulfilled in about 40 years after our Saviour's death. The coming of some to the resurrection of life, I suppose to have taken up considerable time. Some came during our Saviour's ministry—more during the ministry of his apostles—all had come when the Christians left Judea. Then, as I understand it, the rest of the Jews came to the resurrection of damnation, or awoke to shame and everlasting contempt, in the overthrow of their city, the burning of their temple, the destruction of their hopes, the unparalleled distresses which they endured,

and their dispersion for ages among the nations of the earth.

The passage in Rev. xx: 4—6, I must beg to be excused from offering many remarks upon, since so many have written on that book, each having an exposition of his own. I shall merely observe that "the first resurrection" seems to have embraced only the *martyrs* of the first age, and therefore that the hopes of modern Christians to share the first resurrection are vain and futile. "I saw," says John, "the souls of them that were beheaded" etc., "and they lived and reigned with Christ a thousand years." Verily, the prospect of Christians in the present day, for obtaining that high distinction, is small indeed.

Penn's Woods, 1840.

For the Magazine and Advocate.

### BACKSLIDING.

BY REV. R. THORNTON.

Our Orthodox, (*alias*, Limitarian) friends, tell much about backsliding. To use their own phraseology, a man is "brought out," "experiences religion," "obtains a hope," is "born again," and thus becomes a "child of God" and a "joint heir with Christ;" yet few of them *stay* so. The greater part of those "brought out," "get back into the world again," "lose their religion," and become "heirs of wrath," even as others. And thus they call backsliding. Thus many are converted and backslide; are converted and backslide again, for a dozen times or more in their life. But it looks strange to me, that a person can one day be born of the Spirit, and be a child of God; and the next lose this divine relation, and become a child of the devil. John saith, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John iii: 9. Not that all, or even any, who may pretend to have experienced this change, commit no sin afterward. Even the best of men, and the best of Christians, in this world, come far short of duty. Paul and John confessed themselves sinners, and so must all; for "if we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John, i: 8.

What then? "He that committeth sin is of the devil." And where is the person, even if his pretensions to sanctity are as great as those of the ancient Pharisees were, who never transgresses God's perfect law—who never thinks, speaks, or acts amiss, but always does all that duty requires to God and man? "Ye shall know them by their fruits." "He that committeth sin is of the devil," for "whosoever is born of God doth not commit sin."

What is this new birth? A change from wickedness to holiness, and from hatred to love. But the most wicked are not perfectly so: none are so bad but they might be worse. On the other hand, the most holy in this world are not without sin: none are so good but they might be better. None are totally depraved, nor absolutely perfect.

The worst of men do sometimes right, and it is written, that, "every one that doeth righteousness is born of God." 1 John ii: 29. The best of men have their failings, and it is written, "all unrighteousness is sin," and whoever "committeth sin is of the devil."

When will the religious world have learned that the new birth is a *progressive* work, which is but begun, and in no instance completed in the present life? When will they learn that it is not the work of an hour or a day, but that, through a whole life, they must "grow in grace and in the

\* If this verse were printed with a comma after *them*, and also after *earth*, the sense would be more apparent. "And many of them, that sleep in the dust of the earth, shall awake," etc.



knowledge of the truth," and will then only have approximated toward it? But it will be completed in the resurrection, when all shall be changed and made equal unto the angels of God in heaven—when all shall be the "*children of God*, being the children of the resurrection."

For the Magazine and Advocate.

### FOR THE SINNER.

BY E. R. CROCKER.

"I think I will pass over this article—it is not for me," says one. "*For the sinner*—ah! that is for my neighbor," says a second. "Well now, (says a third) that is a *curious caption*. Guess it's like some of our almanacs, 'calculated' to answer for the whole U. States—the *whole world*." You are right, brother. "There is not a just man on earth that liveth, and *sinneth not*." You are right. "For the sinner," is tantamount to "for all the world." "God be merciful to me a sinner!"—"I thank God I am not like other men." How opposite are these expressions. O! who can endure a *Pharisee*! There is more hope of a heathen than of him. An orthodox hell can not—nothing but the *love of God* can, convert a self righteous, boasting sinner. When a sinner—greater, sometimes, than an open, and fearless, and *confessedly* outrageous sinner—goes into the church of Jesus Christ, and "steals the ivory of heaven to serve the devil in," and issues forth like a prowling wolf among innocent, but unboasting sheep—the very pink of *Phariseism*—what hope is there of such an one? or what power short of Omnipotence can bend his stubborn heart to the practice or love of Christianity—that is, any farther than to attain his wicked ends, through the deceptive guise of *sanctity*? And yet, destitute as he is of one spark of the Christian spirit, what an ado he makes about religion! See his sanctimonious phiz; behold that upturned eye, toward heaven; hear that Pharisaical groan, and that God mocking prayer. But who is it that I behold yonder clothed in rags, intent upon this holy saint (as he would have the world believe.) Hark! I think her lips move—she will speak. Hark! "O you saint; how pious, how God-like—*gave me my hard earnings*, thou miserly saint! Will you let the widow and her little ones starve? Money that I have earned—may I not have my own—thou saint—shivering as I am with the cold, and my little ones starving? Oh! God of the widow and fatherless, is this the religion thou hast given man from heaven!"

No, no! poor widow; that man has the spirit of the evil one. All is not gold that shines—do not be deceived—this is the way infidels and skeptics are born into the world. They have given to them a counterfeit religion; it will not pass; it is good for nothing; it is *worse* than *useless*. It is cast aside, and the poor creatures actually conclude, that because there are counterfeits afloat, there can be no *pure currency*, when the truth is the reverse of this. For who ever attempted to *counterfeit*, or *imitate* that which *never existed*? The thing is impossible. Show me a counterfeit note, and I will prove from it, that there is a *genuine note in existence*, or *has been*; I could ask no better proof. So with regard to religion; no man would profess to be religious—steal the epithet—unless religion somewhere existed. So then take the case which way you will, in either we have the proof that *genuine religion exists in the world*.

But to the sinner. Why do you desire to be sinful? What do you expect to gain by such a course? What will sin, if you become his slave voluntarily—what will he reward to you? You have labored for him before, and what was your *recompense therefor*? Ah! I will tell you, death, death! "The wages of sin is death." Yes, death—death to innocence—death to a good character, (among all the good)—death to spiritual life—death to happiness, your "*being's end and aim*." Why submit to such a master? He is neither kind, benevolent, accommodating, neighborly, nor honest. He has no property but death,

with which to reward his votaries. Hear the language of the poet, who had travelled the way of sin himself.

"Young people all, attention give.

While I address you in God's name:

Ye who in sin and folly live,

Come hear the counsel of a friend.

I've sought for bliss, in glittering toys,

I've ranged the luring scenes of vice;

But never found *substantial* joys,

Until I heard my Saviour's voice."

This address, I know, was to "young people;" but it will suit the case of many of the old. I can not see, for my part, why men can have inducements to sin, except they are deceived with its nature and fruits—promising much when it performs nothing, except to torment the possessor. It is a moral poison to the soul.

Man was evidently designed for happiness. True it is, that he is liable, through ignorance and inexperience, sometimes to step out of the road of enjoyment; but still, every faculty of his soul, proves the *divine object* of his creation—that he was made for happiness—to "glorify God and enjoy him forever." As truly as his hands, from their very construction, or his limbs, his eyes, his ears, his mouth, prove their design, so truly do the moral and intellectual faculties prove for what God created them. The mind—how capable of improvement in knowledge and understanding! How well calculated to enlarge and expand itself; to "look from nature up to nature's God;" to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The moral sentiments—how they may be cultivated! How acute may the conscience become by moral training! How capable are we of loving our fellow creatures and our God! But these things depend, in a great measure, upon our cultivation and opportunity. Like the vegetables which grow up around us, they require the careful hand of the husbandman, or they will run to waste, and be choked with noxious weeds.

Though I have seen but little of the world, yet always have I seen that the virtuous are happy, and the vicious miserable. A poor man, but a virtuous one, is ever cheerful and happy; but the rich, if they are immoral and debased, are *poor indeed*; they do not possess that which feeds the moral and intellectual nature. God has so ordered it—it is in the nature and fitness and adaptation of things—that the vicious will not, they can not—let them be however rich in this world's goods—they can not enjoy themselves; and it is well they can not. They must learn the road to true pleasure, and lasting happiness, by contrast—from those consequences which exist in, and grow out of, the practice of those things which are not convenient, but tormenting. It is the case with many, that before they are converted, they must drink deep to the very dregs of the cup of infamy, degradation and pain; they must partake largely of the sour, and the bitter, and the loathsome, before they will relish the pure, crystal waters, which flow from the fount of the great Eternal.

Oh! when will men—thoughtless, unreflecting, reckless men, learn and believe God's word, that "Wisdom's way is pleasant," but the "way of the transgressor is *hard*."

For the Magazine and Advocate.

### WISDOM'S WAYS.

BY REV. JAMES GALLAGHER.

"Her ways are ways of pleasantness, and all her paths are peace."

There is no difficulty in perceiving the change which has taken place in the preaching of the so called Orthodox. It has been but a few years since it was earnestly contended that the path of virtue was hedged up with thorns and briars, that to walk in Wisdom's ways was to subject yourselves to numerous evils, and to endure a variety of afflictions and crosses to which the unrighteous were total strangers, and that to be religious, or to be a follower of the blessed Saviour, was to be

bowed down like a bulrush before God, to appear gloomy and dejected, and to deprive yourselves of many enjoyments which might add to your present happiness. But with very few exceptions, and much to the credit of the believers in endless punishment, these sentiments are at the present day, by many of them, discarded. Yes, and they are heartily ashamed of them, and well they might be. It was an evil hour for Eve when the Serpent induced her to believe that she would not die in the day of transgression. It was equally so to Christianity, when this sentiment was introduced into the Church, and when those who should have been instructors and guides to the blind, became blind themselves, and led their people to destruction by preaching the pleasures of sin.

Pleasure in sin! Yes, there is a hellish joy, a fiendish delight experienced by every transgressor of God's laws. Vice may present many allurements, she may be seated on a dazzling throne, arrayed in all the glitter and splendor of this world, but if you approach her, you will find her touch to be pollution; embrace her, and you will find her to be a gilded sepulchre, and it takes but a short time to discover that she is like unto the "pestilence which walketh in darkness, and the destruction which wasteth at noonday." She may endeavor to make you believe that "stolen waters are sweet and bread eaten in secret is pleasant," but she knoweth that all who worship at her shrine are in the depths of hell. But Wisdom points to another road. She assures us that "her ways are ways of pleasantness, and all her paths are peace." Does she speak the words of truth? Appeal, dear reader, to your own experience for the answer to this question, and I know you will acknowledge that "the soul's calm sunshine and the heartfelt joy" has ever accompanied you in the performance of virtuous actions.

Go into that family circle where the laws of nature and Revelation are known, respected and obeyed. There you will find the ennobling principles of virtue reigning triumphant. Each member of that family is robed in the beautiful garments of righteousness, and decked with the heavenly graces of Faith, Hope and Charity. Mercy and Truth they have entwined around their hearts, and they are guided in all their actions by the Wisdom from above which is far more precious than rubies. And what have they gained? There you will see the smile of contentment, their countenances beaming with joy and gladness. They feed on the bounties of a kind Providence with grateful hearts, and experience that recompense of reward which is ever attendant upon an approved conscience. So true it is that Wisdom's ways "are ways of pleasantness." Yes, those, and those alone know what peace is, who love the law of God. And we rejoice in hearing that these sentiments are held and preached at the present day by most, if not all denominations of Christians. Would that they were more strongly insisted upon from every pulpit in the land! We would then have reason to believe that righteousness will run down our streets as a river, and cover the earth as the waters cover the sea.

For the Magazine and Advocate.

### HUMAN LIFE.

BY REV. J. S. KIBBE.

"That life is long which answers life's great end." O, that this sentiment was more forcibly impressed upon the human understanding, and more deeply engraved upon the hearts of our fellow men! Could we behold it inscribed upon the tablet of every soul, written upon the storied urn that marks the dwelling place of the slumbering dead, and sculptured upon the portals of every grave yard, we should teach our hearts to reverence themselves when no longer applauded by others, and conduct ourselves in such a manner as to be enabled to transmit to the world, the precious memento of a well spent life and a good name. And could this truth be realized, we should not see such a wide difference between



the actions of men. We should not see party spirit seeking to enthrone itself upon the rights of others; we should not see so many evils which in ten thousand ways infect society, and poison the fountain of human happiness, and we should not see misrule laying waste the fairest portions of the earth, and hanging like a deadly incubus over the religious community and domestic circle, if the beautiful sentiment—"That life is long which answers life's great end"—was more deeply felt and realized. Then should we live so that, when death comes to call us away from earth, we could look back upon our past lives with complacency, and not wish to recall a moment of our existence, to blot out one stain upon the scroll of the past, to remove one thorn we have added to the bosom of sorrow, or revoke one harsh word we have breathed into the innocent and confiding heart. O, gentle reader, would you have the radiant light of heaven, and the smiles of an approving conscience, break forth upon the dark and sombre shades of the tomb? Then mark well the path you choose for your feet to follow. Or would you have a cold and unfeeling world write for your epitaph, *a good and worthy person*, upon the towering marble, that shall rear its head in ostentatious mockery of the devouring worm that feasts upon your body? Then let this subject sink deep into your heart, and be feelingly impressed upon your mind.

East Richfield, N. Y., 1840.

For the Magazine and Advocate.

#### TO UNIVERSALISTS.

"There is an evil which I have seen under the sun, and it is common among men."—Ecc. vi. 1.

It is not my design at this time to enumerate the various evils that are "common among men," but to select one that is too common among us as a denomination, and endeavor to call the attention of my brethren and sisters, and affectionately entreat them to assist in overcoming it. Believing it to be one of the greatest hindrances in the progress of truth, I trust you will receive a few words from me, although it would be much more gratifying to my feelings to see the pens of the more talented and experienced engaged with the subject. The "evil" to which I allude, consists in absenting ourselves unnecessarily from the house of public worship.

It is a fact that many who are among us, and who profess the doctrine of the restitution, do frequently neglect this pleasing and profitable duty, when they might and should enjoy it! The evil effects caused by this practice we believe to be many and great.

How discouraging must it be to the preacher, when he has made an appointment, sacrificed time and labor in preparing his message of truth and love, and travelled perhaps several miles regardless of weather, to be greeted on his arrival with—empty seats instead of the countenances of those he expected to see! Brethren and sisters, did you ever reflect on this subject? Did you ever realize the anguish that must wring his heart, especially if he be young, and diffident of his abilities, and conscious of his inexperience, (and at such times the evil is generally most apparent,) and that you thus virtually tell him that no pains or sacrifices on his part are sufficient to induce you to take the trouble of going a few rods, or miles even, to cheer his heart in his labors, and encourage him to overcome his diffidence, and to persevere until he attains to that state of eminence which will command the respect and attention of all? Does such a practice show much love for the doctrine you profess, or desire for its progress? Where, allow me to ask, would have been the many talented heralds of the Gospel of life and salvation that are now the blessing of our land and delight of our hearts, if all had followed your example in the commencement of their labors in the ministry? They could not have preached if they were none to hear, and the generous feelings and emotions that glowed in their youthful bosoms, must have eternally remained

there, instead of gushing forth in torrents of eloquence to instruct and improve mankind, by wiping the foul stains from the character of our Heavenly Father, and causing error to tremble in its strong holds. For one, I consider it more blame-worthy for individuals thus to disappoint their minister, than for a minister to disappoint a congregation.

But this is not all. The pernicious effects to yourselves are deserving of notice. To say nothing of the improvement of the morals and devotional feelings which the services of the sanctuary produce on yourselves and families, you deprive yourselves of that which, when rightly understood and practised, is a foretaste of the joys of Heaven. For we have reason to believe that the joys and pleasures which constitute the happiness of the ransomed throng, are derived, at least in part, from the glorious employment of worshipping the God and Father of the spirits of all flesh, in spirit and in truth. Why then—Oh! why will you continue in this practice to your own disadvantage, and the grief of those of your brethren who "delight to go to the house of God in company." Yes, my feelings are severely tried with you for this neglect of duty, and a desire to enforce conviction upon your minds that will work out reformation, has induced me to make this appeal to your consciences. "Believe me not your enemy because I tell you the truth;" for although we may listen with rapture to the words of the speaker, raise our hearts and voices in devotion and praise, and receive a blessing; still a gloom will come over us when we miss from their places, those who might and should be partakers of our happiness.

Such meetings forcibly remind me of the partialist's views of heaven, where he expects to look in vain for the faces of those he knew on earth, and to him perhaps such meetings may be profitable; but to us who believe that the happiness of individuals consists in the happiness of the whole, Oh! let us live according to the principles we profess; let us one and all unite to overcome this evil by performing our duty individually. Then will our meetings be indeed and in truth "a heaven begun below;" then will righteousness and truth flourish and triumph; then will the kingdom of God come with power, and all nations will flow into it. That this happy era may soon arrive, is the sincere prayer of

A\*\*\*\* M\*\*\*.

For the Magazine and Advocate.

#### THE FARMER.

The farmer, of all men, is most in the way of useful learning and improvement, if it be true that

"This our life, exempt from public haunt,  
Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in every thing."

I thought of the happy influence of the scenes with which we are most familiar, to day, in consequence of my having to encourage and incite one of my young folks to perseverance, which I did by relating to him the story of the lesson which Tamerlane once received from an ant. We, who see the works of God every day, might be daily learning lessons equally profitable.

The anecdote referred to is this: Timur or Tamerlane, the conqueror of Tartary, Persia, Armenia, Syria, and indeed of almost all the Eastern world, commenced his enterprising career under rather discouraging circumstances. His patience and perseverance during his struggles, danger and distresses, were altogether as remarkable as his courage and sagacity. He was once forced to take shelter from his enemies in a ruined building, where he was condemned to sit for many hours alone. In this depressing and miserable condition, an ant arrested his attention and diverted his feelings from praying upon himself. The ant was carrying a grain of wheat, or some other kind of produce, larger than itself, up a high wall. Timur says he numbered the efforts which the poor animal made to accomplish its object: the grain fell sixty-nine times to the ground, but the insect persevered, and at the seventieth attempt, it reached the top of the wall

with its troublesome prize. The sight gave him courage at the time, and he is reported to have frequently told the story, and to have added that he never forgot the lesson which this incident conveyed.

S. S.

For the Magazine and Advocate.

#### THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XXII.

*The Minor Prophets.* The writings of these twelve prophets, being of small bulk have always been joined together in one book, and in the enumeration of the sacred books by Josephus they are no more than one. They have however no connection whatever, and relate to very different periods of time, some of them being prior, and others posterior to any of the larger prophets.

*Hosea.* This book was written by Hosea, the first of the minor prophets. He was in part contemporary with Amos and Isaiah.

*Hosea ii: 2.* See the chapter from verse 1 to 7.

The comparison of a revolt from the worship of God to the conduct of a woman who forsakes her lawful husband is common in the Scriptures. Hence idolatry is frequently denominated adultery, and Christ has allusion to this in Luke xvi: 18. It is again spoken of, Hosea v: 7.

*Joel.* This book was written by the prophet whose name it bears. At what time Joel prophesied is uncertain; he lived however in the kingdom of Judah and prophesied while the temple and temple worship existed. Calmet says, "he lived in the early part of the reign of Uzziah," and this opinion is held by many others. Priestly thinks he lived in the reign of Manassa, but this is not probable as he was an idolator and had abolished the temple service.

*Joel ii: 28-32.* The apostle Peter quotes this language of Joel, and says it was fulfilled at the time of the miraculous outpouring of God's spirit at the day of Pentecost. See Acts ii: 16.

*Joel iii.* The prophecy contained in this chapter is given in such highly figurative language as to render it difficult to determine what the prophet had in view. Priestly is of the opinion that it relates to the future restoration of the Jews, after their dispersion among the Gentiles, but we should be very likely to apply the second chapter in the same way if Peter had not applied it to his own times. But if the second chapter relates to something still future, then it follows that Peter was mistaken in his application of it, which Dr. Priestly more than intimates, but which I am not willing to allow. At the time Joel delivered this prophecy, the Jews were in captivity, and the ten tribes had revolted. This prophecy therefore might be a figurative description of their return and restoration, by the favor of Cyrus, king of Persia. Or the third chapter may be a prediction of the future restoration of the Jews.—There are some things in it which favor this idea. See verse 18, latter clause. "And a fountain shall come forth of the house of the Lord and shall water the valley of Shittim." That a new river shall rise in Jerusalem, and take its course towards the Red Sea is announced by Ezekiel and Zechariah. According to the latter, another river, or rather a branch of this, will run into the Mediterranean sea. See Ezekiel xlvii: 2, etc., and Zechariah xiv: 8.

*Amos.* Amos was the fourth of the minor prophets, and prophesied in the reign of Uzziah. He was born in Tekoa, in Judea. At what time he died is not known.

*Amos ix: 2.* "Though they dig into hell, thence shall my hand take them—though they climb up to heaven thence will I bring them down." Here we see the people were to be brought up from hell in order to be punished. This surely could not mean that God was to take them from a place of endless misery. But the meaning is that though they hid themselves in caves or dens, or in pits dug in the earth, the Lord would hunt them out.



For the Magazine and Advocate.

## THE GOSPELS HARMONIZED AND EXPLAINED.

BY REV. W. E. MANLEY.

SECTION IV.

## THE CONCEPTION AND EARLY LIFE OF THE SAVIOUR.

*The jealousy of Joseph.*

MATTHEW I.—18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son: and he called his name JESUS.

Matt. I.—18 *Espoused.* Among the Jews, the marriage contract was considered so sacred, that a violation of the engagement before marriage, was regarded as equally criminal with such violation after the marriage had been consummated: so that Joseph in this case might have resorted to the law recorded in Dent. xxii: 23–27, and brought her to the punishment of her supposed crime, which might have been death, depending on certain circumstances specified in connection with the law.

19 Joseph being a *just* man. It is thought by some that the term here rendered just, should have been translated *benevolent*, or by some similar term. At least, it would seem that it was at the option of Joseph to bring Mary before the public tribunal, or not; and being mercifully disposed, he did not do it.

21 *Jesus.* This term means *Saviour*, as intimated in the language, “he shall *save* his people from their sins.” It is worthy of remark, that though Jesus is often spoken of, as saving people from their *sins*; yet he is never represented as saving them from *hell*. How different is modern theology from that of the Bible!

23 *Behold a virgin, etc.* The prophecy here referred to, is found in Isai. vii: 14, and was spoken under the following circumstances. While Ahaz was King of Judah, his kingdom was attacked by Resin, King of Syria, and Pekah, King of Israel, which produced a general sensation of fear among the subjects of King Ahaz. Isaiah was therefore sent to assure him that his enemies should not prevail against him, and that such a sign as he should require, would be given in confirmation of the divine promise. Ahaz, however, refused to ask any sign, as he would not tempt the Lord. It is then recorded, “Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.” That this prophecy did not originally relate to the Saviour, is plain from the fact that the latter part of it, which is inseparable from the former part, can in no proper sense be considered as verified by him. The first part of the prophecy, however, might, by way of accommodation, be applied to the Saviour as Matthew has applied it. See concluding remarks.

*Emmanuel.* *God with us* is given as the explanation of the name Emmanuel, from which it has been inferred that the Saviour was the Supreme God. But this inference has probably arisen

from ignorance of the design, and the attending circumstances of the prophecy, in which the term Emmanuel occurs. The child that was to be born, was to be called Emmanuel, or *God with us*, as significant of the prosperity of the kingdom of Judah, as we learn from many places in the Bible that *God's being with a person or persons*, is a common phrase to denote the prosperity and happiness of those concerning whom the remark is made. The term Emmanuel is applied to the Saviour, also, to denote that God would be with us, that is, would bless us through him. It might be inferred with as much propriety, that the child alluded to primarily, in the prophecy, would be the eternal God, as that Jesus was such to whom the passage is secondarily applied.

25 *And knew her not till etc.* Much argument has been employed by a certain class of Christians, to prove the *perpetual virginity* of the virgin Mary; but the word “till” in this verse, and the phrase “*first born*,” contain plain indications that such an opinion is erroneous.

For the Magazine and Advocate.

## AN ADMONITORY HINT.

BY REV. J. CHASE.

“Be ye not servants of men”—PAUL

The spirit of Christianity is a spirit of *liberty*; and he is but half Christianized who voluntarily and tamely submits to the popular *tyranny* of priests, creeds, and fashionable customs; particularly when his reason and conscience unite in declaring their influence arbitrary, and their authority unfounded and deleterious. And yet, inconsistent as it evidently is, there are thousands, and millions, who pursue precisely such a course in their religious career. They seem cheerfully to sacrifice their religious liberty, their right of conscience, their boasted independence, at the blood-stained altar of spiritual tyranny and popular opinion. Now, do such persons realize that there is a God—that he is omniscient and omnipresent—that all the motives of the human heart lie open and naked before him? If so, can they expect to escape the searching ordeal of a righteous retribution? They may flatter themselves that they are securing the approbation of their fellow slaves, and the applause of a proud, thoughtless, alienated and honor-hunting world. But they should remember that they are doing all this at the expense of truth, and common honesty; and that if they should succeed in gaining their object, which is extremely doubtful, it will prove not only worthless in the end, but also a fruitful source of regret, and misery; for the time will assuredly come with us all, and soon too, when such attainments; though never so great, will be looked upon by all as being infinitely less than nothing, and that too, when we shall need the comforting and supporting influence of a manly, virtuous and approving conscience.

Reader, if you are a believer in a God and a Saviour, act in this matter as though you felt yourself under the immediate inspection of the one, and solemnly and religiously bound to follow the examples of the other. Thus will you evince the dignity of your moral nature, and fully realize that, “Where the spirit of the Lord is, there is liberty.”

For the Magazine and Advocate.

## REWARDS AND PUNISHMENTS.

It is frequently contended, that the righteous are to be rewarded in a future life for their good deeds in this. Now we admit that this reasoning is correct, but we think that the premises are wrong, and wrong premises always lead to wrong conclusions, however correctly we may reason. We admit that punishments will be inflicted, in the same state of being, that rewards are administered; but we do not admit that the righteous will be rewarded in another life for their good deeds in this. Here let me ask, do any ever merit all the blessings they enjoy in this life? This

question we are confident will be answered in the negative. We are all unprofitable servants. If then we can not merit all the *finite* blessings of this life, how can we expect to merit the *infinite* joys of heaven? It is impossible! Heaven is a gift and not a reward. This our brethren must admit, unless they take the ground that the good works of the righteous deserve more pay than they get in this life. This they will not be likely to do, except when driven to it by argument. If then we do not merit all the blessings we receive in this life—if we get more than our reward in this world, we can not of course expect to be rewarded hereafter. What then becomes of the future punishment of the wicked? If the wicked are to be punished in the same state of being in which the righteous are to be rewarded, will they not be punished in this life? If the righteous receive more than their reward in this world, is it not reasonable to suppose that the wicked will at least receive a just punishment here also? What say the Scriptures? “Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.” A. F.

Petersham, February 3, 1840.

For the Magazine and Advocate.

## RESTRAINT.

Mankind are capable of being acted upon to the discharge of important duties and obligations, from motives of *love* and *fear*. These same incitements may also serve to deter them from the wilful commission of vice, and an unrestrained indulgence in crime. And as the reasonable, reflecting portion of community invariably regard the virtuous man with respect and honor, they look with a degree of contempt upon him who rushes headlong into the vortex of vice, immorality, and ruin; and in view of these observations, and considering the numberless sects and denominations of Christians by which we are surrounded, it is a matter of no ordinary moment to ascertain *which* of the doctrines that we are invited to believe, produces the most powerful restraint on the minds and conduct of the children of men, although it may be very easily determined if we but exercise a spirit of candor, and consent to obey the affectionate invitation—“*let us reason together.*”

On the one hand, we are instructed that as a consequence of transgression, the God of heaven and earth inflicts no penalty on his disobedient and wayward offspring in this present life, but reserves the fury of his indignation to be poured upon them during the wasteless ages of eternity.—that should one be so exceedingly fortunate as to repent for the multitude of sin he may have committed during life, and derived much heart-felt joy and satisfaction from, he is made the worthy recipient of undying felicity, even if his confession of guilt and moral pollution is made with his last expiring breath. The sentiment is, that—

“While the lamp holds out to burn,  
The vilest sinner may return,”

and that a sorrow and sincere repentance for sin is sufficient to remove all guilt which a life's transgression would acquire, and constitute one a member of the chosen family, who alone are to mingle their praises around the throne of God and the Lamb. Thus it is evident that all that can operate upon the mind of a believer in this doctrine, that would serve to deter him from the commission of the most daring outrages against God and man, is an unnecessary fear of that which may be escaped by a moment's repentance. It is merely a supposed restraint which has no foundation save in the disordered intellects of those whose greatest discernment, in some matters, is exhibited in following in the footsteps of their spiritual guides with undeviating exactness.

On the contrary, there is a sentiment to some extent prevalent in the minds of men, which teaches that the great moral Governor of the universe, in accordance with the unequivocal declaration of Holy Writ, makes the way of the transgressor *hard*, while the ways of wisdom are, in-



deed, pleasant and delightful—that a just punishment for the sins here committed is inevitable, and that the practice of virtue invariably secures peace, joy, and consolation. Which of the foregoing views of God's government and dealings with dependent, erring man, (upon which much more might be written,) is calculated to produce the greatest restraint on one's life and actions while journeying upon the tempestuous ocean of human existence? That which teaches mankind that the transgressor's deserved punishment, however great, may be averted by a death-bed repentance, and that sin affords a momentary enjoyment, thereby presenting an incentive to vice; or that which instructs us that the punishment of guilt is unavoidable—that the wicked are truly like a troubled sea whose waters cast up mire and dirt, and that "though hand join in hand the wicked shall not go unpunished?" A mind divested of all prejudices, and free from the corrupting influence of preconceived opinions, will experience no great degree of reluctance in deciding upon the latter. In view of these observations, how unwise appears the conduct of those who indulge in the delusive hope, that—

"They'll tread so lightly upon transgression's ground  
That slumbering justice will not be aroused."

P.

For the Magazine and Advocate.

## THE SLANDERER EXPOSED.

Br. GOSH—It is known to you and the readers of the Magazine, that I left home in September last, on a tour to the far west, with a desire to visit my friends and proclaim the Gospel of life and salvation to the people in the western states. Accordingly, I left the places where I had labored for the last three years and a half, destitute of the preached word. After my departure, those that have more of dreams and experiences for their guide than they have of the word of God, took the advantage of my absence, and endeavored to destroy the peace and happiness of the people, by declaring God to possess such a nature as would destroy all confidence in him. And to prove, as it would seem, that the God they worshipped, was angry at Universalists, one of the preachers waxed hot, and in his fury, whilst classing infidels and Universalists together, and ridiculing their views, (or what he was pleased to call their views,) uttered the following libel upon my character. Speaking of repentance, he said, "they will say they repent, as Mr. Wilcox, (I dare not call him Reverend,) told me he repented every day; and then went off and played cards all night." On being called upon to give the time and place, when and where, I had been known to play cards all night, he denied saying that I played *all night*; and on being further interrogated, to know when I played at all, he said he would take back part of it—that he did not know that I played, but that he was told by a member of my society that I did play. And on being further interrogated to know who this member of my society was, and when it was, he refused to tell, saying that he had had a dispute with me, and he did not want anything more to do with me. In this way he made off, and I believe he has not shown himself in that place since. The people will judge for themselves whether this does not carry the marks of falsehood on the face of it. They will ask, whether he would not willingly give all needed information upon this subject if it was true, and thereby save himself from suspicion of falsehood, and let me suffer the due reward of my deeds? They will also ask the question, whether he is not a mean man who will resort to such means to injure a fellow-being, and that a mean cause that requires it?

By the following it will be seen that I have given my Methodist brethren the opportunity of calling this slanderer to an account, in the same place where his crime was committed. But as they have not done it, and have not answered my letter, I deem it proper to lay the case before the public, that they may know how to estimate their

proceedings and slanderous reports in future. The author of this report has for some years past, been a resident of Hammond, St. Lawrence county, and was stationed on this circuit, I am told, by the presiding elder whom I addressed in my letter, which follows.

TO REV. MR. BOWDISH.

Fowler, January 13, 1840.

DEAR SIR—It is with feelings of regret that I am under the necessity of troubling you in relation to the conduct of one of your preachers upon this circuit. Yet as you have the power to say go, and those under you go; and to again reverse the saying, and they return, I deem it proper to inquire of you, whether you do countenance and support the Rev. Mr. Conley, said to have been stationed on this circuit by you; and if so, I wish to inquire whether you are not willing to call him to an account for a certain statement made in his meeting at Halesborough, by which statement my character as a Christian, and the interests of a large and respectable body of Christians is involved. The statement is this in substance, that I had played cards. What is required of you, is simply this—that you cause him to state in the same place, and to his congregation, how he came by his information, and when and where I have been known to play cards, that the public may know the truth or falsity of this report.

If this be done, it may save you and your brethren generally, from suspicion of wishing to countenance one of your preachers in belying and slandering a fellow being merely for an honest difference of opinion. An immediate answer to this will be expected and thankfully received.

Yours, with due respect,

O. WILCOX.

The above was written and forwarded nearly two months since, but no answer has been received—which further confirms me in the opinion that it is in vain for us poor heretics, (as we are termed) to seek or expect our rights of those that esteem themselves so much better than they do us; and that they will testify against us falsely, and condemn us to be cast down, down to the regions of woe, whilst they look on and laugh and shout for joy! But they should remember that if they do not tell nearer the truth than Mr. Conley has done in this case, I do not fear being convicted by their testimony. I will close, then, by saying that I hope even this man will be saved "so as by fire." Rebuke them sharply, that others may also fear."

O. WILCOX.

For the Magazine and Advocate.

## THE BIBLE A UNIVERSALIST BOOK—PARTIALIST JUDGES.

A young man who was disposed to search the Scriptures and see whether they supported the popular doctrine of endless misery or the doctrine of God's impartial grace, after finding much within the blessed book to convince him of the truth of the latter, wished to read some of the passages to his parents, who are members of the Broad-street Baptist church in this city, and consequently are much opposed to this soul destroying heresy. Accordingly a few days ago, he was endeavoring to enlighten their minds and prove the truth of this glorious doctrine of the blessed God, by reading to them some passages from the Bible, one of which was 1 Tim ii: 4. "Who will have all men to be saved and come unto the knowledge of the truth." For reading this he was thus indignantly accosted by them. "Clear out with your Universalist stuff, we don't want to hear none of it. If you want to read it, you may go and live with the Universalists, for we will not have it read in our house."

This young man has often been told by them that he should not have a home in their house, if he did not stop arguing in support of such a damnable doctrine as Universalism. Being very anxious for the eternal welfare of their son, they went to their Pastor for advice in regard to him, and he (their Pastor) in great sympathy with them

for the immortal soul of their ungodly and heretical son, gave them the following advice. First they were to forbid him talking any with a Universalist. And second, to strengthen their bigoted persecution against him, their Pastor told them that when his children got so they would not go to church where he wanted them to, they should no longer have a home in his house! Truly consistency, thou art a jewel. What a comment this on the faith and influence of Partialism! What proof of their superstition and ignorance—yes, when one of their professed ministers will encourage and even recommend such a base spirit of persecution as this. From such a minister and the influence of such a faith, good Lord deliver us.

Utica, 1840.

For the Magazine and Advocate.

## MORAL IMPROVEMENT IN ROCHESTER ORTHODOXY.

BY REV. J. CHASE.

Since "Jacob Munchausen," descendant of the "old Baron," left this city, to the tune of "O dear, what can the matter be," last Spring, we have had very peaceable times. We have experienced no moral whirlwinds. Morality and religion have been gaining ground. Two weeks ago, a moderate and decent protracted meeting commenced in the 2d Baptist Church here, under the ministrations of one Elder Clark of Leroy. From the time of its commencement until now, not a word, as I can learn, has been uttered against Universalists or Universalism, or any slanders belched forth against any class of our citizens. Br. Clark attends to his own business—preaches his own sentiments in a very appropriate and feeling manner. In this he should receive the approbation of all republicans and Christians. This reformation in the spirit and efforts of our neighbors, has evidently resulted from the recklessness of "Munchausen."

Rochester, February 25, 1840.

For the Magazine and Advocate

## TRUST IN THE MERCY OF GOD.

BY REV. A. C. BARRAY.

To confide in the mercy of Almighty God—to lean with the confidence of a child on the arm of an infinitely merciful Parent, is not only the duty of every individual, but is actually necessary to his happiness and well being. When he is surrounded with the cares, and perplexities, and vanities of this lower world—when almost insurmountable obstacles and difficulties present themselves at every turn—when the darkness and gloom of adversity's hour gathers about him, and affliction is rolling its dark and bitter waters in upon his soul, what will support and give him peace, save a firm and unshaken trust in the mercy of God—a confidence that nothing can shake—a reliance upon the mercifulness an Almighty Friend, which no trials nor adversities can destroy.

For the Magazine and Advocate.

## FREE WILL.

BY REV. R. THORNTON.

It is frequently objected to the salvation of all men that they are free agents, and will not accept the offers of mercy held out to them in the Gospel—that though God has set before them the bread of life and the waters of salvation, and earnestly pleads with them to eat, drink, and live—still men are so very free that many will not accede to his solicitation; and as God will not force men to heaven against their wills, he is obliged to let them eternally perish! Now is this correct? Is it reasonable?

Let us suppose a case. A man is left destitute of food and drink, as many have been, till reduced to the last extremity of hunger and thirst. Then suppose a table to be spread before him, covered with the most sumptuous victuals—with the richest viands, and the most pleasant drinks—in short, with every thing that can satisfy the appetite and



delight the palate; and the hungry man be invited to freely partake thereof—to eat and drink in welcome. Think you, would he be free to refuse the invitation? Would it require compulsion to prevent him from starving? Would it be necessary to force him to eat? Oh, no, no, friends; this man's free agency will not hurt him, if he don't eat too much!

Notwithstanding the obstinacy and opposition of men, God is able to bow their wills to his command, and make even the most rebellious come to Zion's feast with rejoicings, and crowd his gates with thankful songs.

For the Magazine and Advocate.

#### DEATH.

I know not how it may seem to others, but to me there is a melancholy sweetness in the thought that I must die—that I am not forever to dwell in this clayey tenement, but am one day to soar away, away, away. The earth never was made for man's everlasting abiding place—for his eternal home; and he who clings to it as such, has never permitted his thoughts to roam heavenward. No. There is an elevation of mind to which he is a stranger, and a sublimity of soul of which he has no knowledge. He has thought of little else besides himself, and can hardly be said to have gone far beyond himself. To me there is an *inspiration* in affliction, and a *divinity* in death. And if I can feel that there is a God, it is when disease is at work in my vitals and winding its serpentine folds around every thing pertaining to vitality or life. Then it is that I feel my divinity; but when the pulse begins to weaken, the breath begins to shorten, and the lamp burns blue, then it is that I see it. To me affliction has a soothing sweetness, and death bears me away from earth to heaven. The one comes like an angel of mercy to a lone wanderer on the bosom of earth; the other like a messenger of deliverance to the tempest-beat and tempest-tost mariner in the hour of despair. The one weans me from the earth and makes death desirable; the other lifts me to my God and makes me long for heaven. The one tells me that I am mortal, the other that I am immortal. The one is a messenger of mercy on a mission of death, the other is a legate of goodness on an errand of life. In the one I behold a merciful Father, and in the other a benignant God.

Two individuals stand upon the Jordan of death. The one is ignorant of, the other is acquainted with, the scheme of divine Providence. The one will fear and tremble and the other will be calm and serene; the one will have gloomy forebodings and tormenting doubts; the other will have his countenance brightened with an immortal smile, and his eyes fixed on heaven; the one will cling to this world as his only hope, the other will sink into the tomb as the weary pilgrim sinks upon his nightly couch; the one is going—he knows not where, to do—he knows not what; the other is going to his Father's house, to repose in the bosom of glory.

Reader, one of these conditions is ere long to be ours; it is for us to say which it shall be.

Andover, Mass.

W. H. G.

#### MAGAZINE AND ADVOCATE.

A. B. GRISH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, APRIL 3, 1840.

#### THE EVIL EYE.

I have before referred to the parable of the laborers in the vineyard. The disposition evinced by one portion of the laborers, was to find fault, because they had not received as much as they imagined they merited, or to complain because others had been showed the same favor with themselves. They had an evil eye, (or disposition, if you please,) and the moment it witnessed the

prosperity of others, they manifested it by their complaints. Their reward was in being made last when they supposed they should be first. They received pay for their labor, whereas those of whom they complained, received a reward for their labor, and also for their confidence in their employer. The latter were properly rewarded for qualities which the former did not possess. And we think as it has been, so this parable will continue to point its reproof at the self-righteousness, envy, and jealousy of mankind. There is no doubt it was a close rebuke to the Pharisees, of old. And wherever phariseism has been indulged, it has its loudest censures, whether in the temple at Jerusalem, on the plains of Judea, in the ecclesiastical council, the synod of priests, or the modern presbytery whether in the intercourse of man with man, his schemes and plans, or even his thoughts.

The Jews had experienced the especial favor of God in various ways. The divine Being, who was pleased to select them as his peculiar people, visited them with national prosperity, and spiritual favor, and promised their father Abraham that in his seed should all the nations of the earth be blessed. And they became a proud people—even the goodness of God was viewed by them as a license to sin—they lost sight of the nature of those blessings which they were continually enjoying, and supposed that they belonged to them by right of inheritance. And when the Saviour, after he had made his appearance on the earth, turned to the Gentiles, they reviled him for associating with sinners, and they hated him, as they appeared to hate the Gentiles, worse because he was good to them. They were professedly the holy people; they were, in their own estimation the only people who deserved a Saviour, and therefore would not consent to receive a Redeemer who came to teach the impartial goodness of God, and to save the whole world. They were enviously affected towards him and all the objects of his goodness, because he *was* good. They had an evil eye.

In the dark ages, many of the corruptions of the church proceeded from those favors and concessions which were made to it through the ignorance of the age, and which it afterwards claimed as a sacred right. As the power of the Pope, for instance. This arose gradually from small beginnings. At first, it appears, they were nothing more than bishops who, for the peace of the church, were invested with authority to decide all disputes relating to religious matters; but this power was not looked upon as an inherent qualification of these officers. From this small beginning, their influence increased, until they were called upon to notice all the persecutions, and requisitions, and quarrels of laymen and clergy. The people having thus made themselves dependent upon the authority and decisions of the bishop in power, he assumed the right of deciding all disputes and all matters of opinion. Next he might be seen assuming the name of Pope. He was to be Pope of Rome, merely in honor of the imperial city, because they considered that city the first in rank and grandeur. Then the Pope of Rome assumed, for the same reason, the right of superiority over all the subordinate officers of the church, throughout the world: and lastly he usurped to himself absolute and supreme power, not for the honor of Rome, but because, (professedly,) he was descended from the apostle Peter, and had in possession, the keys of heaven and hell. Thus he trampled upon the yielding passiveness of the Christian world until his evil eye was permitted to look upon millions bowing in slavish fear before his dreaded power.

The same evil dispositions which flash in the glance of an evil eye, have come down to the present generation. Although I rejoice that they are fast vanishing from the mind of man, having already lost the countenance of wise men who have felt the power of that truth which searcheth the heart and trieth the reins of men, yet that evil eye is still occasionally among men, jealously watching over, and paralyzing, with its serpent gaze,

the best feelings of their nature. We wish every one, instead of watching the amount of pay which his neighbor receives, would rest content with being dealt justly by himself. It is more than probable in this case, that when a man finds himself disposed to envy, jealousy, fraud, or self righteousness, he would find an evil eye to cure for himself. There are those of all these failings who need to be reprov'd. They have looked out of the evil eye too long; it is time now that they opened the other. It can not be denied that there are those who are never satisfied with being dealt justly by, but if they find one disposed to be good to them, will exact, and extort, and oppress, just as long as they think he will put up with it; and when he has submitted to all, they will complain that he has not yielded half enough. Their eye is evil because he is good.

Some men exhibit an evil eye, when told that God will have all men to be saved and come unto the knowledge of the truth, by objecting to that doctrine; because, they say, they could not bear the company of sinners. As much as though they were the only specimens of a change from sin to grace, and considered that their righteousness entitled them to the bliss of heaven; but if those wicked sinners who are so much worse than they are, can go to heaven too, they had rather not go there. Their company is not good enough for the righteous. So thought the Jews, of the Gentiles; and I venture to say that it is now as it was of old; the fullness of the Gentiles must come before even these modern Jews can be saved. They forget that while they are boasting of their own superiority, the voice of revelation proclaims the sentence, "the last shall be first, and the first last." To such we would say, is thine eye evil because God is good? Because God is as merciful to others as he has been to you, are you therefore to complain by saying, "These last have wrought but one hour, and thou hast made them equal to us which have borne the heat and burden of the day?" Can you complain that you do not now receive all you deserve? Is not eternal life the "gift of God," and is it not lawful for him to do what he will with his own? Vain, foolish man! "take thine and go thy way." "If thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

A. B. B.

#### RUMORS CORRECTED.

The Rev. Charles Lester, pastor of the Second Presbyterian church in this city, having been charged with, and having denied, holding what are called Restorationist sentiments, and denying the doctrine of the Trinity, a committee of the church called upon Br. Cook, who, accompanied by the writer, met them in conference with Mr. Lester, on the 19th ult. Mr. Lester unequivocally and repeatedly denied the truth of the reports and charges, and declared that he was and is a believer in the doctrine of *endless* sin and misery, and in the uncreated deity of Jesus Christ. In opposition to these declarations, Br. Cook and myself related various conversations had with Mr. Lester, generally before several individuals whom we named, in which Mr. Lester declared his belief in the entire conquest of holiness or goodness over all sin or evil—in the destruction of sin and the devil, in opposition to the common belief of their continued existence and confinement in hell throughout eternity—in the views of Br. Skinner, and more especially of Elhanan Winchester, in opposition to the views of Calvinists and "ultra Universalists"—in successive periods of human probation, and divine judgment, in this and future worlds—in God as the only proper object of prayer, and in Jesus Christ as the first created spirit, by whom God made the worlds—in the final salvation of the devil, etc., etc. Some of these declarations Mr. Lester positively denied—others he professed himself unable to remember—others still he attempted so to explain as to make them mean something different from what we understood them. His denials and explanations were met by offers of proving



them on our part, (excepting one case, wherein he and Br. Cook were alone when the declaration was made, viz., the salvation of the devil,) and the names of the witnesses present, some six or eight in number, were named—and by statements of the circumstances under and in which Mr. Lester made the declarations, which circumstances to our minds absolutely preclude the possibility of misunderstanding him, or of his remarks referring to any other subjects than those to which we refer them.

Thus matters stood at issue between us before the committee. No proof was called on either side—none was proffered or named on his part save a manuscript sermon, in preaching which many understood him to avow a belief in ultimate universal holiness—and even that sermon was not produced.

The next day I called upon one of the committee, and stated that if they *could* charitably suppose (though I did not see *how* they *could* so suppose) that Br. Cook, myself, and the several persons we named as witnesses, had honestly *misunderstood* Mr. Lester, I had no more to say. But if they had the least doubt of our veracity in the matter, (and in my opinion there was a question of veracity between Mr. Lester and us,) then I asked as an act of common justice, an opportunity to introduce our witnesses that those doubts might be removed, and our veracity be sustained. He admitted the correctness of the view I took of the matter and the reasonableness of my request, and promised his influence to have it granted if necessary.

Since then, report says that the affair has been laid before the church, and that a majority have acquitted Mr. Lester, and agreed to continue him as their pastor. They heard the mere report of our testimony from the committee—they called not on us for any further statements, nor on any of the persons named by us, for *their* testimony in the matter. And though a few are dissatisfied with this summary mode of clearing their pastor, when there is so much testimony yet unheard, yet the majority have declared themselves satisfied with Mr. Lester's word alone, in opposition to the testimony of some eight or ten persons which can be adduced if they require it. This is implicit faith with a vengeance! It is a pity they did not take the bare word of the accused, at the first, and so save the trouble of calling witnesses, and unpleasantness of the conference.

This very brief statement of *facts* will hardly be denied by the committee or Mr. Lester, (so far as they are acquainted with them,) and is deemed necessary in the circumstances of the case, and also sufficient to rebut any imputations that may be thrown out against the *witnesses*, by a court which will acquit a defendant on his own *assertions*, without further examination! A. B. G.

#### NEWS DEPARTMENT.

The Evangelical Universalist, published by Br. Philo Brownson, Macon, Ga., is to be changed from the quarto to the folio form at the close of the present volume, and to be called thereafter, The Southern Universalist. The terms will also be changed to three dollars per annum, or three dollars and fifty cents if not paid in advance. We hope these changes will lead to an increase of its usefulness in spreading the knowledge of the truth in the South.

The union house in Wallingford, Vt., more than one-half of which is owned by Universalists, was dedicated on March 5th. Sermon by Br. Gifford. The house is 48 by 96 feet.

The union house recently erected by the Baptists, Methodists, and Universalists, in Granville, Vt., was dedicated on the 10th inst. Sermons by Mr. Currier, (Methodist,) and Mr. R. Streeter, (Universalist.)

Br. J. F. Dyar, has removed to Hingham; Br. E. Patridge to Watertown; and Br. R. S. Pope, from Sterling to Hardwick, Mass. Br. H. G. Smith, has removed to Berlin, Conn. and is to be ordained as the pastor of that society on the 22d inst.

There are 900 pupils in the Universalist Sunday

schools in Boston alone—in the city and immediate vicinity, about 1500.

Br. L. F. W. Andrews says in the last Nazarene, that Br. Whittemore's Guide to Universalism is an infringement on the copy right of the Two Opinions. Br. W. having adopted the plan of Br. A's work as the plan of the Guide, to such an extent as to supersede the Two Opinions. If so, we hope that the affair will be settled peaceably, to the satisfaction of the injured party. Book makers must look out as well as machinists.

Rev. M. H. Smith, pastor of the Universalist society in Salem, Mass., who sometime since resigned his letter of fellowship to the Massachusetts Convention, on the plea of opposition to the discipline of ecclesiastical bodies, has notified his society that he could not associate with Universalists any longer as such, having no sympathy with them as a denomination, and that he could no longer preach to that society as a Universalist society. The society in return voted that they could not abandon their profession and name, and consequently Mr. Smith is at liberty to go!

The corner stone of the First Universalist meeting house in Newburyport, Mass., was to be laid last Monday with appropriate services.

Br. Nathaniel Holder, of Lynn, Mass, was ordained on March 15th. Sermon by Br. J. M. Austin. Br. Holder takes the pastoral charge of the society in Washington, N. H. A. B. G.

#### REV. S. W. FULLER.

It was with astonishment and grief that we heard of the mortal sickness of this most excellent and talented brother, whom only in our last number, we supposed (according to the statement in the last Nazarene) to be recovering. But a letter from Philadelphia has dashed these hopes to the dust. Br. Fuller has been subject to bleeding at the lungs for several years—during which he has sometimes been reduced very low, but as often recovered. Since December last, he has been confined to the house with one or more attacks, and the debility caused thereby; but it was supposed he was recovering therefrom. Instead of which, it appears by this letter, that himself, his physician, and friends, have no hopes of his recovery. Had I even suspected this, the light, joking remarks respecting him, in our last, would never have seen the light—would hardly have entered my mind. I regret them exceedingly; but more, much more the circumstances which cause me to regret their publication.

Br. F. is well known in this region, and wherever well known is deeply and ardently beloved for the goodness of his heart—respected for the uprightness of his deportment, and admired for his talents. We feel as if we could not spare so good and useful a fellow-laborer in the Master's cause, but if God sees proper to call him from his earthly toils to heavenly enjoyment and repose, it must be best, and most right, and wise; and we must submit to our loss, remembering that, for him, most emphatically are the words of the departed Hanscom true—"TO DIE IS TO GO HOME." A. B. G.

#### CHARITY.

This term in the Scriptures, is not used in the modern sense, which is generally understood to be manifested by almsgiving—nor yet does it denote any restricted, exclusive affection, as filial, parental, conjugal or brotherly love, or love to God. It is the most extensive love of man for *man*—universal love—or as it is termed in phrenology, benevolence. But it is never,theless true, that although strictly universal in its desires for the well being of man, it fastens most tenaciously on those objects around it, which, while they seem *least* deserving of it, *need it most*. The miserable denizen of a cell, richly earned by his iniquities—the outcast from society on account of his ignorance, and poverty, and crime—the wretched impure who shivers at the corners of the streets as she lingers long in the deep hours of

the night, waiting for some guilty one whom she may secure in her toils, to supply her necessities—all these, the most guilty of their kind, if not of the humane race, are the special objects for whom heaven-born charity heaves the sigh of pity, or pours the prayer to God, or extends the relieving hand. While her purity shrinks in abhorrence at their depravity and guilt, (as abhorrence the greater, because it is by them the miserable beings are reduced to what they are,) her compassion nevertheless draws nigh to them, to weep over and to bless the victim.

Let not the proud Pharisee condemn this office of charity—let not the sordid and sensual suspect its purity, because it draws nigh to such depravity—but may they turn their eyes to Jesus of Nazareth, and behold it exemplified in his life and actions, whose existence was holiness and his deeds goodness. For the vilest, the chief of sinners, he toiled, and taught, and died to commend God's love to them—for *God does* love such depraved and guilty wretches. And since there are none so vile, that God can cease to love them—since none are so depraved, as to be excluded from the objects of Christ's mission—let it not be said that any can become so vile and so depraved, that the Christian should not love them also. Indeed, the more sunken any become in guilt and crime, the greater their need for our charity—the less deserving they are of our aid, the greater the obligation will true charity feel to yearn over them with its compassions—the greater will be its desires to restore them to holiness and bliss—for "charity never faileth"—ever hopeth—always endureth—and rejoiceth more over the restoration of the fallen than over the steadfastness of the righteous. Such is the charity of Jesus—such the charity, or universal benevolence of his true followers. A. B. G.

#### NEW BOOKS.

Br. Hutchinson is now in New York, procuring a supply of books for district schools, and private libraries. Br. Whittemore gives notice in the Trumpet that he has sent him a large supply of the Guide, for subscribers and purchasers in this region. Br. Thayer's new Bible class and Sunday school book, Br. Chapin's Lectures, Br. J. G. Adams' two works, Br. Williamson's Exposition and Defence of Universalism—pronounced by Br. Price to be one of the author's best efforts, and "an interesting manual of the great leading arguments for our faith in a cheap and convenient form"—all these, and some others, will undoubtedly be received by Br. H. as soon as the canal opens—perhaps sooner.

In addition to these, the continuations of the Massachusetts School libraries are now on their way hither, and will be here also as soon as means of conveyance are provided. We hear that the Erie canal is to be opened by the 15th inst.—others say the 20th. But orders may be sent in advance of that time, and then, as soon as the books arrive, they will be attended to. We hope our friends, West, North, and South, will see the great importance of sustaining Br. H.'s bookstore, and will give him the preference in *all* their purchases of books and stationery, in all cases, when he can supply them on as low terms as they can be supplied elsewhere—which it is believed he can do in all cases. A. B. G.

#### RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. Gross, in Bridgewater—by Br. N. Brown, in Mottsville.

There will be preaching on the second Sunday inst. by Br. S. J. Gibcox, at the White Store, and the second and fourth Sundays in each month during the year—Br. J. Chamberlain in Collinsville.

#### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No

P M, Clarendon, for I B K, S W, H H, and E L.—P M, Kingston, (Ills) for A L B—O T, Ionia, (Mich) for self, Z W and T I D—L N, Jonesville, (Mich) for W B and R P—P M, Millwood, (O) for R G—P M, South Jackson, (Mich) for L S, H S H, A R H and M S—C A, Onondaga Hollow, for J D McD and A N Jr—Rev C B B, Hastings, for B A, J D, C E, J R and F M—L B, Clinton, for W N, Lafox, (Ill) —P M, Adams, (Mass) for S E D—P M, Schenectada, for A B Q and C C—P M, Denmark, for E M and L P—P M, Ganges—O P K, Green Bay (W T) for B F S, T A B and I B—L S, Moreland, for self, J B and J C—P M, Fredericktown, (O) for self, W O and R M B—P M, No Reading, for A A and L A—P M, Legansport, (Ind) for G J—P M, Laporte, (O) for S W—P M, New-Albion, for M N—P M, Cooperstown, for S M, C W, C T, D W C, J D, L W, E L and R C—P M, Sharon, (O) for J H R and W C—Rev J S F, Darien Centre, for Z T L, W W, R K and C M—S E, Mt Gilead, (O) for self, P S, and J Mc L—D W, Kirkville, for self, and O S—G S G, Russellburg, (Pa) for self, W H and S C.



## POETRY.

For the Magazine and Advocate.

## LINES

To the memory of Mrs. BETSY BERRY, wife of DAVID F. BERRY, of Malone, N. Y.

BY MRS. S. BROUGHTON.

'Mid eve's pensile blossoms the light winds are playing,  
To waken soft tones from the flowers' tiny bells;  
Sweet echoes along the hush'd bowers are straying,  
And moonlight is weaving her magical spells.  
But ah, that sad group! all this beauty unheeding,  
They weep round the couch where the lov'd one is laid—  
From whose azure eye, life's rich light is receding,  
O'er whose spirit is stealing oblivion's shade.

Kind hearted and beautiful!—fond hearts deplore thee,  
And friends by thy life's gentle tenor endear'd;  
The grief-stricken forms of thy parents bend o'er thee,  
And he whom the light of thy loveliness cheer'd.  
How wearisome now is life's pathway before him,  
Companionless, sorrowful, cheerless and lone;  
How gloomy and frowning the grief-cloud hangs o'er him,  
Since thou, his bright star of existence, art gone!

Sweet vision of loveliness!—calmly thou'rt sleeping,  
Like frail blossoms bow'd by the frost spirit's breath,  
Though grief o'er thy rest her sad vigil is keeping;  
Alas! is this stillness the slumber of death?  
Pale, pale as a snow wreath by winter winds driven,  
Are thy cheeks, lately blooming with health's rosy tinge;  
And veil'd are those orbs, that, like starlight at even,  
'Neath silver clouds, shone through the lid's silken fringe.

They've wrapp'd the light robes of the sepulchre round her,  
Whose whiteness excels not her ivory brow;  
And with the dark grave's chilling coronet crown'd her,  
While affection is waking the wild dirge of woe.  
How oft when the grey wand of twilight is weaving  
Her mystical spells over mountain and plain,  
In mem'ry's fond mirror, the crush'd spirit, grieving,  
In seraph-like beauty shall see her again.

Alas! how our soul's cherished treasurez are flying,  
One by one they depart from our sin-stricken bowers,  
The wail of the mourner, the groan of the dying,  
Strangely blend with the numbers of mirth's glad some hours.  
The shroud and the coffin-lid darkly enclosing  
Those diamonds that shine in love's circle so bright,  
Remind of the hour when in silence reposing,  
We shall rest 'neath the mantle of Death's rayless night.

But list to the song of the Seraphim, telling  
Of glory's bright mansions beyond the lone grave,  
And Love's lofty chorus symphoniously swelling,  
Sweetly breaks through the gloom, o'er oblivion's wave.  
And lo, through the flower-border'd vistas, bright shining,  
See the heavenly Zion's rich portals unfold;  
And purple wing'd harpers 'neath life trees reclining,  
Sing the songs of the Lamb, to their lyres of gold.

There mercy's soft breezes o'er verdant plains blowing,  
Are bearing sweet perfumes and odors divine;  
O'er emerald sands the glad fountains are flowing,  
That in the bright radiance of truth ever shine.  
In bowers of anaranth, fadelessly blooming,  
The lov'd one is learning the songs of the blest;  
And heaven's own light the soft eye is illuming,  
And Cherubim plumes fan the spirit to rest.

No more shall she wander where sorrow-mists darkling,  
Cast a shadow of gloom o'er the loveliest scene;  
She soars where the high arch of heaven is sparkling  
With glory's bright spangles, all pure and serene.  
She quenches her thirst where the glad river gushing  
Proceeds from the throne of Omnipotent Love;  
In whose glorious presence the pure throng are blushing,  
While mercy's broad rainbow is bending above.

Then why should we mourn? since the spirit is winging  
Through gardens where bloom the perennial flowers;  
Where harp strings unnumber'd their music is ringing—  
Sweet strains never heard in Time's shadowy bowers.  
To the deep-rolling anthems her rapt lyre is sounding,  
As she stands on the crystal sea mingled with fire;  
Whose billows transparent the echoes resounding,  
Seem the loud organ-peal of the Cherubic choir.

## AGENTS.

## OHIO—CONTINUED.

Martin's Mills, J. Martin, P. M.  
Massillon, A. Bailey  
Medina, N. W. Bruce  
Meimore, P. I. Price, P. M.  
Mentor Rev. J. Bradley  
Middlebury, R. Clark, P. M.  
Moscow Mills, A. Craig, P. M.  
Mt. Gilead, S. Emory  
New Haven, J. Sweete  
Norwalk, A. Brownell  
Oberlin, Rev. S. Hull  
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Peru, M. Pond  
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Riga, L. B. Lathrop, P. M.  
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Sandusky, Joseph Hull  
Scioto, Dr. Rufus Cowles  
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Steuben, Lyman Babcock  
Wadsworth, J. Pardee, P. M.  
Waterford, B. S. Waeeler  
Whiteford, J. U. Pease  
Willoughby, B. K. Cranston, P. M.  
Windsor, M. McIntosh  
Zanesville, J. Dare, Esq.

## MICHIGAN.

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Battle Creek, S. McCamely, P. M.  
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Northfield, Capt. C. Carter  
Northville, S. Hungerford  
Orion, Wm. Holland  
Pleasant Valley, P. M.  
Pontiac, D. Paddock  
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Plymouth, J. D. Davis, P. M.  
Ray, H. Doud  
Rochester, Wm. Axford  
Romulus, D. Curtis  
Saginaw, Arden Moses  
South Jackson, Lewis Snyder  
St. Joseph, G. W. Brittain  
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Sweetland, J. E. Howard, P. M.  
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Utica, Dr. H. R. Schetterly  
Washington, H. Andrews  
Wolf Creek, L. W. Baker, P. M.  
Whitmanville, Rev. J. Gage  
Ypsilanti, W. Wilson

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Duckhead, A. Feaster  
Salubritty, Rev. A. Fuller  
Lexington, Dr. J. H. Souter

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Richmond, L. L. Cary and Rev. E. H. Chapin  
Kentucky.  
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Milton, Wm. E. Young

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Claremont, H. R. Nye  
Hinsdale, Rev. J. W. Bailey  
Portsmouth, Rev. M. Ballou  
Westmoreland, T. Skinner

## KENTUCKY.

Louisville, G. Chapin  
Milton, Wm. E. Young  
Chesterfield, Rev. J. Britton, Jr.  
Claremont, H. R. Nye  
Hinsdale, Rev. J. W. Bailey  
Portsmouth, Rev. M. Ballou  
Westmoreland, T. Skinner

[To be continued.]

## PENNSYLVANIA.

Athens, S. Flower  
Beaver, Ovid Pinney  
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Erie, R. Cochran, P. M.  
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Knoxville, A. Knox  
Lancaster, Rev. J. Myers  
Marietta, Hon. J. Grosh  
Mead's Creek, George Patchen  
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New Milford, B. H. Foot  
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Smithport, W. Smith  
Sylvania, B. Munroe  
Ulysses, Ev. J. Lewis  
Williamsville, E. M. Howard

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Green Bay, O. P. Knapp  
Jamestown, L. Gilmore  
Janesville, J. W. Brittain  
Mineral Point, A. W. Comfort  
New Berlin, W. Field, P. M.  
Troy, Rev. L. Harris

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Ashfield, Earl Guilford  
Boston, Abel Tompkins, and  
Trumpet Office  
Cabotville, A. Chapin, 2d  
Cheshire, Rev. W. Wilcox  
Danvers, Rev. J. M. Anstin  
Dudley, Rev. J. Boyden  
Florida, D. Thayer, P. M.  
Lowell, Ev. A. C. Thomas  
Malden, Rev. J. G. Adams  
Petersham, A. Fletcher  
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Corners, R. Stow  
Fitchville, Rev. S. Laws  
Guilford Centre, Rev. W. N. Barber  
South Shaftsbury, D. R. Allen  
Springfield, L. Walker, Esq.  
Stow, D. T. Allen  
Vergennes, Rev. W. Parker

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New Brunswick, W. Myers, P. M.

## LOUISIANA.

Clinton, A. Bailey

## ARKANSAS.

Beilville, Wm. Barret

## IOWA TERRITORY.

Iowa City, Rev. A. R. Gardner

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Merrickville, Dr. B. R. Church  
Waterford, A. Murphy, P. M.

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Bloomfield, J. Van Fleet  
Bristol, G. Howe  
Chamblee, Mancel Talcott, P. M.  
Chicago, N. H. Bolles  
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Dayton, J. Stadden  
Dixon's Ferry, L. D. Whiting  
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Exeter, Stephen Pierce  
Galesburg, U. Conger  
Green River, J. Bernard  
Harlem, C. Bliss  
Henderson, G. Conger, P. M.  
Juliet, N. H. Cutter and Rev. A. Kinney

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Libertyville, Carmi Hickox  
Magnolia, David Myers  
Marselles, A. D. Butterfield  
Middlesex, Wm. Middleton  
Mt. Pulaski, W. M. Allen  
Naperville, W. W. Dean, and A. H. Howard, P. M.  
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Pleasant Vale, J. Jackson, P. M.  
Peoria, D. S. Stillman  
Salisbury, F. Darrel  
Stevenson, W. Carr  
Sherwood, E. B. Woodworth, Jr.  
St. Charles, Rev. W. Rounseville  
Table Grove, J. Harris  
Vermillionville, W. R. Coon

## MARRIAGES.

In Canton, St. Lawrence Co., January 26th., by Rev. F. J. Briggs, Mr. HART HORSLEY, of Boston, Mass., to Miss HARRIET L. SYKES, of Canton. In Parishville, February 19th, by the same, Mr. JOSEPH B. DUFFY, of Hopkinton, to Miss LOUISA A. PARKER, of Parishville. In Canton, February 20th, by the same, Mr. JOHN G. HARVEY, of Potsdam, to Miss JULIA ANN JONES. In Canton, February 26th, by the same, Mr. ALBERT C. NASH to Miss CAROLINE SANDERSON, both of Canton.

In Marshall, March 10th, by Rev. Geo. W. Gage, Mr. DAN P. BUCKINGHAM to Miss HARRIET L. TITUS, daughter of Mr. Charles Titus, of that place.

In Howard, Steuben Co., January 23d, by Rev. S. Barnes, Mr. GEORGE ALLEY to Miss ABBY ANN GRAVES, both of Howard.

In Mottsville, Sunday, March 1st, by Rev. N. Brown, Mr. LEWIS C. PENDLETON to Miss HARRIET JANE COLLINS, both of Mottsville.

In Pitcairn, St. Lawrence Co., March 11th, by Rev. J. H. Whelpley, Mr. GEORGE W. FREEMAN of Wilna, to Miss AUDELIA E. HARRIS, of the former place.

On the 3d of March, Mr. ETHAN S. JOHNSON to Miss JANE WHIPPLE, both of Ionia.

At Union Falls, (Marcellus) March 19th, by Rev. Levi Parsons, Mr. HENRY A. STEEL to Miss MELISSA A., daughter of Col. Dan Pierce, all of that place.

In the Universalist Church at Watertown, on Sunday evening, March 8th, by the Rev. H. L. Hayward, Mr. GEORGE ANDERSON to Miss EMELINE PORTER, both of Watertown.

## DEATHS.

In Auburn, February 26th, of scarlet fever, ELIZA DICKINSON LEONARD, aged 4 years, 6 months. Thus was this interesting child cut down in the morning of life. She bloomed too early for the frosts of life, and had her wish, so often expressed, to go to heaven and be with her mother; there, in the presence of God and the Lamb, to be happy forever. May the rich consolations of truth be enjoyed by the mourners. G. W. M.

In New Hartford, March 4th, infant son of Sylvester E. and Patty Butler, aged 3 months. The consolations of the Gospel were tendered to the mourners and neighbors, in a very feeling and appropriate manner, by Rev. Mr. Searles. C. M.

In Lockport, Jeff. Co., on Thursday night, March 5th, after an illness of only about two weeks, Mrs. LYDIA wife of William K. Butterfield, Esq., aged 38 years. In the sudden death of this truly amiable lady, not only are a good husband and numerous children called to mourn the loss of an affectionate companion and tender mother, but the community in which she resided has lost one of its most valuable members, and the denomination to which she belonged, one of its brightest ornaments. She was a Universalist in deed and in practice. The pure principles of the gospel of unlimited grace, were deeply and firmly implanted in her heart. She leaned in confidence and faith upon the "rod and staff" of her divine Shepherd—while she looked triumphantly forward to a period when "there shall be no more death" neither sorrow nor sighing. Seldom indeed do we find a brighter exemplification of the Christian virtues, and of the sustaining power of Universalism, than was displayed in the virtuous life, and peaceful and triumphant death of Sister Butterfield. Peace to her ashes. Her funeral was attended on the 7th, and a discourse delivered in presence of an overflowing congregation, by H. L. HAYWARD.

In Smithville, Dec. 27th, Mrs. CLARISSA POTTER, aged 72 years. The deceased was a Methodist for many years, but some time previous to her departure she embraced the soul-cheering doctrine of universal grace and love, and died in the triumphs of the same. She has gone, but she has left behind her a good name, as a memento that she has not lived in vain. Funeral on the 29th. Sermon by J. T. G.

## BOOKS IN VERNON.

Br. Geo. Allen keeps a small supply of Universalist books on hand for sale.

## THE MAGAZINE AND ADVOCATE,

IS PUBLISHED EVERY FRIDAY,

By A. B. &amp; C. C. P. GROSH.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL." ..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, APRIL 10, 1840.

NO. 15.

For the Magazine and Advocate.

## ORIGINAL SERMON.

Delivered at the Dedication of the New Universalist Church in Homer, Cortland Co., N. Y., on Tuesday, December 24, 1839.

BY REV. A. C. BARRAY.

[Published by request.]

CHRISTIAN AUDITORS AND FRIENDS—We have assembled this morning for the purpose of solemnly dedicating this neat and beautiful temple of praise, to the worship of Him who dwelleth in a temple not made with hands. And to many it is undoubtedly an occasion of joy and rejoicing. To those who have unweariedly toiled for the prosperity of Zion in this part of our Master's heritage, and who have put forth their best and most powerful exertions in behalf of that cause so dear to every benevolent heart, even when the prospect before them was cheerless and dark—to those, this occasion must be one of joy, and must awaken feelings of gratitude and thankfulness too big for utterance. Their labors have been crowned with abundant success—they have beheld the cause of God and humanity prospering around them; and, by the auspicious smiles of Divine Providence, they have now a house of worship in which they may present their vows and offerings unto the Lord, and in which the Gospel may be preached in its fulness of love divine.

And to all those who have embraced the doctrine of the unlimited and impartial grace of God, and who desire to see it prevail, praying that it may finally triumph—to all such, this is an interesting and joyful occasion. To know that the pure principles of the Gospel are prevailing—that their light is breaking in upon long prevailing darkness—that the influences of eternal truth are bursting open the prison doors of error, and setting many weary captives free; and that the triumphs of the cross are being extended far and wide, even to distant lands beyond the dark Atlantic wave—to know all this, must certainly gladden the heart of every true and faithful follower of a world's Redeemer!

To the herald of the cross, this is an occasion of joy. Here, in the contemplation of the prosperity of our common cause of truth, and of pure and undefiled religion, he forgets his cares, his toils and his fatigue; and when he leaves, he returns to the field of his labor with a stout heart, and a nerved frame, and with a determination to toil more unweariedly than he ever has done for the salvation of his race!

To know that the cause in which we are engaged is prevailing, refreshes and gladdens the soul of your speaker. It is but a few years since, that the tidings of universal redemption and salvation were first proclaimed in the "Empire State." There were no temples then dedicated to the worship of a God of impartial grace and love, and but few laborers toiling in the vineyard of their Lord and Master. But how is it now! Cast your eyes abroad over our green hills and smiling valleys—over our growing towns, our beautiful villages, our thickly crowded cities, and mark the change! Churches have been erected in which a God of love might be worshipped, and to which thousands flock to hear preached the gospel of a world's salvation! And the benevolent system of faith we have embraced shall continue to prevail—its conquests shall extend further, and wider, and wider still, until all the ends of the earth shall see of the salvation of God! In view of these things—in view of the past and present prosperity of our cause, and of the success that has attended our efforts for the upbuild-

ing of Zion in this place, let us enter into the gates of the Lord with thanksgiving, and into his courts with praise!

As we have assembled for the purpose of setting apart this sanctuary for the service of the Most High, and of solemnly dedicating the same to his worship, it seems fit and proper that we should, on this occasion, speak of this worship—of its nature and benefits—making it the subject of our discourse. As an appropriate motto, we have selected the 6th verse of the 95th Psalm:—

"O come, let us worship and bow down: let us kneel before the Lord our Maker."

That man is naturally a religious being, can not well be denied. Wherever we behold him—whether wandering over the frozen regions of the North, or parching beneath the burning influence of a Southern sky—whether roaming abroad through the wild and gloomy forests of the western world, or dwelling amidst the proud monuments of art, civilization and intellectual refinement—in all countries, and in all climes, we behold him seeking a divinity to worship—in the language of an eloquent divine, "*we behold the child looking around for the father!*"

Man's nature craves worship—he will have some being, or some divinity, which he acknowledges superior to himself, before whom he may kneel and pay divine homage. And the nature of his worship corresponds with the real or imaginary character of the being he worships. If he believe him to be cruel and revengeful, he will strive by costly rites and bloody sacrifices to obtain his smiles and his favor. Hence it is that we see human beings immolated upon the altars of heathen superstition—the votaries of an idolatrous worship casting themselves beneath the ponderous wheels of Juggernaut—the burning of widows on the funeral piles of their husbands, and the plunging of infants beneath the waves of the Ganges!

It seems proper, then, that we, in the first place, speak of the nature and character of that Being whom we are called upon to worship, and before whom we are to kneel in humble adoration and prayer.

### THE NATURE AND CHARACTER OF GOD.

God is a Being of infinite and unchanging love. The sun of his benevolence shines on all his works, and beams all over the wideness of the moral world. All that his creative hand has formed, he has pronounced good; and his kind and protecting care is extended over all that he hath made. He is not the enemy of man. He does not hate him because he has sinned, and come short of his glory; no—but he loves man—loves him notwithstanding he has transgressed his holy laws, and turned a deaf ear to a Saviour's pleadings, and slighted the invitations of his mercy.

The character of God is paternal in its nature. "He is infinite in power, wisdom, goodness, justice, mercy and truth, and all these harmonize in his government, and conspire to render that government truly parental. In order to constitute a man a good parent, he must have power, and wisdom, and goodness, and justice, and love, and mercy, and truth. But all these are parts of one and the same character. You may say, if you please, that a man has power and wisdom to govern, guide and defend his children. He has goodness to bless, mercy to pity, truth to teach, and justice to reward their virtues and punish their vices; but when you have said that he is a father, you have comprehended it all in one word. So of God—you may say that he is powerful and

wise, just, merciful, good and true; but when you say he is a *Father*, you have told the whole story. It is all comprehended and embraced in that word. This is what we mean by the paternal character of God. He is at all times a Father; and whether he sweetly invites and allures by the tenderness of love and mercy, or in the stern features of justice smites in the equity of judgment, it makes no difference. He is a *Father* still, and guided in all his ways by the fullness of a Father's love."

But how many there are, who have such dark and erroneous conceptions of the Divine Character, that their every thought of God causes them to shudder—the cheek to blanch—the lip to tremble, and the eye to roll with horror! How many thousands surround us, who look upon God as the enemy of man—who are hopeless and despairing, because they deem the Great Parent of the Universe passionate and changeable in his nature—in a state of continual trembling and anxiety, lest they may fall under his Almighty displeasure and wrath, and be cast off from a participation in the joys of heaven, with millions and millions of his intelligent creation! But how far away in the darkness of error are such, my friends! Their mental vision is closed to the glorious sunlight of divine truth. They are wandering afar off in a land of perpetual gloom—a howling wilderness—a desert waste, where spectres roam, and horrid phantoms affright the soul! They have no just nor due conceptions of the perfection and harmony of the divine attributes—no correct knowledge of the nature and character of their Creator. For such we have the most heart-cheering and soul-rejoicing news—the glad tidings that God is the unchangeable Friend and Father of all—that his bounties and favors are co-extensive with the wants and rational desires of his creatures, and that his loving kindness shall never depart, nor the rivers of his goodness ever fail!

God will ever be, what he ever has been, the kind Preserver and the bountiful Benefactor of the children of men. He will ever be the affectionate Father of the universe—the smiles of his benignity will ever surround the erring sons and daughters of humanity—he will watch over them in the perilous voyage of human life, and at last take them to a better home than this!

And do we not feel and know that God is our Father! Do not the numerous blessings that are showered down upon us from his munificent hand, conspire to tell us this truth! Do not the thousand tokens of his love, that are being continually presented to us cause our hearts to feel that an almighty Friend watches over us for good! And what comfort and consolation there is in the thought that God is our Father—that he careth for us as his frail and dependent children, and will never forget us—and, that in the darkest moments of our being, when sorrow has corroded every joy and embittered every pleasure, God is with us the same as when the sun shines brightly on our paths, and peace and gladness fill the soul!

Could the fond father who, perchance, is weeping over the grave of him who was his pride and his joy—his grey hairs ready to descend in sorrow to the grave—uncomforted and comfortless, because he doubts that God can be as kind as an earthly parent—could he be made to believe that God is an affectionate Father, who loves *all* his children, how soon would his tears be dried, and every sigh of sorrow hushed!

Could the affectionate mother, who refuses to be comforted because her child is not, and who



has no hope that she shall ever see the rose which death plucked from her bosom blooming in heaven, be made to know that the Creator of the universe is love—love as boundless as his own works, and as unfathomable as Eternity! and that he has created but to happy and bless—could she be made to know all this, how soon would sorrow be banished from her heart, and the days of her mourning be ended!

Could the wife weeping at the bier of her husband, or the husband mourning at the grave of her whom he had sworn to love and cherish, with no prospect before them that they shall ever again be united to the dear departed one—could they be brought to realize that God is a Father who will never fail nor desert his children, how soon would they be freed from tormenting doubts and apprehensions, and their hearts filled with a peace that passeth all understanding!

That God is the Father and Friend of the human race—that he loves all his children, can not be successfully denied. His love for a sinful world shines forth in those precious promises of salvation recorded in his Word—it is displayed in his holy will and purposes relative to the ultimate destiny of his rational offspring—it is revealed on every page of the everlasting Gospel—yes, *free, unpurchased, impartial and universal love*, is the theme of that gospel which is glad tidings and cheering news of peace, pardon, redemption and salvation through the great Redeemer! How often did the Saviour speak of the love of his Father, for his wayward and sinful children! "By faith we have followed him through his earthly career, and from his lips there fell not one word against the parental character of God; in all his discourses, and in many of his beautiful parables, he set forth the Supreme as possessing the tender and forgiving feelings of a Father toward the sinner, ever ready, like the parent of the returning prodigal, to meet him a great way off, and bring him to his compassionate embrace—to the peace that holiness gives."

And this is the Being whom we are commanded to worship—a Being of unbounded and impartial benevolence—a Being who commended his great love toward us, by sending his only begotten Son to die for a sinful and alienated world; and who will at last bring a ransomed universe to sit down to the "feast of fat things," with angels, at the great day of rejoicing!

#### THE NATURE OF TRUE AND ACCEPTABLE WORSHIP.

God being the Father of all Earth's children—the unfailing Friend of a sinful and depraved world, and loving, as he does, every intelligent creature whom he has made, can require nothing save the hearts of his rational offspring—the love, and gratitude, and thankfulness of the soul.

He requires no one to bow before him in base and servile fear. This fear can not enter into the composition of true and acceptable worship. It is not pleasing in the sight of Heaven. It is true, that our heavenly Father requires us to fear him—not with a *slavish*, but with *filial* fear. This fear being the offspring of love, is an essential ingredient in the composition of that worship which we are commanded to render unto God. But the fear that is possessed by the crushed and down-trodden slave, or by the debased and degraded worshipper at the shrine of idolatry, is no part nor portion of the service that God requires; and the man, or the woman, who bows down at the altar of prayer, under the influence of this passion, *does not*, and *can not* worship God acceptably.

True and acceptable worship is spiritual in its nature; for God is a Spirit, and they that worship him must worship him in spirit and in truth. Mere outward forms and ceremonies will never do—if there be no spirituality—no feelings of reverence, gratitude and love in the heart, when we kneel before the Lord our Maker, *our worship is all a mockery*, and is neither pleasing nor acceptable in the sight of God. He requires the heart and its affections—the sincere homage of

the soul. This is the service which we are required and commanded to render unto our Creator:

If the soul, then, be filled with love—if our affections are placed upon the great God of love, we can truly and acceptably worship him at all times; not only in his holy sanctuary and on the Sabbath, but in any place, and at all times and all seasons. In the closet, as well as in the temple of the living God—in the cultivated field and the mighty and trackless forest—when the sun is shedding upon us the brightness and glory of his countenance, and when the darkness and gloom of midnight are around and about us, *the pure and simple breathings of worship may go up acceptably before Him who is a Spirit!*

But for the public worship of God, it is proper and necessary, that a house be set apart expressly for this purpose. Still, when we are assembled on the Sabbath for the public exercises of devotion, the same *spiritual* worship is required of us—the homage of the heart and the affections. We are to come up to the Sanctuary on the Sabbath, with hearts bursting with gratitude and love. We are to enter into the earthly courts of the Lord with joy, feeling that he has abundantly blessed us in the enjoyment of civil and religious liberty. We are to come up to the temple of the Most High with minds filled with hope and heavenly assurance, and leaning on the gracious promises of Almighty God. If we do this, the service we render unto our Maker will be acceptable; and we shall worship Him who is a Spirit, in spirit and in truth.

#### THE DUTY AND IMPORTANCE OF WORSHIPPING GOD.

That it is our duty to worship him who has thus far conducted us on our journey through life, and who has been our unfailing Friend when other friends have failed, is a fact made plain and enforced in the Scriptures of divine truth. And indeed we are under the most weighty and solemn obligations to render unto God the homage of the heart and the affections—a spiritual and divine worship. We are bound to do this by the regard, the veneration, and the love which we owe to the Father of our spirits.

As the pious and sacred feelings and emotions of the soul are the glory of humanity, so a decent and manly avowal of these feelings and emotions "before the world, is a tribute which we owe to God, as well as to man." And how can this avowal be more fitly and strikingly made, than by joining in the solemn and delightful exercises of public devotion!

If, my friends, we really and sincerely believe that there is an all-pervading Spirit in the universe—that there is a God who rules and reigns on high, and who is the Father, and Friend, and Benefactor of the human race—we should show our faith by our works, not by an observance of vain and absurd rites; not by a pharisaical display of self-righteousness; but by a strict adherence to the good old practice of worshipping God in the beauty of holiness, and rendering unto him the love, gratitude and obedience of dutiful children.

"If a principle of rational and scriptural piety be established in our hearts, it will be generous, ardent and diffusive; we shall feel that our own solitary homage is too small a tribute to the Being whom we adore; we shall wish to kindle the same devout flame in every creature around us; and, like the fervent Psalmist, we shall call on the earth and heavens, on angels and men, to unite in swelling the song of praise to God and the Lamb!

In worshipping God there is great reward. The soul of the humble and devout worshipper is filled with a joy that is unspeakable and full of glory. He who has given his heart to his Father in heaven, and who delights to join in the public and private exercises of devotion, is in the enjoyment of that rest which the worldling knows not of. He is lifted far above the world and its vanities—his trust and his confidence is in Him whose

love many waters can not quench, nor floods drown; and he is in possession of a peace that mocks the power and the influence of the storms and tempests of this mortal existence.

It were impossible for us at this time to enumerate all the benefits which flow from the worship of our heavenly Father. It is a mean which God has appointed for carrying on the great work of moral regeneration and salvation in our world, and for enabling his offspring to grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.

Let the institutions of divine worship be uprooted and overturned—let the temples of praise be deserted and destroyed—and what would become of the freedom, and the intelligence, and the refinement, and the virtue of the American people? Go, visit those places where the Sabbath is disregarded, and the worship of almighty God neglected, and what do you find the state of society? "All who are acquainted with such places, know very well that Sunday is made a day of business, or pleasure, or dissipation—that the education of the rising generation is grossly neglected—that poverty is gaining ground, and that open immorality is increasing with rapid strides." And should the time ever come when our sanctuaries shall be deserted or demolished, and when the pure and spiritual worship of Jehovah shall be looked upon as the invention of priests, and a relic of darker ages, that time will find us an ignorant, degraded and enslaved people. Oh, then, let us be regular in an attendance at the house of God! Let us come up to his sanctuary on each returning Sabbath; and there let us worship and bow down, and there pay our vows and offerings unto the Lord.

#### CONCLUDING REMARKS.

I can not, without doing violence to my feelings, take leave of this congregation without addressing a few words to the friends by whom this house of worship has been prepared. As your pastor, I have known your anxieties, your toils, your privations, and the sacrifices you have made. By the blessing of God you have done nobly—your labors have been crowned with success—you have now a sanctuary in which the prayer of faith may be offered—in which the herald of the cross may lift up his voice in proclamation and defence of the doctrine of free and universal salvation—in which your mourning and bereaved may be comforted by the words of everlasting life, and in which you may all be taught those truths which pour a flood-tide of divine light in upon the darkened soul—which loosen the fetters from the limbs of the sin-bound captive, and fill the hearts of the mourning with peace and gladness. May you be encouraged by this, to press onward in the good work which is so well begun, and you shall be brought off conquerors, and more than conquerors, through him that loved us and gave himself for us.

The congregation at large have our thanks for their attendance on this interesting and joyful occasion. We are glad to see you here, my friends, and to be able to speak to you of our prosperity. And may you, from what you have here seen and heard, be induced to do more than you ever yet have done for the welfare and prosperity of our common cause.

To those who have kindly met with us on this occasion, and have united their hearts and voices in singing to the praise of Him before whom angels tune their golden harps, we tender our warmest thanks. You have added largely, my friends, to the interest and joyfulness of our meeting, and by the eloquence of your music, have inspired our hearts with a deep devotional fervor. We again thank you, and commend you to God in the full assurance of faith, that when you have ceased on earth to chant the honors of your Father's name, you, together with a ransomed universe, will be brought to unite with angels, in a holier clime, in singing the song of Moses and the Lamb!



For the Magazine and Advocate.

## PIG AND PUPPY.

ANECDOTE.

Brother C., of Ohio, held a debate with three Campbellite preachers. At one moment, they would assume a position, and the next deny it. They were so unreasonable and inconsistent that brother C. became rather impatient, and thought he would illustrate the predicament they were in by a simple anecdote. Says he, "A layman thought he would send his preacher a Christmas present, so he killed a fine pig, dressed it very nicely, put it in a bag, and sent his boy with it to the Pastor. The boy called at a grocery, perhaps to speak of the generosity of his father. When he arrived at the house of the preacher, he told the priest that his father had sent him a fine roaster, and if he would tell him where to put it, he would empty it out of the bag. The priest thanked him very kindly, and was happy to receive the pig; but when the bag was opened, out came a puppy! The preacher considered himself imposed upon, and the boy was perfectly astonished. "Why," says he, "it was a pig when we put it in there, for I saw father when he put it in the bag, and I know it was a pig." The puppy was again deposited in the bag, and the boy started home to tell the story to his Father. The circumstance was so curious that the boy called at the grocery again to tell it to his companions. While there, the little rogues, unperceived by the boy, took out the puppy, and put the pig again into the bag. The boy went home and told his father that the pig was a puppy. The father said that it could not be, for he put it up himself, and he knew that it certainly was a pig. The boy, in order to convince the old man, said he would open the bag. He did so, and behold, the pig fell out. Now, the boy was still more astonished, and somewhat amazed—"Why, father," he exclaimed, "it will be a pig when it's a mind to, and a puppy when it's a mind to!" And now, says Br. C., if you will either be pig or puppy, I will continue the discussion!" The reader may imagine the mortification of the preachers, and the smiles of the audience.

S. Bainbridge, N. Y.

For the Magazine and Advocate.

## THE WAY TO ENJOY A NEWSPAPER.

Br. GOSH—You know some men, when beginning to be advanced in years, are not only very fond of hearing, but also sometimes quite fond of telling stories. One has lately come into my mind which, considering "matters and things" as they now stand, it may not be improper to relate to you.

"When I was young," (as old men are apt to begin,) I was engaged in teaching school in the neighborhood of Deacon George B. The deacon was a member of the Baptist church, and much respected by his brethren. Unlike too many Baptists of the present day, he was a very charitable man. If one of his neighbors, whether a professor or not, had done wrong, the Deacon would say, "The tempter happened to come across him in an evil hour;" or, "that was his weak side; but, on the whole, he is a very good man." Once on his return from a conference meeting, where the hearts of those present happened to be more warmed with the fire of love than that of endless misery, the deacon said to me—"Sometimes when I get to thinking of the goodness of God to poor frail man, I almost believe the period may yet arrive when our blessed Heavenly Father will bring all in; and O, if the last soul should come in, what a shouting there would then be among the angelic hosts!" But I must be in haste.

I was boarding with Deacon B. His wife, one of the old fashioned, neat, kind-hearted women, after washing and putting away all the supper dishes, came and placed a stand between the deacon and myself, with a candle and newspaper upon it. It was in the time of the last war, and

the paper was the old Columbian Gazette, published in Utica by Thomas Walker, of Republican memory. The deacon sat for a short time without speaking, and his face grew longer and longer. At length he rose, and taking the paper, placed it in a little book case over the fire; sat down again, and began to converse as usual. Every drop of my blood, as well as the deacon's, being Republican, and the news very interesting in those days, I was much vexed at his conduct. I sat in silence, but the wife exclaimed—"Why George! Why don't you read the paper? Have you lost all your love for your country? Don't you care what the news is? This is the third paper you have served just so!" "Neither of these, my love," said the deacon, "but the paper is not paid for—it is not mine! My conscience will never suffer me to read a paper in peace, that is not paid for, while perhaps the publisher is racking his brains a thousand ways, and put to his very wit's ends to obtain paper to print the next on. And I must say, Mary, that I envy neither the head nor the heart, nor the conscience of that man, (if he can be called a man,) who can read a paper from month to month, and perhaps from year to year, without paying for it. It is nothing but fashionable poaching at best, and none the less criminal because fashionable. The hardest trial I have to encounter now a days, is to commune with Brother M\*\*\*\*, who is now reading his paper the second year on credit." "Bless your honest old soul," said the wife, "if that is the reason, you may read quick as you please; I paid for your paper this afternoon! I sold some butter to day, and while the money was yet in my hand, the post rider called; I thought I could not do better with it than to pay for my husband's paper."

A tear trembled in the deacon's eye. "I have," said he, "many times blessed God for so good a wife." He took down the papers, and, taking turns, we read aloud till the clock struck twelve.

Now, Brother Gosh, I am in this respect much of the opinion of Deacon B., and must say as he did, that I envy not the head, heart or conscience of that man, (especially of that Universalist,) who can read a paper from year to year without paying for it, when he knows the publisher is in great want.

RICHLAND.

Osego County, December, 1839.

For the Magazine and Advocate.

## GENEROSITY.

What trait is there in the human character so necessary to the promotion of individual and social happiness, as generosity? And yet how often is the generous soul suffered to faint and droop for the want of sympathy, or become changed to gall and wormwood, by being taken advantage of by the selfish and unfeeling?

This is not as it should be. We all stand in need of its heavenly influence, and he who would ridicule or take advantage of it in a fellow being, but plunges a dagger into his own bosom. Society may be compared to an expansive lake supplied by ten thousand little rills from every direction; as is the water in these rills, such will be the body, and he who would aid to corrupt one of them, but poisons the body of which he is a part, and must feel the blighting effects.

We all admire a kind, generous hearted friend, yet how many there are who have trampled on such feelings, until they bring a continual frown on the once open brow, and turn to stoics and misanthropes those who, with different treatment, would have been ornaments to the domestic and social circle! Such instances frequently happen, and those who desire, on earth, a foretaste of those heavenly joys where all is peace and serenity, should be particularly careful to cherish all the good feelings which their fellow beings possess.

Let true generosity take the place of the low grovelling selfishness and false pride that is at present so fashionable in the world, and what a happy change would appear in society! The silken robe of charity would cover ten thousand

faults that our selfish feelings now magnify into mountains, and the strong ties of friendship would link our souls into one bond cemented by the purest of fraternal affections.

But how can all this change be effected? Why 'tis the easiest thing in the world. Let us cherish every generous feeling in our own breasts, and encourage the same feelings in others, and thus purifying the rills, the whole body will become pure.

OBSERVER.

For the Magazine and Advocate.

## OBITUARY.

Died, in the village of Champion, Jefferson county, on the evening of Monday, March 2d, 1840, a *Protracted Meeting*, after an illness of only two weeks. It would undoubtedly be quite a curious operation to give a carefully detailed account of the various stages of the disease, which put a period to the existence of this meeting; but inasmuch as I am unacquainted with the medical phrases and technical expressions "in such cases made and provided," I shall leave this task to some one else.

During the progress of the fatal disorder, there were many plain indications of *insanity*. In fact, I have been credibly informed, that during most of the time, both day and night, before its dissolution, it was in a complete state of "*distraction*." It was evidently a species of *religious insanity*, for there were times when nothing could be heard but groans, and shrieks, and cries—unmeaning expressions about the "*wrath of an angry God*"—the "*awful horrors of an endless hell*"—the "*winding sheet of God's wrath*," etc. Whether this last mentioned "*sheet*," is especially prepared for hiding the nakedness of "*impenitent sinners*," at the great and awful day of accounts, I have not as yet been informed. It is however, I am confident, an article entirely of modern invention. Presume the "*rich man in hell*" never heard of one!

We do not often allow ourselves to express joy at that which causes our fellow beings sorrow—but without meaning any disrespect to his numerous relatives, we beg leave to say, that we are sincerely glad to hear of the death of our noisy neighbor, "*Protracted Meeting*."

LUKE.

For the Magazine and Advocate.

## DEDICATION.

Br. GOSH—I have the pleasure of announcing to you the onward progress of illimitable grace in this county. Our friends at Schuyler's Lake have, with the Freewill Baptists and Methodists, erected a union house of stone, 48 by 38 feet, surmounted by a steeple, and finished in a plain but neat and convenient manner. The house was dedicated on the 18th of March, in the following order. 1. Voluntary by the choir. 2. Reading select portions of Scripture, by Elder Hunt, (Baptist.) 3. Dedicatory prayer, by Rev. Mr. Bristol, (Methodist.) 4. Hymn. 5. Sermon by Elder Hunt. 6. Concluding prayer and Benediction by the same. Afternoon services—prayer by Br. Belding; sermon by Br. J. Potter, (Universalist,) followed by a sermon by Rev. Mr. Bristol—concluding prayer by Rev. Mr. Soule, (Methodist.) Notwithstanding the travelling was bad, yet the house was filled almost to suffocation, forenoon and afternoon, and from one hundred and fifty to two hundred were unable to gain admittance in the former and latter services, which were listened to with deep interest; and we trust the season will long be remembered, with profit, and to the upbuilding and spread of the truth in that portion of the Redeemer's heritage.

Cooperstown, March, 1840.

J. POTTER.

## A CARD.

The warmest thanks of the writer are due to the friends in Phoenix, for a late distinguished token of their kindness and generosity in gratuitously presenting him with a new coat. The favor is duly appreciated, and will be long remembered.

W. MARTIN.



For the Magazine and Advocate.

## NOTES ON THE RESURRECTION.....NO. VII.

BY A RURAL EVANGELIST.

*"Now is the judgment of this world."**"For judgment am I come into this world."**"Whose judgment now for a long time lingereth not."*

Another doctrine almost universally received in the Christian world, and which I deem erroneous, is, that the resurrection is to be attended with what is usually termed "the general judgment"—that one chief circumstance respecting the resurrection, is, that by means of it, all our race, from Adam to the last of his posterity, are to be assembled together, for the purpose of being severally adjudged either to happiness or to misery. Some few of the many reasons which, in my mind, lie against the doctrine, I shall here give, as follows:

1. In the last sixteen verses of the 25th chapter of Matthew, wherein is given by far the most extended account which the Bible contains of what is commonly called the last or final judgment, not one word is said, or even intimated, that the judgment there described, is to be attendant on the resurrection. On the contrary, the time of the judgment is set forth to be at the occurrence of quite another event, namely, the coming of the Son of man in his glory; which coming of our Lord, with its accompanying events, he had himself declared, but a few minutes before, in the 24th chapter, should happen in that generation. See also Matt. xvi: 27, 28, where we read, "For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom."

2. In the 15th chapter of 1 Corinthians, which, as I have remarked in a previous number, is a professed dissertation on the subject of the resurrection, by an inspired apostle, who declares that he received his doctrine by a revelation from Jesus Christ, it is not once said, or even hinted, that the resurrection is to be accompanied or followed by a general judgment, in the ordinary sense of that expression. And this omission is not because the apostle forbears to speak respecting the final destiny of our race, for this destiny he sets forth in the clearest manner.

It should be observed, here, that there are mentioned in the Scriptures, two different comings of Christ, over and above his first appearance in the world; and these at very different periods, and widely distant from each other. The one was to be at the close of the Jewish age or dispensation, about 40 years after his crucifixion; the other at the close of the Christian age, or as Paul would express it, at "the end" of the Saviour's reign, which period it is superfluous to observe, is still future. In connection with the former of these comings, the judgment is often mentioned, but never the resurrection, at least in a literal sense; in connection with the latter, the resurrection is usually mentioned, but never the judgment. The passages in John 5th and Rev. 20th, which speak of two resurrections, have indeed a judgment connected with them; but as we have seen in the last two numbers, that neither of these resurrections is a rising to immortality, so we may now see that the judgment mentioned in John, and described in Revelation, belongs to this world. We say then,

3. In all the scriptures, the resurrection and the judgment are not in any instance that I know of, described as accompanying events. But if they really are to happen simultaneously, would not some of the scripture writers have mentioned the fact?

There is a passage in John xii: 48, which may probably be thought to teach the contrary of this last statement, as our Lord there says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last

day." Here, by assuming that "the last day" is the time when all our race shall have put on immortality, it does certainly seem as if the text teaches the common doctrine respecting the judgment. But if by the last day, as here used, we understand the close of the Jewish age, at which time there certainly was to be a judgment, the whole aspect of the passage is changed. And now observe. On the day of Pentecost, when the apostles had received the gift of tongues, Peter declared respecting it, "This is that which was spoken by the prophet Joel, 'And it shall come to pass in the last days,' said God, 'I will pour out of my Spirit' etc. In Hebrews, first two verses, we are told that "God . . . hath in these last days spoken unto us by his Son." At the last day and in the last days, are indeed somewhat different expressions; and it is freely admitted that there is a slight difference in their meaning. Thus, "In the last days," signifies *near* the close of the Jewish age; but "At the last day," means *at* its close. Jesus appeared *near* the close of the Jewish age, or in the last days of it, and spoke the word which *at* the close of that age, or at the last day of the same, was to judge or condemn those who rejected him.

It may also be thought that the statement referred to in the commencement of the last paragraph, is incorrect, seeing that in Heb. vi: 2, the apostle speaks, in the same verse, respecting the "resurrection of the dead, and of [as our translators make him say] eternal judgment." But it should be observed here, that the apostle does not speak of these in the character of *events*, to happen together, or near each other; but he places them together merely as portions of Christian doctrine, or as some of what he calls "the principles of the doctrine of Christ." We say *some* of the principles, for he also speaks of "repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands." And the fact that the doctrine of judgment and the doctrine of the resurrection are mentioned together, no more proves that people are to be judged at the resurrection, than the fact that those other points of doctrine are mentioned, proves that men will repent, and believe, and be baptized, etc., at that time.

The phrase "eternal judgment," being a manifest solecism, is evidently a mistranslation. No intelligent writer would be likely to put forth such an expression as his own. In a translation, however, an author is sometimes made to use strange expressions, from the fact that the translator follows some rule which is imperfect. The word eternal properly signifies "without beginning or end;" how then, can it be properly applied to judgment, even though it should be taken in only the latter half of its signification? Let the reader then understand that the word which the apostle here uses, and which the translators of King James's version render eternal, is an adjective derived from a Greek noun, which noun, as is agreed on all hands, *sometimes* signifies an *age*; hence it can not but be evident that the adjective *may* mean of the age, or pertaining to the age; which idea, can not, in English, be expressed by a single word, we having no adjective derived from age in this sense, as the word *agical*, which was suggested some years ago, though legitimately formed, has never become current, owing probably to the fact that it happened to be coined at an unpopular mint.

I consider, then, that the judgment which the apostle had in his mind when writing Heb. vi: 2, was that which was to happen at the close of the Jewish age, when Jesus was to come in his glory, concerning which coming, it is said in this same epistle, "For yet a little while, and he that shall come will come, and will not tarry." Heb. x: 37. Note. The epistle to the Hebrews was written but "a little while" before the destruction of Jerusalem. The same may be said of the epistle of James, in which it is declared that "the com-

ing of the Lord draweth nigh." And in view of this, it is added, in the next verse, "Behold the JUDGE standeth before the door."

There is one passage more which, in the absence of stronger proof, is sometimes adduced to show that the judgment is all future, and is to follow the resurrection. In Acts xvii: 31, we read that God "hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Here, we are sometimes gravely told, that the judgment of the world is set forth as connected with the resurrection from the dead. But how connected? Why the fact of Christ's resurrection gives assurance to all, that by him God will judge the world. But when? Answer, in that *day* which he hath appointed. But does the passage teach that that day will not come till all shall be raised from the dead? Not it, nor any thing like it. And the contrary was taught by our Lord in the days of his mortality. He then said, "*Now* is the judgment of this world." John xiii: 31.

An apostle testifies that "the Father sent the Son to be the Saviour of the world." And Jesus himself says, "I came . . . to save the world." Yet we know that the world is not yet saved, hence that in some sense this salvation is yet future. The evangelical prophet, so called, mentions a time, in which he says that the Lord "will swallow up death in victory," which "saying," Paul instructs us, "shall be brought to pass" at the consummation of the resurrection. He then adds, "And it shall be said in that day, Lo this is our God; we have waited for him, and he will save us." Isa. xlv: 8, 9. But we are not hence to conclude that the work of salvation is not now going on; for aside from the experience of every true Christian, St. Paul has said, "Now is the day of salvation." And Christian teachers from that time to the present, have applied this text each to his own age, and still no one doubts that even *now* is the day of salvation. So God hath appointed a day in which he will judge the world by Jesus Christ; and yet it was true 1800 years ago, and we think is still as true as ever, that *now* is the judgment of this world. We thus conclude that judgment is progressing, and that the *day* mentioned in Acts xvii: 31, is the whole period of Messiah's reign.

We close this number with the following general remarks.

1. The words judgment, and to judge, are used in a great variety of senses, some of which are the following:—punishment, condemnation, judicial decision, the act of ruling; to punish, to condemn, to decide upon, to rule.

2. In some passages the judgment is general, as in the passage from Acts, just considered. In others, the judgment relates to a particular event, as in those which speak of Christ's coming. See particularly, Matt. xvi: 27, 28. See, also, Gen. xv: 14, and Acts vii: 7, where we are told that the Lord informed Abraham respecting the future bondage and affliction of his posterity in Egypt, and added, "And also that nation whom they shall serve, will I judge, and afterward shall they come out," etc.

3. As to judge, in the Scriptures, sometimes signifies to rule or govern, the first rulers of Israel being called judges, who are said respectively to have judged Israel each his own term of years, it may probably be true that *in this sense* the judgment and the resurrection are connected; since Christ is not to deliver up his kingdom to God until mankind universally are raised from the dead. More, perhaps, on this last particular, in some future number.

Penn's Woods, 1840.

For the Magazine and Advocate.

## ANECDOTE NO. II.

BY REV. N. BROWN.

A few months since the following conversation in substance took place between a Universalist and a Presbyterian. The Presbyterian accused



the Universalist of advocating a licentious doctrine—no punishment for sin, etc. The Universalist promptly denied the charge as follows:

U. I believe, Sir, as the Bible teaches, that though hand join in hand, the wicked shall not go unpunished; that God "will by no means clear the guilty," that the guilty shall positively receive "just recompense of reward."

P. Ah, but you held that this recompense is to be received *here*, in this world, when the Bible says it is to be received in *eternity*.

U. I deny, Sir, that the Bible says any such thing. Now if the Bible says that the righteous and the wicked shall be recompensed in eternity, I am bound to admit the evidence, but if on the contrary it says, they shall be recompensed *in this world*, you will be willing to admit that evidence will you not?

P. O certainly; but I don't believe the wicked are recompensed in any way in this world; this is only a probationary state. You have no Bible evidence for your strange and licentious doctrine of a recompense in this life.

U. Listen to the language of Solomon, a wiser man than either you or I. "Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner. Prov. ii: 33.

P. [Makes a long pause and seems much confused.] Well—well—I believe that in Solomon's times—or rather in the Old Testament times—under the old dispensation, the wicked were recompensed in this life; but Christ you know introduced a new dispensation; since the old one has passed away, the wicked are recompensed in a future world!

U. According to your theory, our Saviour, instead of bringing "life and immortality to light," brought damnation—endless damnation to light in a future world! Was this Sir, the new and better covenant? Do you think that the doctrine of future endless recompense—endless misery—is a better doctrine than that taught by Solomon? Was this the more excellent ministry spoken of by Paul?

P. Good day, Sir, I will answer your questions some other time. *Exit.*

For the Magazine and Advocate.

#### A SIMULTANEOUS AND UNIVERSAL RESURRECTION. BY E. R. CROCKER.

"Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. xv: 51, 52.

I am well aware that a diversity of opinions exists in the Universalist denomination, relative to the subject of the resurrection—some believing it to be of a gradual and progressive nature, and others that it is instantaneous and universal. Many, no doubt, disagree with the writer upon the subject; but still he does not know but that he has as good a right to express his opinions as others, and if his views should be proved false, he does not know that the circumstance will injure him, unless he loves the truth less than error.

As our caption indicates, we favor the doctrine of a simultaneous and universal resurrection. We think—it may be a mistake, an error in judgment—but we think, the Scriptures when consistently and harmoniously interpreted, (though we lay no claim to superior ability in this line,) favor the doctrine above expressed. Take, for instance, the language which heads this article. "We shall not all sleep, [die] but we shall all be changed in a moment, in the twinkling of an eye." How many are to be changed in a moment, in the twinkling of an eye? The answer is "all," and the language is Paul's. If the language was, "each shall be changed in a moment, though at different intervals, till all are changed," as I have heard some interpret it, then that would alter the case; and I think in order to make out this case "clear as the sun at unclouded noon day," a little would have to be added to the Word—and then, oh, those "curses," written in "The Book!"

Let us now compare the language of Paul in 1 Cor. xv: 51, with his also in 1 Thess. iv: 14,

15. Cor. "We shall not all sleep"—die. Thess. "For if we believe that Jesus died, and rose again, even so them also, which sleep [are dead] in Jesus will God bring with him. For this we say unto you, by the word of the Lord, that we who are *alive and remain* unto the coming of the Lord, shall not prevent, [anticipate, or go before] them which are *asleep*. [dead.] I do not know what this language can mean, unless it is, that some men will be *alive* on the earth, when the resurrection takes place. What else in reason can it mean? Certainly, the language can not refer to a moral resurrection.

Again, 1 Thess. iv: 16, agrees with 1 Cor. xv: 52, both of which we judge, must have allusion to a *literal resurrection of the dead*. "For the Lord himself, shall descend from heaven, with a shout, with the voice of the arch-angel, and with the trump of God." Now Corinthians. "For, the trumpet shall sound." Again Thessalonians, "and the dead in Christ, shall rise first." Now Corinthians. "And the dead shall be raised incorruptible." All agree that the apostle's language in Corinthians, has allusion to the *literal resurrection*; then certainly, his language to the Thessalonians must have the same construction for what we can see to the contrary.

Again; if we examine the contexts of the above quoted scriptures, it will be seen, we apprehend, that the human family are spoken of as being in two conditions or states. "For this corruptible [those who are dead, and corrupted] must put on incorruption, and this mortal [those who will be alive remaining on the earth] must put on immortality. So when this corruptible, shall have put on incorruption, and this mortal shall have put on immortality, [both classes mentioned again as above,] then shall be brought to pass the saying that is written, death is swallowed up in victory." 1 Cor. xv. Now turn to 1 Thess. iv. "For this we say unto you by the word of the Lord, that we which are *alive and remain* \*\*\*\* shall not prevent [go before] them which are *asleep*." [dead.]—Again, same chapter, "and the dead in Christ shall rise first." Then we which are *alive and remain*, shall be caught up together with them, [i. e. the dead in Christ] in the clouds, [in cohorts, rather,] to meet the Lord in the air, and so shall we be *ever with the Lord*. Wherefore comfort one another with these words." What! "comfort one another with these words," when, as some tell us, there will be at this time, an eternal separation of the human family? No, the apostle knew nothing about a separation of the human family at this time; these ideas were left for the *wiser* heads of the "dark ages" to search into, and bring into the world as the spurious offspring of a cruel and corrupted imagination. No. Wherever the *literal resurrection* is treated upon, in the pages of inspiration, *damnation or misery* is entirely omitted; "all are made *alive* in Christ;" and to be "in Christ" we are told, is to be "a new creature;" "old things," such as death, sin, mortality, misery, and all the tormenting and impure things of earth—"are passed away, and—BEHOLD! all things are become new"!!

We remarked that our faith took hold of a future existence for all mankind; in other words, that we believe in a *universal resurrection*. The doctrine of the destruction of all who die unrepentant, is to be sure, preferable to their unceasing misery in the regions of hopeless anguish; but still it seems reasonable—and we feel fully assured the Scriptures bear us out in the position—that a God all powerful, wise and good, might and will reclaim the ungodly, rather than cast them away to eternal perdition. Most certainly he will adopt the alternative of salvation, so that his creatures may have reason to praise him forever, rather than be compelled to curse their Creator, and their own existence, while they and God exist. Paul says, "there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv: 15. "Of the just and unjust." Are they to come forth from the tomb as "the just and unjust?" or do these characters attach to them, as they

were when they died? Evidently as they were when they died. For unless this be so, the apostle's language contradicts the Saviour's. "But they who shall be accounted worthy [who shall be honored," new translation,] to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke xx: 35, 36. Well then, since there will be a resurrection "both of the just and unjust," (there can be no more than these; all are just or unjust,) and as they are to be "equal to the angels"—"children of God, being the children of the resurrection," therefore the resurrection is universal. And we believe it was before proved that the resurrection is to be instantaneous, and when some will be alive on the earth.

While man exists on the earth subject to imperfection, one generation succeeding another, it is more than probable, unless miracles are wrought and human nature thereby changed, that sin will continue, and while sin lives and breathes, misery will be brought forth, and universal salvation only in theory exist.

"But," says the reader, "serious difficulties exist in the doctrine you have advanced." Well, what if it is so? I can not help it. Is it (the doctrine advanced above) supported by revelation? That in our opinion should be the first question to be settled? What has God said through his Word? Almost any man could shape a theory to suit himself upon this head; yet perhaps he might desire to "revise" and "correct" his theory, as he saw in after time, the demands of the public taste, to lean this way or that, as their ever-restless, and never-satisfied fancies are exceedingly apt to do. For one I had rather trust to the wisdom and goodness of God to do as seemeth him good.

#### MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, APRIL 10, 1840.

#### WHERE DOES IT LEAD TO?

A traveller entering on an unknown road, very naturally makes the above inquiry of any person he may chance to meet, and stranger as his informant is, if informed that the road ends in a desert or a mire, he will pause, if not turn back, to seek a more promising route. This is the dictate of common sense—of a prudence few are devoid of, and none presume to ridicule in its possessor.

Yet how differently most men act in moral and religious concerns! They will not altogether disregard the voice of experience, nor weigh lightly the information of a stranger, concerning whose veracity they know nothing, when given against their pursuit of a road that is leading them to a disagreeable termination; but they will pursue a course in morals or religion, against which conscience utters her warning entreaties, and which affectionate friends are beseeching him to abandon. Why is this? Why is the man prudent in all worldly affairs, so foolish, so reckless in what pertains to his greater and more important interests? Can any one answer? Allow all that you can to the influence of a fallen nature and a depraved constitution, still, utter selfishness, the principal characteristic of wickedness, would seem to forbid such a disregard of his own welfare as is thus manifested. Besides, the depravity is not total, so long as conscience continues faithful; nor reason utterly corrupted, so long as it truly declares his course to be contrary to wisdom. Nor can I allow false teachings to be *always* in fault; for frequently are those who are theoretically correct, practically wrong. And yet, in many such cases, it must be that the theory is only nominal, not real—that it is viewed as an abstract



tion, and not brought down and applied to the active business of life. In such cases, an early error, banished from the understanding, must have seized on the heart with the death grapple of a drowning man, and so drag down the feelings into the abyss, from whence the head is, all the time, devising some mode of escape. The song of the serpent—of the carnal mind, continually varying its disguises so as to elude the detection of its frequently deceived victim—must still gain the credence of the feelings, even though the mind utters its decided negative, and “*thou shalt not surely die*” becomes the meteor glare, that leads astray, until sunk in mire, or lost in desert wild, the unhappy wanderer finds too late that it shone only to deceive, and lured but to betray.

Let us then consider whether we may not form within us some principle or habit of unsleeping vigilance, which shall lead us timously to ask the question, “Where does it lead to?” when any strong impulse points out a path for us to walk in, away from the plain road of virtue and integrity. And, to assail the tempter in his strongest hold, let us look his unblushing falsehood directly in the face. “*Thou shalt not surely die*.” Cunningly expressed, yet full contradiction of the divine assertion, “*Thou shalt surely die*.” If but the absolute certainty of consequences can be shaken in the mind, the wily tempter well knows that strong desire will begot hope, and hope will grow into an almost assurance of escape. “*Thou shalt not die*,” would be too great a step to be made at once—it would assault the well-built citadel of confidence in the assertion of God and conscience, and the inevitable rebound would be fatal to success. But “*thou shalt not surely die*,” cautiously disarms outright and immediate resistance—undermines the wall it can not batter down—insinuates itself by degrees into the very citadel—and then, like the wooden horse in ancient Troy, when all seems security, and even triumph, the lie disgorges its inherent powers, and the whole fortress is manned by the enemy.

Depend upon it, this is the process by which the strongly virtuous have so often been deceived and conquered—by which the pure became corrupt, and the elevated were cast down and ruined. And scarcely a day passes, that the seducer does not look in upon us, and see whether the time has not come when he may whisper, “*ye shall not surely die*,” with a prospect of being believed. It becomes us, then, as wise and prudent persons—as persons awake to a sense of our own interests, ever to be on our guard—to exert some lively, ever active principle, which shall lead us to ask, “Where does it lead to?”

A. B. G.

### THE LIMITATION OF SIN.

After all that has been said and done about man's social and political conditions, in various ages of the world, about his gradual advancement from barbarism, to civilization, and from civilization to refinement; about the causes which have promoted that advancement, and the obstacles which have kept, and are still keeping it back from the lofty height to which it might have attained, we can not deny that the public estimation has been too often formed upon a superficial view of the subject. And yet, superficial as the view may be, we can not see how it can be maintained that any portion of the evil of this world will be evil in a series of eternally continued consequences. Morally speaking, such a theory is not consistent with facts. In spite of all the obstacles, man has advanced in goodness just in proportion as the truth has been made to bear upon his condition. And if in the application of truth to the vices of one condition, the increase of general knowledge affords him facilities which he did not previously possess, for the perpetration of vices which were unknown to him before, yet the truth is also a correction of these, and will exterminate them as soon as man sees them by its light, and man is in the mean time taking a step upward to holiness. Thus; the Pagan may worship his wooden god with a zeal and a fervor that would do honor to a Christian worshipper bowing at the altar of eternal

love. But a Saul of Tarsus, with his knowledge of the true God, as imperfect as it was, would have found it impossible to worship stocks and stones. He might have been the advocate of a partial creed; he might have hated and persecuted those who did not worship with the same *form* that he did; he might even have venerated that form, the symbolical beauties and the typical virtues of which, never entered the thoughts, or came within the comprehension of the poor ignorant Hindoo who prostrates himself before the car of Jugger-naut, but he venerates his form of worship with a better understanding and with less servility. The light of truth has given him a higher object for his worship and a holier purpose in his devotions. And though he may venerate the mode to an extent that renders it pernicious, he has not that deep motive of abject fear, he has not that unthinking devotion to it which characterizes the idolator. His mind has been lifted upward toward holy worship, and it will be impossible to bow his moral powers to dagon, or compel him to do reverence to the Heathen's god. Why is it? The reason is, that though the truth may not yet have placed him beyond the reach of folly, it has given him knowledge of a higher object to worship, and imparted holier motives for the service; and when that truth comes to bear upon his present manner of worship, the converted Paul will be prepared to worship in spirit, thinking as little of the previous ceremonies, as Saul of Tarsus did of the ancient gods of the Amorites.

It is certain, then, that every impression which the truth of God makes upon the human understanding, destroys some error, and eradicates some vice—while there is vice connected with it—and leaves the man better. We know that the mind sometimes abandons one error to take up its opposite. But the same truth which drove it from skepticism, for instance, will if faithfully attended to, dissipate its bigotry, and cause it to settle down upon the strong foundation of consistent faith and Christian integrity. None but a very weak mind will travel over the ground of opposite extremes twice—clinging to both it can not.

The advance of mankind, then, in knowledge and consistency demonstrates not only the power and utility of moral science upon the condition of the human family, but the fact also, that mind is not capacious enough to retain, at once, all and severally, the vices and errors which have been in the world. When one is embraced, another is abandoned, and we have seen that, on the whole, the embracing of one, to the abandonment of another which truth teaches us is wrong, is an advance movement, the latter situation being less heinous than the former. This we mean, when an understanding of the truth, partial or limited though it may be, is concerned in producing the change. We say, then, that the human mind is not capacious enough to harbor, at once, all the evil that has disgraced the world of mankind. And yet we are confident that if the evil of this world is to be eternally evil in its consequences, we might justly look to one individual for an accumulation of all the iniquity which the different ages of the world have felt, or different minds have indulged in. One individual, in the process of time, and under the perpetual influences of sin, eternally accumulating in enormity, might arise, who would be skeptical and idolatrous, bigoted and stoical, vacillating and stubborn, relentless and effeminate, meddling and inactive. The impossibility of the one proves the untruth of the other.

A. R. B.

### VALUE OF OUR FAITH.

I am fully satisfied, my Universalist brethren and sisters, that we do not sufficiently value—that we do not adequately appreciate the faith we profess—that we lose sight of its great advantages, its superior enjoyments, and of the incalculable privileges it confers on us every moment of our lives. Like the pure healthy air we breathe every minute, and which refreshes our lungs, reddens our vital blood, and sends it coursing

anew through our frames, filling them with warmth, and life, and sweet enjoyment—so is our freedom from the spirit of fear and bondage, a blessing so constant and so common, that we forget to thank God for it—yea, we even forget that we possess it. Hence it is, that so many Universalists, educated in that faith, or by long continuance in it, forgetful of the early joys it yielded, have become joyless, indifferent, cold and careless respecting its teachings, its sanctuary services, and its spread among others. But the true, the lively believer in God's impartial grace and salvation can not be thus cold and cheerless. He must see the Giver in all the gifts he receives, and recognize that Giver as the all-affectionate and lovely Father of all spirits.

You all know what it is to value a gift for the giver's sake. Let but the departing parent bequeath a ring, a portrait, or a mere ribbon as a token of his love to a child, and oh, how will that dear, dear gift be regarded and cherished. Though in itself a trifle scarcely worth the trouble of picking up in the streets, yet as the gift the sacred memento of a dear parent's love and goodness, it will be invaluable and sacred to the child—it will be looked on in privacy with a swelling heart and a moistened eye, and kissed with a trembling lip whenever it brings up the dear giver before the mind. Thus should—thus frequently will the true Universalist see God in his gifts—gifts most precious in themselves, but oh, how incalculably dear to the soul when recognized as mementoes of a heavenly Father's wisdom, providence and love!

Take your faith of universal and endless goodness, then—take your cheering views of your Father's character and government, and, as a visual medium look at creation through them—see God in all his works and providences—and do they not appear to you touchingly and inexpressibly great, and grand, and bright, and beautiful, and good? Every where you hear benign and loving sounds—every where pleasing harmonies and agreeable contrasts in colors, meet your eyes—every where the beamings of love touch your hearts with warmth—and every where displayed wisdom wakes your understanding to lively exercise in accordance with the purest emotions of your souls. Seeing the Giver in the gifts, the air becomes more balmy, the sunshine more glorious, the waters more bright, the earth more fair, and the heaven's more majestic and beautiful. All that is harsh and grating, is resolved into the general harmony as a mere occasional discord—all that is glaring, is blended in with the general softness of the bright and beautiful—and all that is evil, is seen but as the produce or the heightener of the succeeding good to which it must ultimately give place.

And thus, as seasons roll around, and years follow years, God is seen in all works and events, “from seeming evil still educing good”; until the full heart, glowing with love, and gladness, and praise, feel, that, indeed, “the rolling year,” the swelling tide of events, the vast universe itself, is full of God. A. B. G.

### THE SERMON.

It is due to all concerned, to say, that the sermon by Br. Barry, which we publish to-day, was noticed by us on its reception, and promised a place as soon as we could find room for it consistently with prior engagements. We heard no dissatisfaction expressed by the author, and received no orders to pursue any different course. After we had prepared it for the press, and a great part was in type, we learned that Br. Barry had sent a copy to the Union, (which we do not receive in exchange, Br. Price sending us the Messenger,) and that the sermon was published in that paper some time since! We regret this publication of a sermon as *original* in two different papers, especially when it subjected the author to the labor of writing out *two* copies, two publishers, each, to postage, (and ours was a little *extra*,) to the labor of preparing the copy for press, and to setting up the type from manuscript, (whereas *one* could have had *printed* copy,) as well as subjecting the one



publishing it last, to the risk of being accused of giving as original what had already appeared in the other's paper! Had Br. Barry but said that he did not approve of our necessary delay, and ordered us to send the sermon to Br. Price, we would at once have done so—and cheerfully—for we now give it place, to the exclusion of some waiting articles which our readers who also read the Union, would sooner see. Again, therefore, do I say that I regret the circumstance, and hope that a similar one will not again occur. If we are favored with an article which has been already published, or has been sent at the same time to a brother publisher, we wish to know that fact, and hope our correspondents will so far oblige us as to inform us of it, and so save us and others some disagreeable feelings.

It is but just, also, for me to say, that we do not believe Br. Barry intended any offence or injury to any one by what he has done in the matter—I therefore notice it only as an apology to Br. Price for calling it original in this paper, and as an occasion for caution to others who might thus inconsiderately take and give

"Double, double toil and trouble,"

where single trouble will answer far better. A. B. G.

### MORAL PRINCIPLE.

God is the source and fountain of all power and all true excellence. But when we descend from the fountain and look for the most important power which is delegated to man, we shall find it identified with his moral existence. Intellect may point out to him the joy and the brightness and the beauty which lie in his prospective pathway, but moral principle must give energy or he faints by the way. Moral principle resists the temptation that would lead astray. Moral principle finds proper employment for the attainments of the intellect. It approves the integrity of the righteous, and condemns the sacrifice of licentiousness. It sweetens the toils of the present, and smiles upon the hopes of the future. He therefore, who is a slave to vice, deserves not even the name of a freeman, for the best part of the man is in bondage. He who debases his moral powers, lives only in imagination—*himself* is dead. A. R. B.

### A NEW PERIODICAL.

We feel some reluctance in asking support for another periodical in these hard times; but having contemplated it for a year, and been frequently urged to undertake it, we make our proposals, and if the public do not feel able and willing to accept them, "there is no harm done." But as there is really a want in our denomination which this work will supply, and as we ask only 650 good subscribers to insure success, we believe the proposals will be accepted, and the work go on.

Hear then, *why* it is started. Our preachers are frequently urged to preach sermons which particularly pleased their hearers. I have a number, the publication of which has thus been requested. But neither editors nor readers of our weekly papers desire them occupied with *so many* sermons, to the exclusion of shorter articles. Consequently, those who desire to see these sermons in print, frequently can not be gratified for the want of just such a periodical as we propose to publish.

A few words on the style and terms.—It is well known that similar periodicals started in this State, have been printed in very ordinary style, on cheap paper, and the matter transferred from, or into, another paper to lessen the expense—and even then were not completed as promised! Ours, if begun at all, will be completed, and in a style as creditable to the denomination as we can make it. The sermons (except, perhaps, in a *very few* particular cases) will appear in no other periodical of ours—though we reserve the right of afterwards publishing them in book form, if we think proper. Now, to publish an original work in good style, without loss, we must ask a fair *cash* price. We have carefully counted the cost and probable support, and fixed

our terms accordingly. By adhering to them, neither publishers nor subscribers will run any risk. The one will receive his money's worth within the year, because the other has a certain sufficient support to finish what he begins.

To secure a supply of good sermons, we will allow for each sermon published in the work, (if sent to us free of cost, and well prepared for the press,) six copies of the volume (or if preferred, 75 copies of the number) containing it. If such sermon requires corrections, we shall make what we deem a fair deduction from this compensation. At least one-fourth of the sermons will be from my pen, and if no others can be procured, I will fill one volume with my own, such as they are, sooner than fail in the undertaking. But this *threat*, none need fear greatly!

And now, after this *long* apology and explanation, please read the *brief* prospectus, and if you approve, send us as many good subscribers as you can procure for the work. A. B. G.

N. B.—This new publication will not alter in the least our present plan of publishing sermons in the Magazine and Advocate occasionally—i. e., as we can find room for them. A. B. G.

### PROPOSALS

For publishing in Utica, N. Y., a monthly periodical, containing original Universalist Sermons, to be called,

### THE UNIVERSALIST PULPIT.

A. B. GROSH, EDITOR.

There is now no such periodical in our denomination. From our inability to publish in the Magazine and Advocate all the sermons we are requested to publish, we know that one is needed. We will strive to supply that want with a variety of original sermons, of the best literary character, (preferring the doctrinal and practical combined, to the controversial) published in a style creditable to all concerned. To do so, we ask 650 subscribers, on the following terms, which must be rigidly adhered to in all cases.

We think we shall be enabled to issue the first number in June next—but to do this, all who want the work must subscribe *soon*, and pay in advance when notified; for we will not commence until 650 copies are subscribed for, and will then limit the edition to the demand, and will supply *paying* subscribers only. ☞ None need fear paying on subscribing, for even should the Pulpit not be published, the money will be refunded, or applied as they may order.

Utica, April 3d, 1840.

A. B. & C. C. P. GROSH.

CONDITIONS.—1. The Universalist Pulpit will be published early in each month, on good white paper, with new long primer type, in large 12mo. form, neatly folded and stitched in handsome, printed covers.

2. Each volume will contain at least 26 original sermons, (by adding an extra number with the title page and index at the close of the year,) thus making a volume suitable for binding, of 312 pages per annum.

3. It will be afforded to single subscribers at one dollar per annum;—but when six copies are ordered in one package to be directed to a single address, they will be furnished for five dollars per annum—or thirteen copies for ten dollars per annum—always payable in advance, and all discount and postage to be paid by those ordering the work.

4. No subscriptions received for less than one year—and all payments will be refunded by the publishers, unless the conditions on their part are fulfilled.

AGENTS.—Agents of the Magazine and Advocate, and all responsible postmasters and others friendly to the work, are requested to procure good subscribers, and forward their names and address before the first of June next, to A. B. & C. C. P. GROSH, Utica, N. Y.

### NEWS DEPARTMENT.

Rev. Mr. Breckenridge, of Baltimore, has escaped conviction for libel in his late trial, by the disagreement of the jury.

After a season of considerable suspense, Br. Gurley announces that the Sentinel and Star in the West will be continued.

Br. Gerard Bushnell, of Norwich city, Conn., has commenced preaching. He is a man of superior education, good talents and irreproachable character.

Br. Abram Page has removed to West Brattleboro', Vt. Br. J. C. Baldwin from Sharon to Berkshire, Vt. Br. G. Hastings to Swansey village, Mass. Br. F. Hitchcock to Westport, Conn.

The Universalist Society in Albany, has sold pews to the amount of four thousand dollars, since Elder Welsh endorsed Elder Knapp's stories, abuse, and revival conduct. In Baltimore the Elder revived an almost

perished Universalist society, and in New York his labors are leading (qr. driving?) many to the Universalist meetings, and thus increasing converts to the truth. Surely, "the wrath of man shall praise thee, and the remainder of wrath thou wilt restrain." So be it, O Lord!

Br. Price will find Elder Knapp's converting dream contradicted in the old Boston Universalist Magazine, told of Br. H. Ballou of Boston, that it converted him and his whole congregation to Partialism! When the Elder told it here, he had a witness ready, who certified to the congregation that he knew a man who had read the story in print, and was acquainted with some of the people who lived in the town—or something as irrelevant to the purpose, but calculated to deceive an excited audience into the belief that it was *direct* testimony.

A. B. G.

I am rather sorry to see such extensive circulation gravely given to the pretended "death warrant of Jesus Christ." There are marks of improbability, if not of spuriousness, in the document itself. The sentence of death could only be pronounced by a Roman Governor, under the Roman laws; yet the death warrant is said to have been in the *Hebrew* instead of the *Latin* language; and to have been sent one copy to each of the *Jewish* tribes, to whom the Governor was in no wise responsible. Its being engraved on a *copper plate*, instead of written on parchment, would seem also too great a departure from convenience and common custom, especially where so much haste was made to carry the whole into execution, to gain credence. What new thing will come up next to test the gullibility of editors and readers?—a great toe nail of Isaiah? A. B. G.

An Editor's duties may be ranked as follows—placing the easiest first—to read newspapers—to write editorial—to read well written communications—to make and condense selections—to read proof—and to decipher and prepare for the press articles of some merit, but written in a hand and clothed in a style, which causes him more groans to read and correct, than they will give pleasure to the reader when published. The first and the last cost most time, and yield, probably, the least amount of lasting improvement; for the constant practice of reading many newspapers begets a careless habit of reading, and a distaste for more solid studies—just as constant eating of cakes and candies may cause a distaste for wholesome bread and roast beef!

A. B. G.

### NOTICE.

Those persons in the western part of New-York, or in any other section of the country from which it is most convenient to send to Utica, who have subscribed for the "Universalist's Guide," are requested to send for them to Mr. O. Hutchinson, bookseller, in that place, who is authorised by me to supply all such persons, and to receive the money from the same.

THOS. WHITTEMORE.

### RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst. by Br. J. CHAMBERLAIN in Collinsville—Br. BELDING in Cedarville—Br. F. WHITAKER, of Vt. at Salisbury—by Br. S. J. GIBSON, at the White Store, and the second and fourth Sundays in each month during the year.

There will be preaching on the third Sunday inst. by Br. BELDING in Eatonville—by Br. GROSH, in Bridgewater.

### LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last No.

F R. Webster, for B C and M W F—J T C N, Ogdensburg, for self, J M W and H R—W A B, Oppenheim, for J P and D B—N H B, Chicago, for self, T C S, S C B, S K, H L, P C and F A H—P M, Knowlesville, for A S, W C T, T B and J D—M S G and B N, Middlefield—P M, Columbia, (Mich) for J C—G W B, Southport, (W T) for L St J and C C—Kev J T G, Oxford, for self, O W, W B, and E W—P M, Cumberland, (Ind) for J W and Rev S C—Rev J F, Denmark, for self and S F—S C, Axeville, for J L and H W—P M, Semphronius, for A D and Z R—P M, Delphi, for S B and I B—P M, West Bloomfield, for J S and D T—P M, Amsterdam, for J P R—P M, Forresterburg, for E C and N G—P M, Yates, for W M and E F—P M, Salisbury, for S T and W C S—A M, Grand Blau, (Mich) for G D W, A F W, and E N D.



## POETRY.

For the Magazine and Advocate.

## THE EXISTENCE OF GOD.

Where'er abroad our eyes we turn,  
From all we see, a God we learn.  
Each leaf that quivers in the breeze,  
Each drop that forms the liquid seas,  
The herbs that in the vallies grow,  
Each ray that gilds the mountain's brow,  
Proclaim a God that reigns above  
In glory, in majesty and love.

The murmur'ing and the rippling stream  
That in the sun's refreshing beam  
So gaily sparkles as it leaps,  
And plunges down the rocky steeps,  
Thence onward to the ocean rolls,  
The being of a God unfolds.

The flow'ry field and shady grove,  
The birds that in the blue vault rove,  
The lonely lake, that gently sleeps,  
Beneath the sky that o'er it weeps;  
The vallies clothed in verdure green,  
Where scattered flocks are grazing seen;  
The woods, the hills, and clouds that drift,  
Above the lofty mountains cliff,  
With one united voice proclaim,  
"There is a God that rules the same."

We read it in the twinkling stars,  
In Venus and in fiery Mars;  
We see it stamped upon the sun,  
And all the worlds that round it run.

Almighty and Eternal God!  
We see Thee in the stormy cloud;  
We hear Thee in the tempest's blast,  
When warring winds are sweeping past;  
We see Thee in the lightning's flash,  
And hear Thee in the thunder's crash;  
We hear Thee when the whirlwinds roar  
And billows roll from shore to shore.

"Through earth, and air, and sea, and skies,"  
The proofs of God's existence rise;  
In blazing letters we may read,  
There is a God that rules indeed.

A. F.

Petersham, Mass., February, 1840.

## WEALTH AND VIRTUE.

BY THE HON. JOHN SERGEANT.

I appeal only to human judgment, and ask you whether mankind themselves do not accurately discriminate, by a sort of instinct, between wealth and virtue. They honor the virtuous man—they honor the rich man's riches. Should he transfer them to another (as he may do,) he transfers his honor along with them. He will be fortunate if, like Lear, when he had parted with his kingdom, he have one faithful follower to do him reverence. But his virtues—these are inalienable. They are part of himself. If you would prove this instinctive judgment, go stand by the grave, not to moralize, but simply to let your feelings take their natural course. Where are the riches that belonged to its inhabitant? They remain upon earth. Perhaps you may coldly inquire who has got them; but that is all;—you know that they have not gone. Where are his virtues? They quitted the earth when he left it. They have gone down with him into the grave. They accompany him whither he has gone. The blessings they have conferred remain, but the virtues themselves have departed forever; for they were inseparable from him to whom they belonged. This, then, is the judgment of the world itself. No one can stand by a good man's grave without emotion, in which is mingled regret for his loss!

We must ascend still higher, if we would know the full worth of integrity. We must lay aside all other judgments, and each for himself conscientiously consult his own, first endeavoring earnestly to enlighten it. What will it tell him? Man is a portion of eternity; not a fragment, broken off, and thrown upon this earth, here to begin and end; but an abiding portion of eternity. The links which bind him to it he can not break. They are his virtues or his vices. These, with right exertions, he can control. He can not, by any efforts of his own, excel in intellectual power—he can not acquire riches—he can not achieve greatness; therefore he is not accountable for the want of them. But he can be good or bad; and upon this capacity it is that his accountability rests, and according to it is to be his destiny.

## TO YOUNG MEN.

There is no moral object so beautiful to me as a conscientious young man. I watch him as I do a star in the heavens; clouds may be before him, but we know his light is behind him, and will beam again; the blaze of other's popularity may outshine him, but we know that though unknown he illumines his own true sphere. He resists temptation, not without a struggle, for that is not virtue; but he does resist and conquer; he hears the sarcasm of the profligate, and it stings him, for that is the trial of virtue, but he heals the wound with his own pure touch. He heeds not the watchword of fashion if it leads him to sin; the atheist, who says not only in his heart but always with his lips, "there is no God!" controls him not; he sees the hand of a creating God, and rejoices in it. Woman is sheltered by fond arms and loving counsel, old age is protected by its experience, and manhood by its strength, but the young man stands amid the temptations of the world, like a self-balanced tower; happy he who gains the prop of morality. Onward, then, conscientious youth—raise thy standard and nerve thyself for goodness. If God has given thee intellectual power, awaken it in that cause; never let it be said of thee, "he helped swell the tide of sin, by pouring his influence into its channels." If thou art feeble in mental strength, throw not that drop into a polluted current. Awake, arise, young man! assume the beautiful garb of virtue. It is fearfully easy to sin; it is difficult to be pure and holy. Put on thy strength, then! let thy chivalry be roused against error! Let Truth be the lady of thy love—defend her.

**NO WORK AFTER SUPPER.**—Do you remember the anecdote I once told you of the great Miss G——, who undertook the management of some of her land? She thought herself clever enough to manage John Chawbacon and the rest of them!—so one day she stood by when John was at his dinner—and he did not make the worse dinner for that. Now, knowing John's stomach, as he was rising to his work, she said, "John, it would save time of coming and going if you would sit down again and take your supper." "No objection in the world," said John, and down he sits and instant despatches another pound or two, and drink in proportion, ending with her ladyship's health and many thanks. "Now, then, John," quoth the lady Bountiful, "you may go to your work." "Work, madam!" said John, with a grin, "I never works after supper," and so he threw himself down and in three minutes snored like a pig. *Blackwood.*

**EFFECTS OF LAUGHTER ON HEALTH.**—"Laughter, says Hufeland, is one of the greatest helps to digestion with which I am acquainted; and the custom prevalent among our forefathers of exciting it at the table by jesters and buffoons, was founded on true medical principles. In a word, endeavor to have cheerful and merry companions at your meals; what nourishment one receives amidst mirth and jollity will produce good and light blood.—*Curtis.*

**CROUP.**—Cut onions into thin slices; between and over them put brown sugar—when the sugar is dissolved, a teaspoonful of the syrup will produce almost instantaneous relief. This simple and effectual remedy for this distressing malady should be known to all having the care of small children.

We have known the most happy results from the above remedy through many years. Where great haste is required, as is often the case in this "distressing malady," the process may be expedited by strong pressure, bruising, and squeezing through a cloth;—the syrup can be produced in a very few minutes.—*Ed. Gos. Mess.*

Sorrow, says Johnson, is a rust of the soul, such as every new idea by which it is traversed, contributes in its passage to scour away.

## MARRIAGES.

In Forrestville, March 2d, Mr. HENRY RUMRILL, to Miss AUGUSTA E. CUMMINGS, both of Buffalo.

June 23d, 1839, by Rev. J. S. Flagler, Mr. FRANCIS M. STONE, to Miss CAROLINE CARTER, both of Darien. By the same, November 13th, 1839, Mr. LUTHER STODLEY, of Byron, to Miss LUCY ANN MAIN, of Bennington.

By Rev. S. A. Skeele, February 6th, Gen. WILLIAM C. TANNER, of Ridgeway, Orleans county, to Miss JULIA ANN, daughter of Rev. J. S. Flagler, of Darien.

In Minden, February 20th, by Rev. H. B. Soule, Mr. JAMES G. SNYDER, of Starkville, to Miss PEGGY HOKE, of the former place.

In New-Hartford, March 25th, by Rev. T. D. Cook, Mr. ELIAS BREWSTER, of Richfield, Otsego county, to Miss CORDELIA E., daughter of James Crandel, of Brookfield, Madison county.

## DEATHS.

In New-Hartford, March 4th, infant son of Sylvester B. and Patty Butler, aged 3 months. The consultations of the Gospel were tendered to the mourners and neighbors, in a very feeling and appropriate manner, by Rev. Mr. Searles. *C. M.*

In Lassellsville, March 13th, of scarlet fever, ALBERT, youngest son of Daniel and Emeline J. Lassells, aged two years. Funeral on the 15th, and sermon by the writer. *J. D. Hicks.*

In this city, on the 7th inst., MAURICE THOMAS, son of Thomas M. and Sarah Owens, aged 1 year, 6 months, and 5 days.

"Cease here longer to detain me,  
Fondest mother, drowned in woe;  
Now thy kind caresses pain me;  
Morn advances—let me go.

"See you orient streak appearing!  
Harbinger of endless day:  
Hark! a voice sad nature cheering,  
Calls my new-born soul away!

"Lately launched, a trembling stranger,  
On the world's wide boisterous flood,  
Pierced with sorrows, tossed with danger,  
Gladly I return to God.

"Now my cries will cease to grieve thee,  
Now my trembling heart finds rest—  
Kinder arms than thine receive me,  
Softer pillow than thy breast."

## UNIVERSALIST'S GUIDE.

To be published by subscription, a work entitled THE UNIVERSALIST'S GUIDE—by Thomas Whittemore. This work will consist of at least 460 pages, and will be handsomely bound; and it will be furnished to subscribers at the low price of ONE DOLLAR per copy.

The object of this work may be inferred from its title. It will be a GUIDE both to Universalists and those who are seeking a knowledge of Universalism.

I. It will show who are Universalists.  
II. It will give a brief history of the doctrine from the earliest ages, and notices of its most eminent defenders.  
III. It will clearly and particularly set forth the sentiments of Universalists.

IV. It will give the evidences of Universalism as contained in the sacred Scriptures, by which it will be infallibly proved that it is the doctrine of the Bible.

V. It will explain all the principal passages, both in the Old and New Testaments, which have been used to disprove Universalism, amounting to upwards of one hundred and thirty, in which all the different subjects will be discussed, whereon light is so much needed—such as the words rendered "hell," the "lake of fire," the "furnace of fire," "unquenchable fire," "everlasting fire," "everlasting destruction," "eternal judgment," "coming forth from the graves to condemnation," the "sin against the Holy Ghost," "day of judgment," "destruction of the soul," "kingdom of heaven," etc., etc., etc., etc.

VI. It will point out the moral tendency of Universalism, and the duties of those who believe in that benign and heart-cheering sentiment.

VII. It will furnish a Constitution for Universalist Societies, and advice in regard to the formation of the same; also directions in regard to the formation of Churches.

VIII. It will give Scriptural views of the ordinance of the Lord's Supper.

IX. It will also treat on other subjects, highly interesting to Universalists.

The work will be put to press as soon as a sufficient number of subscribers shall be obtained.

All those friendly to Universalism, who are desirous to see the doctrine better understood by its opponents, and adorned and honored more and more by the exemplary lives of its friends, are requested to use their exertions to obtain subscribers for this work. Any person who is willing to render such aid, can copy this prospectus, and obtain signatures thereto.

## THE MAGAZINE AND ADVOCATE,

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By A. B. &amp; C. C. P. GROSS.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, APRIL 17, 1840.

NO. 16.

For the Magazine and Advocate.

THE GOSPELS HARMONIZED AND EXPLAINED

BY REV. W. E. MANLEY.

SECTION V.

Birth of Jesus.

LUKE II. 1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. 2 (And this taxing was first made when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, in to Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David.) 5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that while they were there, the days were accomplished that she should be delivered. 7 And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

[REMARK.—That the early Christians regarded the *Logos* as an attribute of the Deity personified, and not the self-existent and eternal God, is plain from numerous quotations that might be made from their writings. I will here introduce one or two, reserving several others for the concluding remarks.

Origen says, that "by the second God, we mean only a virtue or a reason, which comprehends all other reasons, and that this reason (*Logos*) is particularly attached to the soul of Christ." Contra Celsus, B. 5, p. 259.

Tertullian says, "Before all things God was alone; but not absolutely alone, for he had with him his own reason; since God is a rational being. This reason the Greeks call *Logos*." See Priestley's "Corruptions."

LUKE I. Cæsar Augustus. He was emperor of Rome when the Saviour was born, and continued so for several years afterwards.

All the world. This may denote either the whole of the Roman Empire, or it may be restricted to the land of Judea. In the former sense it seems to be used in Acts xi: 28, xix: 27, and in the latter in Luke xxi: 26. The same term is applied by Isaiah to the empire of Babylon, ch. xiii: 11, xiv: 17, and to that of Syria, xxiv: 4. It is also used in a similar manner, by Polybius, Plutarch and Josephus. See Parkhurst on the word *oikoumene*.

2. And this taxing was first made, etc. In this verse there is a chronological difficulty; and several hypotheses have been adopted to remove it. The difficulty is this—Cyrenius was not governor

of Syria till ten or twelve years after the birth of the Saviour; whereas this verse, as it now stands in the present version, makes him governor of Syria at the same time that the Saviour was born. The following rendering, adopted and defended by Dr. George Campbell, in his Notes, in loco, best removes the difficulty of any exposition that has ever yet been offered, and is so well sustained as to admit of but little doubt of its correctness. "This first register took effect when Cyrenius was president of Syria." The term here rendered *taxing*, means a *register*, containing the names, estates, etc., of such as were liable to be taxed: and the verb rendered to be taxed, in the preceding and following verses, means to be registered.

The decree of Augustus was not designed to secure an immediate tax, but to obtain the register by which the tax could be made out at a subsequent period. This register was obtained at the time of the Saviour's birth, but it did not take effect, that is, the tax was not obtained, till Cyrenius was governor of Syria, some ten or twelve years after the register was made. That *ginomai*, here rendered *was made*, may denote to take effect, is proved by several passages, where it must have a similar meaning. For example, Matt. vi: 10. "Thy will be done." That God's will may be recorded at one time, and be done or take effect at a subsequent period is an obvious truth. Matt. v: 18. Our Saviour here affirms that all the law should be fulfilled. Between the giving of the law and its fulfilment hundreds of years elapsed. 1 Cor. xv: 54. Here Paul speaks of a certain saying recorded in Isaiah xxv, that would be fulfilled at the resurrection. In all these instances, *ginomai* occurs, and must be understood as Dr. Campbell supposes it means in the passage under consideration.

5. To be taxed, read to be registered.

With Mary. It was not necessary that Mary should accompany Joseph to Bethlehem to accomplish the object of his journey; but it was necessary for the fulfilment of a prophecy relating to the birth place of the Saviour. See Micah v: 2.

7. Manger. Read stable; for the word denotes the whole stable, as well as the part called the manger. It is said that the ancient Fathers of the church regarded the place of the Saviour's birth, as a natural cave, and not an artificial stable. The natives of Bethlehem, at the present day point out the place, where, as they affirm, Jesus was born. See Parkhurst on the word *phatne*.

JOHN I. 1. In the beginning. This expression is itself very indefinite. Sometimes it refers to the beginning of time. Gen. i: 1; Prov. viii: 22. Sometimes to the beginning of the Gospel. John xvi: 4; Acts xi: 15. Sometimes to the beginning of the Jewish dispensation. Isaiah i: 26. And not unfrequently it refers to other things. Some have supposed that the phrase here denotes the beginning of the Gospel; but we prefer the opinion that it relates to the beginning of time, as most in accordance with the connection in which it occurs.

The Word. It is a common opinion that the Word here denotes the Saviour, and hence what is affirmed of the Word is considered as belonging to him—but this we deem to be a mistake. The Word does not properly denote the Saviour; but it more properly represents the Saviour. In some instances, (and the present is one,) it becomes a matter of importance to distinguish between the figure and the thing represented: for though there must necessarily be a resemblance

in certain particulars between them, yet it will not do to suppose that all that is affirmed of the one, can be in truth, affirmed of the other. For more on this subject, see concluding remarks.

The Word was with God. It is remarkable that what is here said of the Word is said of Wisdom in Proverbs viii. There wisdom is represented as saying, "The Lord possessed me in the beginning of his way, before his works of old." "Then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him."

The Word was God. This seems to denote merely that God is a wise or reasonable being: for the term *Logos* here rendered *Word*, means wisdom or reason, as we shall show in our concluding remarks, which the reader will consult. The author of this language, in his epistles several times asserts that *God is love*, meaning thereby to express, in the strongest possible manner, the benevolence of the divine Being. In the present passage he uses a similar expression to denote the wisdom of God, for according to the form of the original it should read, not *the Word was God*; but God was the word—or merely *God was wisdom*.

3. All things were made by him. This, too, is virtually said of wisdom in Prov. iii. "When he prepared the heavens I was there: when he sat a compass upon the face of the deep.—When he established the clouds above: when he strengthened the fountains of the deep. When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth." This language seems evidently intended to express the sentiment, that all these works of creation were performed in accordance with wisdom—the same is, of course, true of other works of creation not here specified. All things were made by wisdom, or in accordance with that principle of the Divine nature. By him, is thought by some to denote that "the Word" was the original agent in making all things; but it seems most consistent to regard the Word as the instrument or means by which the work was done. Hence Wisdom says, Prov. viii: 15, "By me kings reign, and princes decree justice;" kings and princes being the original agent and Wisdom the means or instrument.

4. In him was life. Or as Wisdom says, "Whoso findeth me findeth life." The same sentiment is expressed in a great number of places.

The Light. The figure is now changed, and light is used to represent the same thing as the word, in the previous verses. And though the Saviour is represented by both, yet while he is familiarly called "the Word," as though the term were a proper name, he is never in the same manner called the Light, though the latter would be equally proper.

5. The Light shineth in darkness. Jesus represents the Jews as blind, and this was the reason, doubtless, why they could not comprehend the Light when it shined among them. *Thatalambano*, here rendered comprehend, is however differently understood by some.

9. That was the true light, etc. The Saviour came into the world for the purpose of disclosing to men important truths, and the disclosure was ultimately to be made to all, though at the time the language was spoken, there were many whose eyes were blinded that they could not see or comprehend the Light.

11. He came unto his own. The Saviour



came to his own people, the Jews; but they would not acknowledge him as the Messiah.

14. *The Word was made flesh.* That is, the wisdom of God became manifested in the person of the Saviour.

For the Magazine and Advocate.

### THE INFERIORITY OF CHRIST.

BY REV. A. C. BARRY.

Christ ever spoke of himself as being inferior to the Father. In discoursing to his disciples concerning the awful and tremendous judgments that were about to be poured out upon the Jewish nation, he says—"But of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father." Again, he said on another occasion to his disciples—"I go unto my Father, for my Father is greater than I." And again he said—"I can of mine own self do nothing; as I hear, I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me."

It is true that Christ was possessed of much power, but it was all given him by his Father. The apostle tells us, that "by him were all things created that are in heaven, and that are in earth, visible and invisible, and that he is before all things, and by him all things consist," and for the very reason, that "it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself, whether they be things in earth or things in heaven." Col. i: 16-20.

It will be seen from this testimony, that the power by which Christ created all things in earth and in heaven, was given him by his Father, and all that fulness by which he was to be enabled to reconcile all things to God.

It was literally true, as he said, that of himself he could do nothing. If he brought up the slumbering dead from the tomb to the light of conscious being, it was by the power of the Father working through him. If he healed the sicknesses and the infirmities of men at a word, it was because he was clothed upon with a divine influence from heaven. If he triumphed over the powers of darkness—over sin, death, and hell, it was because the might of a Father's arm was with him—it was because he was clothed with power from on high—it was because God gave the victory through him, and enabled him to prevail over the enemies of man!

For the Magazine and Advocate.

### A LICENTIOUS DOCTRINE EXAMINED.

MESSRS. EDITORS.—Judging others by myself, I conclude the following may not only prove interesting to many of the readers of your valuable periodical, but be the means of eliciting inquiry on the subject of "Punishment and Forgiveness," the result of which may satisfy the sinner that *punishment* is the sure reward for *crime*, and that "God will by no means clear the guilty," and thereby bring into disrepute the Devil's doctrine, "Thou shalt not surely die"—and therefore lead many from sin, the wages of which is death. Sometime about the 16th of January, I learned that a discussion was to take place on the following Saturday eve, (the 18th) in the flouring mill of Messrs. Dubois and Delamatter, in the village of Jefferson, Jackson County, Mich., between the Rev. Mr. Gurney, Presbyterian, and Rev. Mr. Gage, Universalist, on some "Theological point." Accordingly, accompanied by several neighbors, I repaired to the scene of debate. At early candle light a numerous concourse had collected, and more were constantly pressing in, until the building was perfectly crammed with anxiety in the shape of men, women and children, to the number of about 1,000, as computed by good judges. By and by Mr. Gurney entered and took his seat by the table. Soon after, Z. Platt, Esq., was announced as Chairman, and seated himself. Now where is Mr. Gage? asked many. Some an-

swered that he would not come—others, he had no doubt got sick of the bargain, etc., while others affirmed with confidence that he would surely be there, if alive. And the last class spoke the truth, for, about a quarter past six o'clock, Mr. Gage made his appearance, and after much fatigue succeeded in reaching the table. All eyes were now turned to the speakers, with anxiety, amounting almost to impatience, for the onset. After passing salutations, the Chairman arose, called the meeting to order, and said that "in order that all might understand the cause which had called them together, and the object designed by the meeting, he would read the following correspondence, which he then held in his hand, being a letter from Mr. Gage to Mr. Gurney, and Mr. Gurney's answer to it, which were as follows:

Columbia, December 18th, 1839.

MR. GURNEY,

Sir—I listened to your discourse the other evening at the head of "Clark's Lake." Your text, "the wages of sin is death, etc." In your exposition of the attribute of *Mercy*, I understood you to say that *Mercy* would *pardon* when *Justice* would *execute*. This, Sir, to me is a new idea, and if tenable, then the doctrine of Universalism is false. I therefore propose that a meeting be appointed at the same school house, on the evening of Saturday previous to the third Sabbath in January next, in which you shall bring forward your proof texts in support of such a sentiment, and if proved, then I agree, and pledge myself, in a public manner to renounce my faith and embrace yours. The question in order to be definite shall stand thus. "Is justly deserved *punishment* ever remitted, in any case, according to Scripture?" And that there be no chance for cavil, I hereby agree that every violation of God's moral law, justly deserves punishment. After you have produced your proof texts, which need not exceed four or five, or even one will answer, then I will have the privilege to remark upon them and show that they do not prove the point, or else to acknowledge that I have ever been in an error. *An answer to this is solicited.*

E. GAGE.

ANSWER.

Brooklyn, December 25th, 1839.

MR. GAGE,

Sir—With pleasure I accept the proposition you have made in your communication of the 18th, for the discussion of the doctrine of forgiveness of sin. With slight alterations in the conditions—1st, I will meet you at the school house in Jefferson, the evening you propose. My reasons for preferring this place is simply this. As the discussion is to take place Saturday evening, it will be necessary for me to return the same night, to be prepared for the Sabbath, and therefore it is but reasonable you should meet me half way. 2d. A moderator shall be agreed upon, and it shall be his duty to preserve order, see that the parties do not wander from the question you have proposed; in short, he shall conduct the discussion in a parliamentary manner. 3d. The disputants shall occupy thirty minutes each, alternately, until the discussion close. With deep interest for the welfare of your immortal soul, but far greater for your *influence*, while engaged (as I believe) in preaching another doctrine than that which *Paul* preached, and thus exerting an influence that the Apostle said would expose an angel from heaven to the withering *curse* of Almighty God, I remain your friend and well wisher, and by the grace of God will ever pray that you may turn to God by timely repentance, that you perish not, for "if you die in your sins, where Christ is you can not come."

C. W. GURNEY.

P. S. Should you accept the conditions as altered, you will please inform the bearer.

C. W. G.

Hearing the foregoing correspondence read, was the first intimation that I had of the question in dispute, and I must confess my surprise that a man like Mr. Gurney should consent and agree

to discuss the question proposed by Mr. Gage, to wit, the *remission of punishment*, and then in the start call it (as he did in his letter, as well as debate,) the *forgiveness of sin*. But so it was; Mr. Gurney arose, having prepared a brief, and being supplied with two bibles, and a kind friend at his right, by the name of Rand, to turn to the proof texts in one bible, while Mr. G. should read from the other, and so change alternately; which shewed a disposition strong in the start to *drown* Mr. Gage in a quantity of proof upon an undisputed point, i. e. the forgiveness of sin. Having expressed his self-satisfaction by his "look about," he sat down in his glory, calling for surrender, when up rose Mr. Gage, who had the effrontery to tell all the people that he had agreed to renounce his principles when it should be proved that punishment due for transgression was ever remitted, and still felt bound so to do. But he said that in all which the gentleman had read, not *one* text came to the point. He then produced many texts to prove the negative, that "God will by no means clear the guilty"—"though hand join in hand the wicked shall not be unpunished," and many others equally relevant, and then challenged the gentleman to produce one "Thus saith the Lord" to support the affirmation. There appeared to be much *fear* that the doctrine preached to Mother Eve by the serpent, would be proved *faulty* by a Universalist, and from the bible. But a father in the Church by the name of Cotton, who is apt in the use of Scripture to prove the dogmas of men, handed across the table a scrip of paper containing (I supposed) some text to the point. Mr. Gage stopped and said he supposed he had come there to discuss the question with Mr. Gurney, and not with the whole congregation. Some explanation was attempted. They all felt the rebuke, for Mr. Gage had not spoken to a man of his faith, or asked aid of any man, after taking his seat; nor did he need any. He depended on holy writ, and was well sustained with proof. But strange to tell, he never attempted to prove that men may go on in sin and iniquity, lie, steal, murder, etc., and go to heaven and be as happy as the best and holiest Christian, as our orthodox neighbors say the Universalists preach.

About a year ago, I was told this *same* Mr. Gurney stated, "if you will show me a Universalist, I will show you one who will lie, steal, cheat and rob," etc.; and now, to see him stand and advocate the doctrine that men may go on and sin and not be punished, struck me with astonishment. But why did he not prove the point? Do not you think he could have proved it by three fourths of the orthodox community underath o? What say you to these things?

For the Magazine and Advocate.

### MORAL CULTURE.

It is a gratifying reflection that so much attention is at the present day paid to the subject of education. Indeed it has become so fashionable, that for fashion's sake, if no other, almost every man, woman, and child, must have a smattering of some two or three different languages, whether our own is understood or not.

I do not, however, object to the study of the languages, or any other branch of education which is calculated to cultivate the intellectual faculties. Still I seriously question whether there is not an undue proportion of the time of our youth spent in acquiring the fashionable or ornamental, to the neglect of the more solid and useful branches of education—especially that most important of all, *morality*.

Certain it is, that young men of brilliant talents have acquired almost all other branches taught in our schools with wonderful success, and when their studies have been pronounced "*finished*," have gone out into the world deficient in this most essential acquirement, and with all their splendid advantages and fair prospects, have sunk down willing victims to base passions that their parents and teachers ought, *first of all*, to have subdued. This leads me to the conclusion, either that ther-



was an unpardonable deficiency in the qualifications of their instructors, or that the principles of morality were considered of too little consequence to be taught at all; for the scholar that can be induced to admire the beautiful in nature, may, if rightly taught, be made to comprehend, admire, and love the moral beauty and sublimity of the laws with which our heavenly Father governs his creatures.

It is not in the nature of things that the young, whose habits are not already formed, if clearly shewn that their happiness through life depends on the strict compliance with laws that were formed for no other purpose than the promotion of their happiness, and that every violation has a fixed and certain penalty, would wilfully transgress. It is his ignorance that first induces him to form bad habits, and these habits often become too firmly rooted to how in submission to a more enlightened mind. We have too long been taught that sin is a sweet morsel, and virtue a rugged way; it is time that those who better understand the laws of nature and nature's God, had the direction of the youthful mind. The principles of morality should no longer be sought in an antiquated creed book, but at the pure fount of a philosophical religion—such a religion as displays the harmony of nature and revelation, and teaches the difference between a cheerful, enlivening piety, and a cold, sad, long-faced, heartless pretension.

But all does not depend on the instruction of the teacher. This is a reading age. A powerful engine is now in operation in the shape of a SCHOOL LIBRARY SYSTEM. Let parents and guardians look well to the moral tendency of the books they purchase for these libraries; let them recollect that they are at liberty to select such books as they please, and let them recollect also that moral as well as intellectual improvement is an object to which the libraries ought to be devoted. If they do not select for themselves, sectarian bigots will select for them, and the great number of sectarian books that have already been palmed off to school districts, should put them on their guard.

We talk a great deal about this being an age of improvement, but can there not be a greater moral improvement in society? We have a great many talented young men coming upon the stage of action; but what will splendid genius or eloquence avail without those stern inflexible principles of morality, on which the whole fabric of individual, social, and national prosperity rests, but which some of our politicians at least appear to have lost sight of?

Let moral improvement be our watchword, until this land of boasted freedom becomes free indeed—free from the contaminating influence of vice and intemperance in every form—free from political corruption and partial legislation, and above all, free from spiritual despotism and mental slavery.

OBSERVER.

For the Magazine and Advocate

#### REPLY TO J. K.

Br. K.—In the Magazine and Advocate of the 13th inst., I find some comments of yours on a portion of an article published by me, under the head of "Theological Gleanings," etc., to which I propose now to make a brief reply.

In your article, you accuse me of making use of atheistical arguments, and although you do not charge me with having a leaning towards atheism, yet what you did say, might lead many to suppose that this was actually the case. As you evidently labor under a misapprehension in regard to my opinions, and as what you have written may lead others into the same, it is proper that I should set both you and the readers of the Magazine and Advocate right on that point.

Before I do this, however, it may be proper for me to remark, that the quotation which you made from my article was mostly original with me, especially that part of it which seems to have given you so much offence.

Now, my dear Br., I put the question to your

own judgment, and to your own conscience, does it necessarily follow, because I have made use of an argument to prove that man has no conscious existence after death until the resurrection, and against the present immortality of the soul, that therefore, I am not a believer in a future state of existence, nor in the existence of a God? If you think this a necessary inference or conclusion, I ask by what kind of logic do you prove it? Allow me the use of the same kind of logic, and I can easily prove you to be an infidel, a deist, and an atheist—as I shall presently show. Again—admitting my argument to be sound, and my opinion in regard to the condition of man after death, correct, does it follow, because man's consciousness is destroyed by death, that therefore there is no God? You know better than this, Br. K. Why then say, as you do, that I have made use of the "strongest argument that can be adduced in support of atheism"?

From your article, I infer that it is your opinion that Jesus Christ is the only person who ever did or ever will experience a resurrection from the state of death. Consequently you must reject the various accounts contained in the Bible, of persons having been raised from the dead. Hence you say of the "lad" raised by Elisha, that his resurrection was only from "supposed literal death," and of Lazarus, that his was only in "appearance." It follows from this, that Christ was an imposter, or that his disciples have not correctly reported him; or else that the disciples were deceived and mistaken! Now this is precisely what atheists, deists, and every class of infidels believe about it. It hence follows that you are all that I said I could, by your own logic, prove you to be. But I am far from believing this of you, Br. K. I shall be the last man to charge you with infidelity, simply because you happen to agree with infidels on some particular points. The question ought not to be, Is this or that opinion an infidel opinion?—is this or that argument an infidel argument?—but, Is the opinion correct—is the argument sound?

You ask, "How can it be said that Jesus was the first raised from the dead, if others had been raised before him?" I answer, Jesus was the first raised from the state of death to immortal life. All who had been raised before him, were only raised to mortal life; consequently, were not placed beyond the reach of death; but Jesus was raised to a life of incorruptibility and immortality. This fact I think abundantly sufficient to "answer the Scripture meaning of the matter."

To my question, "If the doctrine of the soul's immortality be true, what necessity for the resurrection?" you answer—"none at all, except that of Jesus." In this you are more consistent than any man I ever saw, who believed in the immortality of the soul, and, at the same time, professed to believe in Christianity. What I contend for, is, that both these doctrines can not be true, and that one or the other ought to be abandoned. You have abandoned the one, I the other. The one you have embraced, I consider anti-scriptural and anti-christian—a doctrine borrowed from the heathen philosophers. Perhaps you think just so of the one which I have embraced. If so, I do not differ from you any more than you differ from me.

We are agreed in the opinion that "we shall all be changed". We only differ in regard to the time when, and the manner and mode. I am as far from believing that our spiritual bodies in heaven, will be composed of the same materials which compose our earthly bodies, as you. In other words, I am not a believer in the resurrection of the natural body. At some future time I may illustrate and explain my belief on this subject.

At the close of your article, you speak of the "quagmires of materialism". I shall only remark that it is the easiest thing in the world to call materialism, a "quagmire," but you will find it a very different thing to prove materialism false.

Walton, March, 1840.

E. E. G.

#### TO OUR AGENTS.

You are hereby authorized and requested to put all our accounts which are in your hands, of more than one year standing in an immediate train for collection unless settled by the first of May next, excepting such cases of poverty or misfortune as would render such measures severe and cruel. Our object is not to oppress, but to collect of such as are able to pay, and thereby relieve ourselves from embarrassments brought on by the heedlessness—we had almost said heartlessness of those who are able, but do not pay us. The testimony of the Post Master or deputies where the papers are delivered, is sufficient in this State, and we presume is in other States. Agents will please manage as if the case were their own.

All money now collected by agents, we hope will be forwarded immediately, by mail if no other safe opportunity offers. Do not wait for the Convention, but send it now. A little risk is better for us than delay.

G. & H.

#### CLINTON LIBERAL INSTITUTE.

A meeting of the Trustees and Executive Committee of the Clinton Liberal Institute will be held at Clinton, on Monday, the 27th instant, at 1 o'clock, P. M.

D. PIXLEY, Clerk.

#### CORRECTION.

In our list of agents published in number 12, we gave the name of J. Y. Kennedy, as agent for Marcellus. It should be J. H. Kennedy.

#### RELIGIOUS NOTICES.

There will be preaching on the third Sunday instant, by Br. BELDING in Eatonville—by Br. GROSH, in Bridge-water—Br. G. W. GAGE in Litchfield—Br. BARTLETT in Vernon.

There will be preaching on the fourth Sunday inst., by Br. GIBSON at the White Store, and on the second and fourth Sundays in each month during the year—Br. G. W. GAGE in Alder Creek—Br. BARTLETT in New Hartford.

A Conference of the Chautauque Association will be held in the Baptist meeting house in Stockton, the first Tuesday and Wednesday, 5th and 6th of May next. Br. Pickering, who is about to remove from Buffalo to Fredonia, is expected to be with us at that time. Ministering brethren and others are cordially invited to attend. Those from a distance will call at the public house, where they will receive further directions.

T. C. EATON, Clerk.

#### UNIVERSALIST STATE CONVENTION.

The Universalist Convention of the State of New York will meet in annual Session, in this city, on the last Wednesday, (27th) of May next.

The following is a list of the Delegates appointed by the respective Associations belonging to the Convention, to attend its next Session.

Associations.	Clerical Delegates.	Lay Delegates.
Allegany,	I. B. Sharpe, J. Babcock, *	Luther Couch, Abram Dygert.
Black River,	W. H. Waggoner, Pitt Morse,	B. Thayer, R. Fitch.
Cayuga,	G. W. Montgomery, A. C. Barry,	John Q. Robinson, Lyman Birch,
Central,	E. M. Woolley, Dr. T. Clowes,	E. Gray, Billy Titus.
Chautauque,	L. Paine, T. C. Eaton.	L. Harrington, L. Pullman.
Chenango,	C. S. Brown, J. T. Goodrich.	A. Carey, J. Hawes,
Hudson } River. }	M. Rayner, D. Ackley.	S. Van Schaack, B. Hyde, S. Harvey, M. J. Bovee. †
Mohawk } River. }	M. B. Smith, J. D. Hicks.	D. H. Eastman, B. S. Keeler.
New York,	W. Whitaker, S. J. Hillyer.	Lewis Seymour, Hezekiah Scott.
Niagara,	C. Hammond, James Cook,	Judge Kane, Jacob Hewes.
Ontario,	T. J. Whitcomb, Wm. Queal,	C. Dutton, E. Cook.
Otsego,	O. Whiston, T. J. Smith.	Jonathan Brewer, Levi Smith.
St. Law- } rence. }	O. Wilcox, W. M. Fuller.	D. Mack, B. Hall.
Steuben,	M. L. Wisner, D. Van Alstine,	James Parris, James Abbey.

It is hoped a punctual attendance will be given by all the Delegates appointed, or their proper substitutes.

D. SKINNER, Standing Clerk.

Utica, April 15th, 1840.

\* No longer in fellowship. A. B. G.

† Two more than the Constitution allows, unless the two last are appointed as substitutes in case of the non attendance of the others.



For the Magazine and Advocate.

## A THEOLOGICAL TYRO IN ANDOVER.

"You may drive nature from its bed, nevertheless it will certainly run back again."

It will be recollected that I closed my former article with a determinate resolve to get religion. Reader, another week had rolled into oblivion. I had spent day after day, and night after night, in endeavoring to carry out this resolution. But alas! for me. Trouble piled upon trouble, vexation heaped upon vexation, and darkness rendered ten times more dark, were the sums total of all my undertakings. Every thing seemed to go wrong. I could find no foundation, no starting point, no place to commence, no where to begin. I was in a state of nature. Man in a state of nature is incapable of understanding a good argument; therefore I could not reason: he is incapable of thinking a good thought; therefore I could not think: he is incapable of doing a good act; therefore, I could not act: and, Lord bless me, here I was, stepping up and down in mid air, trying to stand without any thing to stand on.

While I thus hung buoyant in empty space, and was grasping at vacancy, a protracted meeting was announced, and, of course, I resolved to attend. The time arrived, and at an early hour I was in the church, with my head bowed down like a bulrush. Every thing around seemed to wear an awful solemnity. Some were heaving deep, heavy sighs, as if their very souls were sad. Others were groaning as if the weight of ten thousand worlds was upon them. O, how I longed to be a Christian! Already I began to feel sad, ay, sadly sad. But still I was in an awful condition. I felt that I needed help, yet I durst not ask for it—indeed I almost feared to breathe, lest I should breathe wrong! But when the preacher arose and commenced, I was in a dilemma still more sad than ever. I at first thought I must listen attentively; but a deeper consideration pronounced that—even that, wrong. Nor was this all. The very act of coming there, was nothing but the prompting of a depraved nature. Must I listen? My heart said I must; but my heart was a totally depraved one. Did I desire to become a Christian? Every principle of my nature—every faculty of my soul, seemed in harmony with such a desire, yet I was totally depraved; and not only these feelings, but every act of my life, thus far, had been sinful—wholly, totally, and absolutely sinful. I saw, if I obeyed the impulses of my depraved nature once, I must again and again. And then where should I land! This same heart would direct me to read and investigate for myself, but I had long since learned that such a course was unsafe. Thus I mused, and heard not a word of the sermon, till I was roused from my reverie by the stentorian voice of the speaker. He had already well advanced in his discourse, and had begun to come down upon the sinners in thundering tones. He continued for a few moments, and then closed with one of the most horrid and frightful appeals that I ever heard. Hell seemed to be uncapped, and the whole infernal world to be boiling beneath me. He had scarcely seated himself when a tall, meagre looking individual arose and requested all such as desired the prayers of Christians, to come forward to the anxious seats. He said we could do nothing of ourselves, but must throw ourselves entirely upon the Saviour.

This last intelligence seemed to be the only hope that remained for me. I took the anxious seat, and resolved no longer to be an active agent, but a passive one. I could do nothing of myself while in a depraved state, without doing it wrong; and hence all my hope of salvation rested in having something done for me. I therefore endeavored to close my eyes, stop up my ears, and stagnate my intellectual powers. I felt that I must cease to think, cease to will, and cease to reason, or be irretrievably lost. And for the first time in my life, I resolved to submit myself entirely to the moulding operations of other men—to be fashioned or made just as they were pleased

to make me. But scarcely had I come to this determinate resolve, when I was told, by the same individual, who, but a moment before, had said that "we could do nothing of ourselves," to "kneel down," to "pray," to "beseech God to deliver me from an awful burning hell." Here again my depraved nature took possession of my mind. How could I reconcile this with what had just been stated? I must not do, and I must do; I must not wish, and I must wish; I must do nothing for myself, and I must do something for myself. Strange reasoning this, thought I, not recollecting that this was the reasoning of a child of grace. However, I soon recollected myself, and brought my thoughts back from their wild and ungovernable career. I felt that I could see nothing in its true light. Yet if ever a man tried to make black appear white it was myself. Whatever I was told to do, I did; whatever I was told to say, I said; and whatever I was told to be, I was, and all this I did through the meeting. But all in vain. For me there was no hope, no light—all was dark as Erebus! I had closed my eyes, deafened my ears, and stopped the whole machinery of my mind, and what was the result? Why, here I was sinking, sinking! sinking!! And how came I here, said I, almost in despair? Who made me and placed me over this awful malstrom of eternity? Did I make myself? Am I blamable for not standing, when I can find nothing upon which to place a foot? But I must escape—escape? How can I? Am I not fettered, handcuffed, bound hand and foot by the depravity of my nature? I can not move—I can not even think, and yet I am called upon to escape! I can not think a good thought or do a good act, yet I must, or be eternally lost! Born with a halter round my neck, yet blamed for being hung! Alas! where am I? What am I? For what purpose was I made? Am I a man? No, I am an infant—a helpless, powerless, and friendless infant; begotten totally depraved, born a malefactor, and executed thousands and thousands of years before I was born! Here once more I recollected myself. I saw that my nature was so perverse, that my thoughts would run in their natural course—in the course of depravity, in spite of all my efforts to stagnate them or to turn them from their natural channel. I chid myself for thinking so irreverently as I had. I felt that I must be wholly made over again—have another constitution—be recreated and formed anew, before I could see any beauty or harmony in this system. And yet I knew there must be, else why should so many great and learned men, of all ages, have believed it? And unless there had been both beauty and symmetry, wisdom and benignity, about it, it never would have been one of the pillars upon which the Theological Seminary of Andover rests. That institution was founded by the greatest and wisest of men, and it is not very likely that such men would build without knowing upon what they built.

In this state of mind I returned again to my room, and once more sought relief in the work of Prof. Woods. I felt that to me the book was a sealed book; yet the thought that if I persisted there might be something found therein that would finally open my mind to its latent beauties and enable me to feast upon its sublime and incomprehensible contents, caused me to linger upon its pages with a sort of intense anxiety. The particular portion of this great work, that attracted my attention at this time, was the 8th and 9th chapters, where the different views of "Orthodox writers of all ages," relative to the state of the infant mind, its holiness, want of holiness, and total depravity, are most mysteriously harmonized and made to agree. I dwelt with much intensity upon the following expression, which I thought contained something entirely new, and of which none but a very learned man would ever have thought. Speaking of the point at issue between the opinion of Dr. John Taylor and that of Pres. Edwards, one or the other of which is the opinion "generally held by Orthodox divines," he says,

"Man, at the commencement of his existence, is, according to one view characterized from his disposition, and is regarded as a sinner as soon as he is born, on account of his invariable propensity to sin. But according to the other view, this propensity to sin is inseparably connected with sinful emotion, and is soon followed by it, if not in every instance before death, doubtless immediately after." Here then the whole secret of the justice of infant damnation was laid before me. If they had not committed any sin in time, they "doubtless" had in eternity: inasmuch as they possessed, "doubtless," a propensity to sin inseparably connected with sinful emotion; and if the infants' propensities in and of themselves have not justly consigned them to eternal wretchedness, they have, "doubtless," prompted to actual sin, if not in every instance before death, "doubtless" immediately after. Consequently, their damnation has "doubtless" been just. Here then the matter was all perfectly plain. If infants, idiots, or heathen, do not deserve unending woe in this life, they "doubtless" will in the next; and hence there can no objection be predicated of them against the common doctrine of total depravity. It is true he quotes no scripture to prove that whether infants violate a known law here or not, they "doubtless" will in eternity; nevertheless, "Orthodox divines of all ages have believed in total depravity," and it has been the "united opinion" of the great body of Christian commentators and divines, from the Reformation to the present time, that men come into the world in a state of moral pollution." Besides all this, there is "Dr. Dwight maintains that all men are 'born sinners'" and "with him agree Smalley, Hart, Backus, and a whole body of ministers and Christians in Connecticut." And there is "Dr. Nathaniel Taylor," too, who has published it as his belief that "men are totally depraved." And "doubtless" some of the "Orthodox Fathers" and the "Wesleyan Methodists," and a great many more pious and learned men, in "Europe and America,"\* had some serious thoughts upon this subject; and therefore, it is beyond all doubt true, whether the Scripture says any thing about it or not, that "all men are born sinners," and that if they do not commit any actual transgression of a known law "before death, they doubtless will immediately after."

Here then was one point that I could understand. This was encouraging. For once I had succeeded in turning my mind from its natural channel; and hence I was firmly resolved to breast the whole current of my depraved nature, and force it from its bed. Thus resolved I commenced the work anew. I now brought the whole powers of my mind to bear upon its profound truths. And such was my success for two days, that I, being naturally self conceited and pedantic, even then began to indulge the hope of yet being learned and great. This served only to nerve me to more vigorous efforts, and all the energies of my soul were now aroused to action. I felt that my mind was expanding, and that I should ere long be able to comprehend the most profound thoughts, and understand the most incomprehensible truth. I plunged deeper and deeper into the unfathomable work before me, and actually buried myself in its grand mysteries, truths, and sublime considerations. I knew, if I could dive to the depths of this work, and examine the foundation upon which it all rested, I should find no more difficulties to encounter; for this work was unparalleled, and was the fundamental truth upon which orthodoxy was founded. Thus laboring and thus thinking, and wearied, perhaps, with the mighty efforts I was making, I fell asleep in my chair. But though asleep, the chain of my thoughts continued unbroken. I thought that I never would give up the work till I understood it. And such was my success, that I even began to be inflated with my own greatness, and to swell with my own importance. I

\* Particularly Salem.



could think of nothing but of being as great as the author I was reading. I felt that every faculty of my soul should now be stretched to its utmost tension. And so foolish and so blind was I, that I did not even heed the melancholy warning of the frog in the fable, which in swelling to the size of an ox, burst himself in his third attempt, but still more unwise than he, I pursued a similar course and met with a similar fate, right in the face and eyes of this unfortunate example! I awoke a different man. The first impression I had was that I was all over the floor. But on discovering that it was not a stubborn reality, but a dream, I soon recovered myself; not, however, without taking warning of this sad event. I felt that the *dream* was an awful premonitory warning of the *reality* which would follow, should I continue my investigations; and hence my only safety lay in abandoning my undertaking, and contenting myself with suffering my mind to run on in its own course—obeying the promptings of my own heart, and following the dictates of my own conscience. And to tell the plain truth, I have sometimes thought, that whether this is the pious or learned way or not, it is about as good a way as any.

Such, gentle and patient reader, was the result of all my attempts to be made over anew—to turn my mind from its natural channel, and such, too, the result of all my attempts to become instantaneously pious, learned and wise. The whole affair seems like a dream, and many times in reviewing this part of my life, I have almost doubted whether I really was an actor in it, or only dreamed I was. However this may be, one thing is certain; it has had not a little effect upon my mind, and I feel truly grateful that one part of it at least was a *dream*, and that the event is no more fatal than I have really found it to be. And now,

"Where'er this tale of truth shall read,  
Each man and mother's son take heed;  
When to great men you feel inclined,  
And mighty thoughts run through your mind,  
Think, O think, with thoughts most fervent,  
Of your indebted, humble servant."

Andover, Mass. 1840.

SIGNA.

For the Magazine and Advocate.

### LA MARGUERITE..... No. III.

To the Young Ladies of the Clinton Liberal Institute.

Dear Girls—Let us never forget that in every situation in which we can be placed, we have something to do—something necessary to the development of that moral and intellectual nature, which it should be our happiness, as well as our boast, to possess. It will be equally useful for us to remember, that our energies may be misapplied. That, though it be in our power to engage in pursuits which must impart elevation and purity to our thoughts, dignity and worth to our characters; we may be disposed to give our time and attention to other things, and thus lose both the virtue, and the influence, consequent upon a nobler course of conduct. The different periods into which life is divided, have usually some leading duty; and the tendency of a faithful performance of this duty, will be to regulate and improve the general character. But if we neglect what belongs to a particular period, we are sure to derange and injure, if we do not indeed render useless; all the others.

Is it not, then, to your apprehensions, highly important that we ask ourselves often, and particularly upon every change of circumstances, what is our most imperative duty? Let me press the inquiry upon you. At the present brief but interesting period of your lives, what is yours?

In my last number, I mentioned among your duties as members of an Institution of learning, a quiet and devoted attention to school pursuits. I might have made it your most necessary duty as individuals; for that attention can not well be a quiet one, without an exercise of the heart's best graces; nor can it be a devoted one, without insuring all, that I wish to insist upon, as the subject of this evening,—that in the character of

school-girls, the attainment of knowledge should be the leading object of your pursuit.

Perhaps you will smile at the idea, that I should insist upon what you have no inclination to deny. You know that schools are instituted for the purpose of affording to the young, more time and better facilities for studying the sciences, than they can usually find among the necessary employments, the varieties, and the interruptions of life at home. You know that in this country of moderate fortunes, neither wealth nor time is often expended without the expectation of an equivalent in return. You who are now absent from your earlier friends, know that the sacrifice by the home affections, which that absence requires, would not have been made, but in the prospect of a rich and lasting benefit to yourselves. These things are so often made the subjects of admonition, that probably most of those who commence a course of school study, do it with a resolution to make the acquisition of knowledge the principal object of their ambition. Yet few even of those who do thus commence, make all the improvement in their power, and simply, because the object has been suffered to lose its interest, or has been wholly abandoned for some other. Perhaps frivolities occupy the time which should be devoted to reading and thought. Perhaps a previously formed habit of indolence returns to paralyze every effort. Perhaps those real difficulties, which every student must meet, have thrown the mind upon its own resources, and it has declared its inability or its unwillingness to overcome the obstacles in its way. Alas! young Ladies, there is no commoner case than this. The question is perplexing, and the thought wanders from it to a lighter subject. The problem is a difficult one, and it is abandoned. Yet I have no reason, and certainly no wish to blame the constitution of the female mind. The cause is not so much the want of power, as the want of motive. It is a common opinion among young ladies, that those solid mental acquirements which would give them clear, comprehensive, and scientific views of general subjects, are something; valuable it may be, but certainly not of the first importance to *them*—something which they can do very well without. This feeling is by no means universal with female students, but it is far too general. Many would not hesitate to avow such sentiments, and many more, who would not wish to acknowledge them, are yet secretly under their influence. I do not intend this as a reproach upon that class of society to which you belong, for I do not consider young ladies, as a class, sufficiently independent in thought and feeling, to hold opinions different from those of the rest of the world. The cause then of this ill formed opinion, must be traced to habits of thought imposed by long established customs and prejudices, which you have imbibed, rather than adopted, and it becomes you as the injured party, to do all in your power to release yourselves and others, from the influence of this injurious state of feeling.

The love of admiration is thought an almost universal characteristic of the female sex. We are charged with being very much given to the low vices of gossiping and scandal. Those moods of feeling denominated peevishness, discontent and melancholy, are considered particularly feminine. If all this be true, there is nothing which may be so reasonably assigned for the cause, as the want of mental culture; either as allowing the commission of follies which bring with them irritating consequences, or as leaving a vacuity of mind to be filled with caprice and ill-humor, or a love of low and trifling gratifications. In supposing an insufficient mental cultivation, the cause of what is most unlovely in the female character, we are not to consider it in its present and immediate effects upon individuals, alone. We are to recollect that it has so long existed as a cause, that its very consequences have become causes. Long after the mighty printing press had commenced its enlightening labors—when Government

had harmonised its discordant principles, and Religion was free; still the shadow of the dark ages lingered upon the female mind, and society in its continually improving condition has endeavored rather to adapt itself to the want of knowledge in the mind of woman, than to rouse that mind to a sense and an exercise of its own free powers. I will ask you to listen to but one illustration of the truth of this remark. That delicate physical organization which gives to you the hue and the contour of beauty, requires for its health and happiness, the comforts, if not the luxuries, so largely provided for it. Your ardent social affections ask for their enjoyment, objects upon which to lavish their overflowing fulness. And these things, rich indeed as the gifts of Heaven, but still perishing and changeable in themselves, have been made to constitute, in the female world, the sum of earthly felicity. Romance and poetry have dressed them, not in their own simple beauty alone, but in false and seductive charms; and society has clustered around them its graces and its refinements, till thousands such as you, have been led to forget, or entirely to disregard the truth, that there exists within the same mysterious being a *mental* sense, capable of thrilling to every touch of nature, through all the rich variations of grandeur and beauty;—an intellect strong enough to trace the operations of the Eternal Mind in his works—to follow the rapid wanderings of thought, to combine, and reason, and believe. But be not you so deceived. Life is full of varieties, and possibly among its thousand deceitful forms, ignorance may sometimes wear the garb of loveliness, and even vice may appear happy. But "if there be any virtue," if there be any happiness, attainable in human life; their highest excellences must depend upon a proper exercise of our highest powers.

It was my intention when I commenced this paper, to give you some thoughts, and it may be some advice, upon a subject, the proper understanding of which, must exert an important influence upon your early progress in knowledge; but I fear I have already wearied you, and will defer them until another time.

Return with me, now, a few moments, to the simple proposition with which I commenced—in the character of school girls, the attainment of knowledge should be the leading object of your pursuit. It is the fitting time and the fitting opportunity, not to *finish your education* as is sometimes absurdly said, but to obtain that acquaintance with the systems of science, which will render the acquisitions of your future lives easy and profitable.

The present age is an interesting one in regard to female education. You may perceive the errors and prejudices of the past, in the scanty time usually allowed you at school—in the less liberal endowments made for your benefit, than for that of the other sex; and in the very common wish to make mere personal accomplishments, and the appearance of learning, a substitute for the graces of the mind, and the actual treasures of knowledge. Yet the privileges of the present are beyond all former precedent. The mind is not shackled as in other years, yet not so free but that every woman may become a philanthropist for her sex, if she will; and merely by calling into exercise those holy gifts which shall regulate the whole character, and enable her to exhibit in its purity, and perfectness, not the sentient and the social only, but the intellectual, and the immortal being.

L. M. B.

For the Magazine and Advocate.

MICHIGAN.

BR. GROSH—I saw an article in the fifth number of the Magazine and Advocate, current volume, from the pen of Br. S. S. Curtis, in which he says he ventures to send a chapter for publication, as articles from Michigan are very scarce, and therefore thinks you will not on that account decline publishing his.

Br. Curtis has somehow fallen into a wonderful error with respect to the state of our cause in



western Michigan. In his sixth paragraph he says, "It is all important that something should be done by the friends of liberal Christianity to establish our Redeemer's cause in the central and western parts of Michigan. While every place and corner is swarmed with brimstone *Doctors*, there is not so much as one herald of the cross sustained in the Gospel field west of Ann Arbor."

Now if Br. Curtis had been as well advised as to the state of our cause west of Ann Arbor, before he penned the article alluded to, as he probably is now, he then would have known that in the town of Columbia and its vicinity, in Jackson county, there is a large regularly organized church, who attend regularly to the Christian ordinances, and who support within the bounds of the church preaching all the time, and that our meetings in general are well attended. And if Br. C. will take the trouble, like a good Samaritan, to journey this way, I will introduce him to some as good friends in the cause as can be found in Michigan, and who possess as warm hearts as ever beat in human bosoms.

There is also another church organized in this county, in the town of Hanover, where I labored a fourth of the time the year past, but my time being required in this vicinity, they are now destitute of the preached word. Preachers might also be sustained in the villages of Jackson and Michigan Centre, if they would but take the trouble to pay the friends a visit and call them together. Preachers, however, must not expect to come to Michigan and find the people all prepared to settle preachers, with churches and societies all organized. It is yet but a new country, and the moral vineyard is in a rude uncultivated state, and needs the skilful hand of the pruner to prepare it for yielding fruit. When that is done, our cause will then flourish and take its rank along side, or in advance, of other orders.

Columbia, 1840.

E. GAGE.

## MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, APRIL 17, 1840.

For the Magazine and Advocate.

### AN OBJECTION TO UNIVERSALISM.

It is a well known fact that there is no doctrine held by the evangelical denominations, that is so violently and steadily opposed by the Universalist portion of community, as the doctrine of eternal punishment. Opposition to this doctrine constitutes a large portion of the labors of Universalist clergymen. The doctrine of eternal punishment for sin, say Universalists, is a stain upon the character of God, and the advocacy or inculcation of it, constituted no part of the labors of Christ and his apostles, nor of the advocates of Christianity in the early ages of the Church. Now if Universalists are correct in their views of this subject, the course pursued by our Lord and his disciples while on earth, seems to me to have been remarkably strange. It is a fact I believe denied by none, that the Jews in the days of our Saviour were, as they now are, believers in the doctrine of endless punishment. Prideaux says, in speaking of their views of the destiny of the wicked, that they believed "that their souls, as soon as separated from their bodies, were transmitted into a state of everlasting woe, there to suffer the punishment of their sins to all eternity." Josephus was not only himself a believer in this doctrine, but we have his authority that such was the belief in general of the Jews in his day. He says, "They (the Pharisees) believe that souls have an immortal vigor in them, and that there will be rewards and punishments according as they have lived virtuously or viciously in this life, and that the latter are to be detained in an everlasting prison"—"that the souls of bad men are subject to eternal punishment." Now, if the doctrine of

eternal punishment is as false as Universalists contend it is, as derogatory to the character of God, and as much opposed to his attributes, as they would have us believe it is, is it not remarkably strange that in the whole history of the labors, of the sayings and doings of Jesus and his apostles, we have not so much as one word against it? Is there the least evidence, even so much as a hint, that the blessed Jesus condemned or disavowed it? No! If our Saviour, who was the way, the truth and the life, viewed the doctrine adverted to in the light that Universalists do, who does not know that when warning his disciples against the leaven, the doctrine of the Pharisees, he would have plainly, definitely and positively condemned it? Here, then, we have the fact staring us in the face, of the Jews holding to a doctrine involving the most awful consequences, a doctrine which according to Universalists, represents God as a being of infinite malignity, and insatiable revenge, and our Saviour in the whole course of his ministry never so much as intimating but that it was true! How shall we account for it? Come, Messrs. Editors of the Magazine and Advocate, ye men of war, tell us what ye think concerning this matter.

Utica, March 16, 1840.

The argument of this plausible objection, we arrange in the following manner for convenience and method in our reply.—1. Universalists feel bound, as Christians, to oppose the doctrine of endless misery, (for we suppose R. W. means *endless* misery when he applies to it the word eternal or everlasting,) as the principal error of modern theology. 2. If they follow Christ, he, too, would have directed his principal efforts to demolish that doctrine, had it had a place in the theology of that day. 3. Endless misery had a place in the theology of the Pharisees in the days of Jesus. 4. But Jesus did not say aught against endless misery, though he plainly rebuked the errors of the Pharisees. 5. Hence, either Jesus did not view that doctrine as an error; or, according to the standard of action laid down by Universalists, the Saviour was remiss in his duty to God and man. I think R. W. will admit that I have not weakened his objection by putting it into this logical form—and, at all events, my answer will cover the whole ground, even as he has laid it out before us in his communication.

And here permit me to observe, that I do not like the spirit of that communication. With true "orthodox" *sang froid* it arrogates to Partialism the exclusive evangelical (good news) character, and uses the word *eternal* as if it was a conceded point that it meant endless. And then, to crown all, it closes in a bullying, braggadocio tone, illy accordant with the subject, or the character of an inquirer after *divine* truth. Had we claimed to be "men of war," or had our general course as Editors been such as to warrant such an appellation, there might be some excuse for R. W.—but as we can not excuse him, we will for once pass by the offensive portion of his article, and attend to what in it is really worth attention, for its own sake—the argument—the truly plausible objection. I will follow the order above designated, in doing so.

1. It is true that we deem the character of our Heavenly Father, (which is involved in the destiny of man,) of more importance than the mode of his existence, the method of baptism, and the other thousand and one topics on which Partialists at the present day choose to differ and divide. But, the importance of any point in theology may depend on its prevalence, its effects or the general, firmly held opinions of community. If mankind around us were drugged to insanity and death with Trinitarianism, and the doctrine of endless misery ceased to be urged and preached, we should then direct our principal efforts to refuting the doctrine of the trinity—or if Millerism was raging so as to drive men and women from their regular employments, and bring ruin and distress on the land, then our principal efforts would be directed to showing that the Bible did not

teach the destruction of the world in 1843. But at present, and ever since we can remember, the doctrine of endless woe has been made the principal topic by "the evangelical (?) denominations," and directly or indirectly has been made the "motive power" in all the operations which distract, divide, and destroy the peace and welfare of society. Of course, then, we, too, have made it the important point against which we have directed "a large portion" of our labors.

2. In doing so, though our measures may not be the same as Christ's, and though we may not have aimed them at the same objects which he had in *immediate* view, yet we claim to act in the same spirit, and that the ultimate aim and results of our labors are the same as his. But the great errors which, in his day, corrupted human virtue, and obscured the divine character to the destruction of human happiness, were not, in all respects, those which now obtain in Christendom. A purely spiritual resurrection to immortality was absolutely unknown—and, in some cases, any kind of resurrection from the dead was totally denied. External forms and ceremonies were substituted for internal purity—and sectional and selfish views and motives, for universal charity. And the divine Being was conceived of by the Jews, as an entirely partial being—the Father (perhaps) of the Jews exclusively, and *their* God in preference to all other nations. As a matter of course, then, Jesus directed his principal efforts to the overthrow of these principal errors, and to the establishment of the great leading truths of his mission. And these great leading truths we have frequently proved to be, 1. The character of God as the Father of all—Jews and Gentiles, saints and sinners. 2. The messiahship of Jesus, as the chosen of God to administer the moral government of the universe, until all God's children were reconciled to their heavenly Father. 3. The extension of revelation to the Gentiles, and the casting out of the Jews from the kingdom of heaven, until the fulness of the Gentiles should come in. 4. The resurrection from the dead, to immortality, honor, glory and power, in which *all* the raised should be as the angels of God in heaven. 5. The delivering up of the kingdom to God, the only supreme object of worship, and the subjection of the Mediator himself to God, so that God might be all in all. On these principal teachings Jesus based his precepts, which are in perfect accordance with them.

And here let it be remarked, that the four evangelists seldom represent Jesus as directly attacking all the errors of his age, or even all the principal ones; but as doing it merely when circumstances arose to require such attack, and then doing it gently, and incidentally—or by well chosen parables. Neither did he fully disclose his great doctrines at any one time, or in the form of a dissertation or treatise. His situation, and the prospective development of his whole mission, did not require such a course at that time. He patiently weeded the minds of his apostles from error, and planted in them the seeds of truth. After his resurrection, only, did he fully unfold the entire system to their minds, and lead them to the full knowledge he had in store for them. And this was all that was necessary under the circumstances of that period. Those principles of truth, themselves, become the guide which direct to proper action under all the varying circumstances of after periods—and by comparing all doctrines with these principles, we test the truth or falsehood of doctrines.

These considerations, then, answer the question, why Jesus, and his apostles after him, did not plainly and unequivocally oppose the notions of Jews and heathens in reference to punishment in a future state of being. 1. Those notions were not made a principal point in controversy with Christians, by either Jews or heathens—they were not, in the circumstances of the case, the principal error, and called not, therefore, for the greater portion of the labors of Christians for their removal. For let it be understood here, that it is capable



of proof, that a general skepticism prevailed even in the heathen world, respecting the fables of their gods. But, 2, The truths taught by the Christians, it was well known, would, when fairly established, overcome these latent errors, without a *direct* and *special* effort for their destruction. For if the world once believed in a universal resurrection to a holy and happy immortality, the lurking skepticism in regard to endless misery, would be turned into a confirmed assurance of its falsity. So much for misery in eternity.

3. But it is *not certainly* true, as R. W. asserts, that the Pharisees believed in absolutely *endless* misery. I know the weight of the names he has adduced as authority, but even Dean Prideaux may be fallible, and Josephus may not mean *endless* when he uses the word *eternal* or *everlasting*: R. W. takes for granted this very question—one we seriously dispute and deny. There is abundant proof that the Greek words *aion* and *aionios* were frequently, yea, *commonly* used in a limited sense in his days, and for centuries afterward—and that those early Christians, the composers of the Sybilline Oracles, Origen, and others, all of whom advocated the doctrine of universal salvation, and contended for the limitation of all punishment, nevertheless freely called punishment *everlasting*, which they would not have done, had they supposed the word to mean endless. Now we say that Josephus used the word *everlasting* or *eternal* in the common mode of using it in his day, and that Prideaux may have been misled as to the opinions of the Pharisees on the duration of punishment, by putting R. W.'s construction on the word *everlasting* applied to it. But let us admit, to save argument, that R. W. is correct—that the Pharisees held to the doctrine of absolutely endless misery—what follows? It is admitted by the best Partialist commentators, that they did not derive the doctrine from the Old Testament, and even Josephus gives us to understand that it was derived from the heathen, or, at most, was dependent on what the Jews called the *oral* law, in contradistinction from the *written* law; while the Sadducees boldly asserted that the written law was the only rule of faith, and that therefore these "traditions of the elders," and "commandments of men," (from which, only, the doctrine of endless misery was derived,) were of no weight or authority whatever. Jesus took a medium ground in opposition to both Pharisees and Sadducees. He severely reprobated and condemned the "traditions of the elders" and "commandments of men," and, of course, the doctrine of endless misery which was taught in them. He commanded his disciples to "beware of the heaven—the doctrines of the Scribes and Pharisees"—including, of course, this very doctrine of endless misery in the warning. In regard to the Sadducees, he told them that they "erred, not knowing the Scriptures, neither the power of God," for that the Old Testament did contain an intimation of a resurrection. And in opposition to both, he showed that all who were raised in that resurrection would be freed from all earthly emotions and carnal propensities—would be immortal, and as the angels of God in heaven. So that, although Jesus did not *directly* and *specifically* oppose the doctrine of endless misery, (allowing that it had a place in the Jewish theology,) yet he *did* oppose and condemn it in proportion to the importance given it by its supporters—1, by condemning the only source from whence it was derived—the only foundation on which it stood; and, 2, by teaching a universal resurrection to immortality, and the destruction of all fleshly lusts and propensities in that resurrection state.

4 and 5. It follows then that the conclusions of R. W. do not follow, the premises on which they were based being utterly destroyed.

Inability to confine myself to writing much, on account of health, has prevented an earlier answer—and now prevents me from condensing this reply and re-writing it, as I should have done, in order to add some remarks I would like to add on the subject. I believe,

however, that I have answered the objection entire, and so submit my hasty labors to the consideration of the candid reader. If further information is needed, it will be found in two very excellent labored articles, in the Expositor, vol. 3, for 1833, page 149, "Doctrines of the Pharisees and Sadducees" by S. R. Smith; and page 397, "Opinions and phraseology of the Jews concerning the future state; from the time of Moses, to that of their final dispersion by the Romans," by H. Ballou, 2d.

I will only add, that when the period arrives, which is coming rapidly, in which our opposers will nearly give up the doctrine of endless misery, (for they do not now claim one half the Scripture texts in its favor which they did fifty years ago,) it is very probable that Universalists will not pay more direct and express attention to that doctrine, than Jesus and his apostles did. And if they now will come to the ground occupied by the Pharisees on that subject, we too will confine ourselves to condemning the *oral* traditions—the "doctrines of men" and "the traditions of the elders"—on which only they will then rely for proof of endless sin and misery. Till then, we shall continue doing, as we believe Jesus would have done, had his opposers taken the position our opposers now do. A. B. G.

#### A TRINITY OF OBSTACLES.

There are three things, I conceive, which operate against the full and complete triumph of Universalism in the world, though it is by no means certain that they will always do so. The first is, that mankind have been taught that religion is a kind of speculation, against which all the false pleasures of time are held in competition. While they have been taught the necessity of embracing the religion of Jesus, it has been urged upon their *immediate* attention only in consideration of the shortness of life—as much as though religion had nothing to do with the enjoyments of the present. Thus while they have been directly taught the necessity of embracing religion, they have been indirectly taught to put it off just as long as they dare venture with the competition. The popular system of faith, having accomplished all this, it next introduces a sort of *forcible* compromise with the love of sin, by which, through the animal fear of the poor trembling sinner, he is compelled to become religious, in spite of his preference for delay. Thus the system of popular religious education, from infancy upward, is almost entirely against Universalism, by so predisposing the mind that the impulse of abject fear only can turn its attention to religion. This, Universalism must tear from its foundation, by teaching the mind that the sooner it embraces the Christian religion, the sooner it will enjoy the blessings which God has bestowed upon it, and by convincing it that as there is no competition between holiness and iniquity, so there is no compromise with sin—they must abandon it, and the love of it.

The second consideration to be noticed is, a kind of spurious philosophy, which flatters the mind that old errors are preferable to new experiments. Most of those who are half persuaded, stand in this predicament. They have an instinctive attachment to their early associations, much as one loves the old domicile of his juvenile days, though it may now be crumbling into ruins. They love it for what it once appeared to be, and not for what it is now. They have become so convinced of the untruth of their old notions, and of their inability to withstand the strength of Universalism, that they neither attempt to defend the former, nor to controvert the latter. As to Universalism, they think it is well enough, but they are not disposed to active measures either for or against it. They do not think it necessary. They are, in fact, riding a sort of non-committal hobby. They must come off from this, and it must be the province of Universalism to bring them off.

The third consideration—the most fatal, and yet the easiest remedied—is the indifference of Universalists to the progress of that cause which they profess to love. Let a man who has been in the habit of witnessing exhibitions of the most fervent devotion and zeal, and reading of the sacrifices of time, and liberty, and life, which have been made in the cause of endless misery—let such a man come among us, and see us cold, and careless, and unengaged, in that best of all causes, the salvation of the world from sin; and he almost unavoidably concludes that we lack the vital principles of Christianity—he attributes *our* errors to the *cause* which we dishonor, and he makes no further investigation, for he feels no further interest. Let Universalists awake, and the rest of the world *must* awake. Let Universalists *act* for themselves, for humanity, for God, and every effort of the religious world, for or against them, will, in spite of themselves, result in the spread of our glorious faith, and the up-building of the Zion of our God. A. R. B.

#### THE DISCUSSION.

I have hitherto neglected to state to the public one important consideration in reference to the Discussion with A. Campbell—or rather to the sale of that work when published, viz. that whatever profits, if any, arise from the sale of the Discussion will be devoted to benevolent and charitable objects. Those therefore who subscribe for the work will contribute by that means to the promotion of the objects of benevolence, instead of any private and individual gain, besides diffusing more widely the arguments *pro* and *con* on the doctrines of Endless Misery and Universal Salvation.

Our printers will not be able to get the work out of press quite as early as was anticipated. It will not probably be ready for the market much, if any, before the middle of May. D. SKINNER.

#### ERRATUM.

A mistake occurred in the obituary notice of Mr. Adam W. Zimmerman, published in current volume, number 10, in giving the text. Instead of I Cor. ix: 13, it should read, II Cor. iv: 13.

Also in a notice of the death of Mrs. Took, published in current volume, number 12. It should read, Miss Eliza Ann Look. She was the daughter of Doct. Sylvester and Mary S. Look, and died aged 14 years, 5 months and 17 days. We are very sorry that such a mistake should have happened, but we very distinctly recollect the circumstances which led us into it. We even took pains to erase such portions of the original notice as we found to be unintelligible—yet we mistook the name.

Br. Whittemore, in reply to the charge of Br. L. F. W. Andrews, says the plan of the Universalist Guide was adopted before the Two Opinions was published, and that he has not copied a single word from the latter work, where as Br. Andrews has copied or borrowed from books published by Br. Whittemore—as Paige's Selections, etc.

To dilatory subscribers we say, Remember the first of May. Do not expect to pay at the convention, or some of the Associations, and have it called paying *in advance*. So, pay in time, and save the increase of fifty cents.

Agents will please remit whenever they receive a remittable sum. Better the risk of the mail, than delay—we want money. A. B. G.

#### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No. W. C. Hamilton, for B. L. and C. L.—Rev L. P. Coffee Creek, (Pa) for self, M. P. L. D. and E. P.—P. M. Vienna, (Mich)—P. M. Rush, for J. M. and D. M.—A. S. G. Salisbury, for G. W. A. T. B. and S. T.—P. M. Denmark, for R. M. and J. B.—S. B. Palmyra, for self and C. T.—P. M. Olear Creek, for S. G. H. and L. O.—A. H. Summerfield, (Mich)—P. M. Victor, for J. R. and G. B.—P. M. Washington, (Mich) for L. G.—Rev J. H. S. Tosco, (Mich) for self, W. F. and J. P. C.—C. S. Margaretta, (O) for self, J. M. S. S. B. and L. R.—P. M. Sutton village, (N. H) for N. W. K.—P. M. Nashville, for self, A. S. S. B. and J. T.—P. M. Pontiac, (Mich) for S. K., J. W. and W. H.—P. M. Boliver, for T. C. and D. E.



## POETRY.

For the Magazine and Advocate.  
SPRING.

My love is very strong for thee,  
Dear, sunny Spring—  
Thou strewest the leaves on memory's tree  
With thy soft wing.

I hear low voices in thy breeze,  
Of friends long dead;  
In thy sweet flowers my spirit sees,  
Past scenes outspread.  
Thy birds the slumbering sounds awake  
Of olden songs;  
The music thy glad streamlets make,  
The charm prolongs.

My childhood's home comes back again  
With its old trees,  
Its ripening fruit, its waving grain,  
Its humming bees.

Again I trail my jumping rope  
Beside the hill,  
And with strawberries from the slope  
My basket fill.

Again with childish awe I stand,  
In the old church,  
And for the hymns, with dextrous hand,  
Begin a search.

I listen to a voice as sweet  
As Mennon's lyre,  
And my young prayerful pulses beat  
With sacred fire.

A resurrection morn thou art,  
Dear Spring, to all  
Whose soul's with quickened ardor start  
When thou dost call. JULIET.  
Towanda, Pa.

**CHEERYBELE BROTHERS.**—This firm which has been so worthily portrayed by the gifted author, "Nicholas Nickleby," is said to have really existed, but under another name—and not to have been merely the offspring of a fertile imagination. The following anecdote respecting these noble minded originals is taken from the Manchester (Eng.) Times:

"The elder brother of this house of merchant-princes amply revenged himself upon a libeller who had made himself merry with the peculiarities of the amiable fraternity. This man published a pamphlet, in which one of the brothers (D.) was designated as "Billy Button," and represented as talking largely of their foreign trade, having travellers who regularly visited Chowbent, Bullock, Smithy and other foreign parts. Some 'kind friend' had told W. of this pamphlet, and W. had said that the man would live to repent of its publication. This saying was kindly conveyed to the libeller, who said that he should take care never to be in their debt. But the man in business does not always know who shall be his creditor. The author of the pamphlet became bankrupt, and the brothers held an acceptance of his which had been endorsed by the drawer, who had also become bankrupt. The wantonly libelled men had thus become creditors of the libeller. They now had it in their power to make him repent of his audacity. He could not obtain his certificate without their signature, and without it he could not enter into business again. He had obtained the number of signatures required by the bankrupt laws, except one.

"It seemed folly to hope that the firm of 'brothers' would supply the deficiency. What, they, who had cruelly been made the laughing stock of the public, forget the wrong, and favor the wrong doer! He despaired; but the claims of a wife and children forced him at last to make the application. Humbled by misery, he presented himself at the counting room of the wronged. W. was there alone, and his first words to the delinquent were, 'Shut the door, sir!' sternly uttered. The door was shut, and the libeller stood trembling before the libelled. He told his tale and produced his certificate, which was instantly clutched by the injured merchant.

'You wrote a pamphlet against us once!' exclaimed W. The supplicant expected to see his parchment thrown into the fire; but this was not its destination. W. took a pen, and writing something on the document, handed it back to the bankrupt. He—poor wretch! expected to see 'here 'rogue, scoundrel, libeller,' in-

scribed; but there was in fair round characters the signature of the firm! 'We make it a rule,' said W. 'never to refuse signing the certificate of an honest tradesman, and we have never heard you was any thing else.'

"The tear started into the poor man's eyes. "Ah!" said W. 'My saying was true. I said you would live to repent writing that pamphlet. I did not mean it as a threat; I only meant that some day you would know us better, and would repent you had tried to injure us. I see you repent of it now.' 'I do, I do,' said the grateful man. 'Well, well, my dear fellow,' said W. 'You know us now. How do you get on? What are you going to do?' The poor man stated that he had friends who could assist him when his certificate was obtained. 'But how are you off in the mean time?' And the answer was, that, having given up every thing to his creditors, he had been compelled to stum his family of even the common necessities, that he might be enabled to pay the cost of his certificate. 'My dear fellow,' said W. 'this will not do—your family must not suffer. Be kind enough to take this ten pound note to your wife from me. There, there, my dear fellow—nay, don't cry—it will be all well with you yet. Keep up your spirits, set to work like a man, and you will raise your head yet.' The overpowered man endeavored in vain to express his thanks—the swelling in his throat forbade words; he put his handkerchief to his face, and went out of the door crying like a child."

## MARRIAGES.

In Rochester, March 7th, by Rev. J. Chase, Mr. JOHN JENKINSON, to Miss SAMANTHA STONE. Also in same place, March 12th, by the same, Mr. LEWIS SHULTS, to Miss AMANDA ANDREWS, all of Rochester.

In Leon, Cattaraugus county, March 26, by Samuel Cowley, Esq., Mr. SMITH CURTIS, of Napoli, to Miss ANN ROSS, of the former place.

In Richfield, Sunday evening, March 8th, by Rev. J. S. Kibbe, Mr. BENJAMIN C. WILDER, to Miss CAROLINE WILLIAMS, both of Richfield.

## DEATHS.

In Kingsbury, Feb. 9th, Mr. DANIEL SMITH, aged about 42 years. Nearly two years previous to his death, he received a shock of the numb palsy, which, in a measure, prostrated his faculties, of both body and mind; in which state he remained until the 9th, about 1 o'clock, P. M., when he was attacked with a fit of apoplexy, which terminated his life in about seven hours.

It seldom falls to our lot to record the death of an individual who has fewer enemies, or more friends, than Br. Smith. His circle of acquaintance was extensive, and through the whole, his name is associated with the christian character and virtues. He was a Universalist in every sense of the word, a member of the Universalist Society in Hartford, and an ornament to Christianity. His life was a practical commentary of the doctrine of universal benevolence and good will. He was always active, zealous and consistent in his efforts to promote the cause of his Master, which he loved, which governed his life, and continued his sustaining power, after the paralyzing hand of disease had prostrated his energies.

He was the first of a large family, to discover and embrace that light which beams forth from the boundless love of the Universal Father, and which finally will subdue all enemies, and make them friends and obedient subjects of his spiritual and eternal kingdom; and through his well-directed, prudent, candid and persevering efforts, it may be said that a kind father, affectionate mother, loved and loving brothers and sisters, and other friends, enjoy that faith by which they are enabled to rejoice in the hope of the glory of God, and the salvation of all his children. He was an intelligent, independent, honorable and practical Christian—respected and loved in life, and deeply and sincerely lamented in death. Through this dispensation of a wise and good Providence, a wife and five children, father and mother, brothers and sisters, and numerous friends, are called to mourn their loss of a devoted husband, affectionate father, dutiful child, and a brother and friend indeed. They mourn not as those who have no hope; but are sustained and consoled by the happy and gospel faith and hope, that they shall meet again, where

Husband and wife no more shall part,  
Parent and child unite in heart.  
Kindred and friends shall join in one  
Eternal song around the throne  
Of God our Father and the Lamb,  
And praise and love the great I AM.

His funeral was attended in the Baptist meeting house in Hartford, the 11th February, and a discourse delivered to the mourning relatives and friends, and a numerous congregation, by

J. A. ASPINWALL.

At Cheshire, on Saturday, February 8th, after a short but distressing illness, Mrs. SARAH CHITTENDEN, wife of Rev. Wm. Wilcox, aged 24.

Mrs. W.'s residence in Cheshire had been but short, yet sufficient y'long to very much endear her to a large circle of acquaintance. Those who are favored with frequent association, beheld in her a beautiful combination of all those graces which exalt and adorn the human mind, and render

truly excellent the sons and daughters of humanity. The memory of her unaffected dignity of mind, together with the graceful meekness of her pure and virtuous spirit will remain when the beautiful casket which contained it shall have mingled with its native element.

A lovely infant daughter, for whom had been manifested all the fondness of a mother's affection, remains a seal and solace to the widowed heart of him who but ten short months previous led the deceased a happy bride to the sacred altar. Short was their union upon earth; but the bereaved has possession of a faith which supports him in this trying hour, being aware that notwithstanding dust must mingle with dust, the spirit is beatified and called a little before him to rest with its Saviour and its God, where all is peace and joy.

Mrs. W. was a subject of early religious impressions, and at the age of 17 made a public profession of religion, by uniting with the Universalist society in Stephentown, N. Y., of which society she continued a virtuous and exemplary member until the time of her death. Her moral feelings were at all times very acute, so that she loved virtue for its excellence, and detested vice from its odiousness. Although a Universalist, Mrs. W. was no sectarian; she was ready to aid all who were engaged in improving the condition of society, and to worship with all who would worship God in sincerity and in truth, and she protested against that spirit of fault-finding against other denominations which is too common with professed Christians of the present day. But a few days before her death, she observed to the writer, that she "did not think it necessary for clergymen of her faith to be employed in opposing other denominations, or in exposing the errors of their creeds, for," said she, "there is a moral power in the truth, which if rightly inculcated, will overcome all else." Would that every heart had this strong confidence in the truth of God. But we close in the appropriate language of the poet,

"Her race was fair but short on earth,

Her duty was well done,

Beloved by all who knew her worth,

And all who knew her mourn.

Like a bright cloud of Summer's day,

That sweetly fades at even,

Sarah's spirit passed away

From earth to shine in heaven."

In New Hartford, on the 24th ult., Mr. RICHARD WILLS, aged 51 years. Br. Wills has been long and extensively known and esteemed in this section. By his own industry, uprightness and intelligence, and in despite of the peculiar disadvantages which surround the colored man, he not only became a comparatively wealthy and able farmer, but was respected for nobler qualities by his neighbors—and though he followed teaching dancing for a long succession of winters, he still retained the esteem and friendship of many who are conscientiously opposed to that art—a fact which shows his native worth. He was a Universalist, and in life supported that Gospel which sustained him in his last long and painful illness. His worthy and amiable partner, and adopted children, reared by his bounty and care, together with other relatives and friends, lament their loss. The funeral was attended by a large concourse on the 26th, in the Presbyterian meeting house in the village, which was granted for the occasion, and a discourse delivered by Br. Cook of this city. A. B. G.

In West Turin, Lewis county, on the 22d ult., Mrs. SARAH COLLINS, consort of Hon. Jonathan Collins, aged 63 years and 4 months. She had been confined to the house for twelve years by a paralytic stroke, and fell from the tree of life, by a gentle shake of the hand of death, ripe for immortality—only anxious to "depart and be with Christ." For 65 years she had been united with her now bereaved partner in the bonds of a happy union—for 43 years she had dwelt under the same roof, and never seen under it a human form stretched in death—her neighbors shared her ministering kindness in all the sickness and trials of a new country—her children, and her children's children, grew up and called her blessed—her cup was full—and gently was she led down to her last resting place, trusting in the God of universal goodness who had so richly blessed her, and relying on his grace to crown her immortal existence with all the perfection of bliss.

The funeral was attended on the 25th, and the consolations of the Gospel were tendered to the sick and surviving partner, the children and other relatives and friends, by the writer. A. B. G.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, APRIL 24, 1840.

NO. 17.

For the Magazine and Advocate.

## A VOICE TO THE MARRIED. TO WIVES.

BY REV. J. M. AUSTIN.

### Chap. IV.—Conduct towards Husbands.

"If 'twere not the sparkling light  
That trembles from yon beauteous star,  
How dark would be the form of night,  
Careering in her gloomy car.

'Tis thus enlivening woman cheers  
Man's gloomiest hours with fond caress,  
When nought of kindred life appears  
To soothe the pangs of deep distress."

How general is the impression that when a young couple become united in matrimony, they will soon begin to exhibit less of those kind attentions and those tokens of deep affection towards each other, which were so manifest in their conduct previous to their union. I will not now tarry to describe how discreditable it is to any young married pair, to justify this expectation—or to describe the nature of the love by which they have been attracted, or to depict how far and how different it is from that pure, elevated affection, without which there can be no happiness in the marriage state. I will only remark on this point, that the true love of the soul which, proceeding from a congeniality of tastes and dispositions and brought into existence by beholding meritorious and pleasing qualities, attaches those of different sexes together, increases rather than diminishes, after they have become one before God and the world. Nothing, in my estimation, throws a more gloomy cloud over the prospects of a youthful couple, than to behold coldness and indifference towards each other, speedily succeeding the marriage day. And few things can be more discreditable to a young wife, than to be the first to exhibit this indifference, or indeed to exhibit it at all.

That husbands and wives exercise a great influence in modifying each other's character and disposition, is a fact which admits of no dispute. And equally evident is it, that the influence of the wife in this respect, is much greater than that of the husband. We frequently see instances of this, in the striking change which is frequently wrought by second wives in the habits and tastes of their husbands. I do not suppose a second wife produces any greater modification in the characteristics of the husband, than the first—the change is only more apparent. The habits of a young man are not so fixed and manifest, as those of one more advanced in years; neither are his characteristics so much noticed, as those of an established citizen and householder, surrounded, perhaps, by a family. Hence the change wrought in him by a wife, although entirely as deep and radical, is not as manifest to public observation, as that effected in one whose habits and tastes have long been known to the community. However, be this as it may, a second wife affords a better illustration of the position, that the wife can and does exercise a most sensible influence upon the character, prosperity and happiness of the husband.

The influence of a wife upon her husband, can be exerted for good or for evil; and it remains for her to determine, to no small extent, his character and his standing. She can if she pleases, by pursuing a certain course of conduct, cause a husband of the best disposition and intentions, to become dispirited, sour, morose, intemperate and vicious. Or if she is more wise in her views and more discreet in her proceedings, she can exercise a strong influence in preserving and perpetuating the evenness and sweetness of his disposition and temper—she can aid him essentially on the highway to pros-

perity, dignity and honor—she can preserve him from many temptations which may beset his path—yea, in numerous instances, she can reform his habits and reclaim him from dissipation and the verge of ruin! All this may she do—all this has she done. The world is full of instances which illustrate the influence of wives, both for evil and for good. Of the latter character, I can not forbear referring to the case of Sir James Mackintosh, celebrated throughout the civilized world, both as a writer and a statesman. In reference to the character of his deceased wife, he remarks:—"Allow me, in justice to her memory, to tell you what she was, and what I owed her. I was guided in my choice only by the blind affection of my youth. I found an intelligent companion, and a tender friend, a prudent mistress, the most faithful of wives, and a mother as tender as children ever had the misfortune to lose. I met a woman who, by the tender management of my weaknesses, gradually corrected the most pernicious of them. She became prudent from affection; and though of the most generous nature, she was taught frugality and economy by her love for me. During the most critical period of my life, she preserved order in my affairs, from the care of which she relieved me. She gently reclaimed me from dissipation; she propped my weak and irresolute nature; she urged my indolence to all the exertions that have been useful or creditable to me, and she was perpetually at hand to admonish my heedlessness and imprudence. *To her I owe whatever I am; to her whatever I shall be.* In her solicitude for my interest, she never for a moment forgot my feelings or my character."

This is but one of the many instances which might be cited, where the success of renowned men was, to a great degree, to be attributed to the judicious course of conduct adopted by their wives. This is a point which a wise woman will not pass over without serious reflection, and without adopting prudent resolutions. If the character of the husband, if his habits, his respectability, his success in his profession, depend so materially upon the line of conduct adopted and pursued towards him, by his wife, how vitally important that she should take heed to her ways, and let prudence and wisdom guide her into those paths which befit a kind and judicious wife, who is indeed a "help meet."

Let no wife flatter herself that her husband is so perfect, that it is unnecessary for her to be thus circumspect in her conduct towards him. A supposition of this character would not only be erroneous but dangerous. She will soon learn that her husband is not entirely without faults. She will perceive many shades of character—many little traits of disposition, tinged with that imperfection, which is entailed upon humanity. And if she is surprised in making these discoveries, it will but evince that she is not fully acquainted with human nature; for where can those be found, who have not some failings to be regretted? Daily and hourly are mortals called upon to throw the veil of charity and forgiveness over each other's faults if they would live happily together on earth. And whoever are properly conscious of their own imperfections, will not fail to do this with a liberal hand.

But allowing that the wife is not disappointed in the disposition of her husband—allowing that she finds him in mind and feelings, all that she anticipated, and that she can discover little or nothing to amend in his character or conduct—still it would be injudicious and dangerous to throw aside caution and prudence in her conduct towards him—there yet would continue to be a necessity for the

exercise of foresight, watchfulness and discretion. If he has a kind and pleasant disposition—if his habits are all of a proper character—if he has an honorable ambition to excel in his profession—surely the wife must desire that he should continue to possess these characteristics. And yet her conduct may be such as to change them, entirely. That pleasant disposition she may turn to moroseness—those virtuous habits she may break up, and cause them to be replaced by the most vicious propensities—that honorable ambition she may sink into an ambition to excel in deceit and crime! Changes of this striking character may be produced by the conduct of the wife—for "what has been, may be again." Not that a wife would deliberately design thus to make another being of her husband; but this may be the fruit of an unguarded and injudicious course of conduct on her part, operating upon a sensitive and perhaps not well balanced mind. How necessary, then, that those who have the best of husbands, should strive to keep them so, by pursuing a wise and judicious course, and not allowing any word or deed to weaken or change, in the smallest degree, the good qualities of their companions.

But unfortunately, the wife may be placed in other and more unpleasant circumstances. She may be surprised to find her husband disposed to be idle and careless, and inclining to vicious habits—she may perceive that he is negligent in his business, heedless of the future, and more inclined to trifling or dissipated amusements, than to those occupations which ought to occupy his attention and employ his time—frequent and long absences from home, at unseasonable hours, may alarm her, and coldness and moroseness in his attentions, may pain her. Alas! how many wives, who wedded with the brightest hopes and the fairest prospects, have speedily found themselves involved in those unfortunate circumstances! I pray Heaven, that such may not be the condition of the wife who is now perusing these lines. But should she unhappily be placed in this perilous state, let her prayer ascend to God, for wisdom, discretion and forbearance, that she may not err in the painful trials before her. The desire of the woman thus circumstanced will be, not to confirm her husband in his improper habits, nor hurry him on in the dangerous career he has just commenced, but if possible, to reclaim him. And here allow me to say, that no being on earth can exercise so much influence in bringing an erring man back to the paths of rectitude and virtue, as a discreet and affectionate wife. But what measures must she adopt?—what plans must she pursue?—what must be the character of her conduct towards her husband, to effect an object so desirable? These are important enquiries; and I crave the patience of the reader while I briefly comment upon them.

In the first place, let the wife establish it as an invariable rule, to treat her husband with constant and unwearied kindness, whatever may be his conduct. There is no other course to be pursued with the least hope or prospect of success. There is a moral power in kindness which is almost irresistible. If the husband begins to indulge in improper habits, it should be the object of the wife to choose a proper opportunity, when his mind is clear, his feelings calm and composed, and his better nature has the ascendancy, to address him on the subject of his failings. Let her not commence in an angry tone, nor indulge in bitter accusations or harsh invectives. This course would defeat her purpose. It would afford him an opportunity and an excuse for replying in like manner; and a warfare of vituperation would commence, that could result in nothing, but, perhaps, the confirmation of the hyp-



band in his dangerous career. Instead of adopting this method, let her address him in her kindest and sweetest tone, and in a manner as little calculated to offend him as possible. Let her gently lead him to converse upon the subject of his habits; and when the way is perfectly prepared, she can proceed to call his attention to the unhappiness which his present conduct is calculated to bring upon himself and his family. Let her advert to the virtuous and useful habits he formerly possessed—to the bright hopes they once cherished of prosperity and happiness, and to the danger that those hopes may be forever blasted. Strive to awaken, if possible, his finer sensibilities, his honorable and humane feelings—and when these have been brought into activity, then appeal to his love, his manhood, his good sense, his desire for prosperity and respectability, and beseech him in gentle, yet moving terms, to attempt a change in his tastes and habits. A conversation of this character should be pursued as long as she discovers that it is producing beneficial influences. But the moment she perceives that bitterness and acrimony are tincturing her own language, or that anger and resentment are arising in her husband, the conversation should immediately be changed—for all that would afterwards ensue, would be injurious. Wait patiently until another favorable opportunity occurs, when the same course should be pursued with equal caution and kindness. I pray the wife to believe me, that this, and this alone, is the plan she can adopt with any hope of success in reforming her husband, or in preventing him from adopting any improper practices to which he may be inclined. There is good reason to believe that many husbands have, in this manner, been saved from irretrievable ruin. But if this course will not result successfully, then nothing can accomplish the desired end.

I would again emphatically repeat, that a course of kindness and love is the only one the wife ought ever to adopt towards her husband. It will have the strongest possible tendency to cement the affection of a good husband, and encourage him in his commendable efforts to walk in the paths of virtue and probity: and, as I have already remarked, it will be the only line of conduct that can produce any favorable impressions upon one whose habits are, or are inclining to be, reprehensible. Like begets like. If the wife keeps her affection for her husband warm and active—if she strives to treat him with kindness and complacency, and forbearance, especially in those moments when he is irritable and fractious—if she overlooks his hasty words, and forgives his offences—the influence of this course will be to induce a similar spirit and disposition in him—and peace and harmony will reign throughout the habitation, and shed their sweet light into every heart. But when the wife allows herself to be peevish and irritable—when she permits every little circumstance which is not precisely pleasant in the affairs of the family, or the conduct of the husband, to arouse her anger and cause a flood of bitter denunciation to proceed from her tongue—it will awaken a similar disposition in her husband, and all those around her, and discontent and unhappiness will fill every heart. To be united to “a scolding wife,” is one of the greatest evils that can befall a poor mortal. A woman who, from morning until night, strains her lungs in an incessant strain of scolding, is a pest to her husband and her family, and affords a melancholy instance of the perversion of that “readiness of speech” which was given to woman as an ornament, and not as a means of torture to others. No wonder the husband of such a wife, on the most trifling pretext, flees from home as though it were a hated place! No wonder he visits the tavern and the grog-shop—no wonder he mingles with improper companions, and tarries late in their company! The “scolding wife” has made home distasteful to him—he has lost his love of domestic enjoyment—any other place on earth is preferable to him, provided it will screen his ears from the incessant din produced

by that voice, which of all others, ought to sound the sweetest and most pleasant to him. The dissipation and ruin of many a husband may be directly traced to the “unruly tongue” of a termagant wife. Hence every prudent woman should strive to the utmost of her power, against what, the ladies will pardon me for saying, seems to be the besetting failing of the sex—or at least, one which vast numbers undoubtedly fall into.

Instead of pursuing any course calculated to offend or irritate her husband, a wife who is desirous that peace and happiness should dwell in her abode, will adopt another and a different line of conduct. She will avoid all scolding, all ranting, all fretfulness and peevishness, and strive to make herself agreeable to her husband, her family, and all with whom she has intercourse. This will be a very important object to her, for very much depends upon it. If a wife becomes disagreeable to her husband, from any cause whatever, an interruption to the happiness of both parties takes place. When the husband comes in, perplexed with business or fatigued with labor, how much depends upon the treatment he receives from his wife! She can depress his spirits still lower, and weary him with herself and his home, by being entirely indifferent to his feelings and regardless of his comforts—or she can chase the cloud of anxiety from his brow, and supply its place with a smile, and attach him still stronger to herself and his abode, by paying every attention to his convenience, striving to have all things in accordance with his liking, and endeavoring to make home as agreeable to him as possible. If he happens in an irritable moment to drop an ill-natured remark, she will not catch it up and retort upon him in full vengeance, but she will strive to soothe his irritability, and drive it away by her own pleasantness and forbearance. This is the very work for which a wife is intended, and for which she is peculiarly adapted. And she should strive to make herself agreeable in small things, as well as in matters of more importance. The greater amount of our actions, by far, consist in what may be termed trifling things. Hence the wisdom of the poet's exhortation—

“Think nought a trifle, though it small appear;  
Small sands the mountain, moments make the year,  
And trifles life. Your care to trifles give,  
Else you may die ere you have learned to live.”

A certain writer most truly remarks—“A great portion of the wretchedness which has often embittered married life, I am persuaded, has originated in the neglect of trifles. Connubial happiness is a thing of too fine a texture to be handled roughly. It is a plant which will not even bear the touch of unkindness; a delicate flower which indifference will chill, and suspicion blast. It must be watered with a shower of tender affection, expanded with a glow of attention, and guarded by the impregnable barrier of unshaken confidence. Thus matured, it will bloom in every season of life, and sweeten even the loneliness of declining years.” “Never consider a trifle what may tend to please your husband. The greater articles of duty he will set down as his due; but the lesser attentions he will mark as favors; and trust me, for I have experienced it, there is no feeling more delightful to one's-self, than that of turning these little things to so precious a use.”

For the Magazine and Advocate.

#### LOVE TO GOD.

BY REV. JAMES GALLAGHER.

“We love God, because he first loved us.”—1 JOHN iv: 19.

Such is the language of the beloved disciple John; and such should be the language (in truth and sincerity) of every professed Universalist.—John takes for granted that God did first love us. This is his foundation, and he gives it as the reason why he loved God. He had not received the spirit of fear but of love. Reader are you a Universalist? If so, you can say, you love God, because he first loved you? I do not inquire whether you believe in this principle, but do you live

in accordance with it! Do you love God? It is idle for us to talk about what we should do, or why we should exercise love towards our Maker, unless we show evident signs that our faith in these principles is active. How shall we do this? “This is the love of God, that we keep his commandments.” How simple and plain! This is the evidence or proof of our love to God, that we “do justly, love mercy, and walk humbly before him.” This is all he requires of us, and surely we can do thus much, especially when we reflect that it is intended for our good.

For the Magazine and Advocate.

#### MATTER AND MIND.

BY REV. R. THORNTON.

Philosophers tell us that matter is indestructible by human agency, and that we have no reason to suppose that a particle of it has ever been annihilated. We may, indeed, change it from one state to another; but in each it will retain all its essential properties. Under every form and mode of combination, it is inert, extended, dense, impenetrable, divisible and gravitating. It is known unto us only by these properties. Concerning its peculiar essence, we know nothing. And should it, under any modification, cease to possess those properties, we should cease to know it as matter.

Now can we suppose that the mind of man is more destructible than the body?—that our nobler part shall be blotted out by death, and cease to exist altogether, while our material frames under all the changes and modifications to which they may be subjected, will forever continue to exist in the possession of all their essential properties? The mind is that which thinks, reasons, remembers, loves and hates; and is known to us only by these properties: destroy them, and we can no longer recognize their existence. Now, can we annihilate mind, when we can not annihilate the least atom of matter? Can we destroy the properties of the former, while the essential properties of the latter are indestructible, and will ever continue? Will death put a final end to the former, while it can only change the latter? What is death? It is nothing more than a separation of what before was united—a dissolution of the copartnership between matter and mind.—Then, is it not more than reasonable to suppose, that mind will continue to possess its properties after death? Will a change of state annihilate its essential properties, when it can not those of matter? Will it not go on to think and remember forever? If it be material, it certainly must; and if it be immaterial, which we scarcely can doubt, it can not be inferior to matter; and hence, that which now thinks, will continue to think on, when this body shall have been dissolved into its primitive elements and scattered to the four winds.

For the Magazine and Advocate.

#### A DIALOGUE BETWEEN A PARTIALIST AND A UNIVERSALIST.

A Universalist, seated in the front room of his house, hears a loud rap at his door. He rises, opens the door, and who should enter but his neighbor Partialist, who is shown to a seat, and the following friendly conversation ensues, after the usual compliments.

U.—Neighbor P., I am truly happy to receive a friendly call from you, as I have resided in this place nearly a year, and have been entirely neglected by my Partialist neighbors. As you have now broken the ice, I have some reason to hope that I shall not be overlooked by others.

P.—True, I have not called on you before, though I have frequently thought of doing so.—But be assured that my neglect has not been the result of any unfriendly feeling. And perhaps I should not have called this morning had I not yesterday, for the first time in my life, attended your church. I had heard a good deal said, pro and con, in relation to the services of your church,



the sentiments held forth there, etc., and I concluded to drop in *once*, and see and hear for myself.

U.—Well, did you hear any thing that displeased you, or caused you to regret your presumption in “dropping in” there?

P.—My dear Sir, I must decline at present to answer in full, the question you have proposed. I did not call so much for the purpose of *answering* as of *asking* questions. In relation to the discourse, however, which was founded on Psalms cxxiii: 1—“Behold how good and how pleasant it is for brethren to dwell together in unity”—I would say, that some things in it corresponded tolerably well with my idea of things; but there were a few observations I would like to hear more fully explained, before I concede to their correctness. And it was principally for this purpose that I have called on you this morning.

U.—Well, neighbor, you know it is much easier *proposing* questions than *answering* them; but I have no objection to making a *trial*. If my memory serves me, the preacher endeavored to show, from the fact that God is the Father of all men, and all men consequently brethren, that all men *could* and *should* “dwell together in unity.”

P.—Yes, that was the point which he endeavored to prove and enforce. And I am aware, as he said, that “Political strife, religious animosity, and domestic discord, excited by the fell spirit of lawless ambition in the attainment of power; clerical thirst for pre-eminence in matters of religion, carried on and encouraged at the expense of moral honesty and religious consistency, and ending generally in national wretchedness, desolation, cruelty, and premature death; have shook the world to its centre, and changed the moral character of man, who was made in the image of his Creator, into that of a demon, rendering his life a curse to himself and to the world he lives in.” But how shall this deplorable state of things be changed for the better? and how shall that degree of reform be effected which will enable the human family to say in reference to themselves, “Behold how good and how pleasant,” etc.

U.—I think, neighbor, you must have paid uncommon attention to the sermon, or you could hardly have made the *verbatim* extract which you have quoted, from *memory*. But no matter. I will endeavor as briefly as possible to answer your question. 1. Let mankind be induced to consider in what relation they stand to each other—that God is their common and universal Father—that they are all of one blood—in a word, that they are all *really* and *truly* brethren. 2. Let moral honesty, which is every where acknowledged to be “the best policy,” be carefully cultivated, cherished and promoted, in all civil, political, religious and domestic concerns. 3. Let truth, honor and virtue be indelibly inscribed as the universal motto upon the tablet of every human heart. Let the “pure and undefiled religion” of Jesus Christ, become the popular standard—the test of moral character and conduct; and let it be viewed by all as “the one thing needful,” and without which we can never become reconciled to God—to each other—and consequently, can never become good and joyful in life, and resigned and happy in death. Let the interest of each become the interest of all, and the predominating interest of all, the predominating interest of each. 6. Let *principle* instead of *animal passion* reign triumphant in the human breast; and this all important reformation will be effected, and moral evils and wretchedness will be swept from the ranks of men, and they will become again what they once were, innocent, friendly, peaceable, and happy children of God. Then would each recognize in his neighbor, a brother—a faithful friend—an upright citizen. Then would the long distracted and hostile kingdoms of this world, become united in the spirit of love and union, and participate in all the privileges, honors and blessings of the holy administration of the Prince of peace.

P.—I admit that if mankind would all be governed by the rules you have laid down, such a

result as you have described, might ensue. But it appears to me that the most powerful means have been employed, and yet such a reformation hardly begins to dawn upon the world. An immense multitude of religious teachers have been engaged for centuries in efforts to bring about this much desired reformation in the social state, and yet but little has been accomplished towards such an improvement. These facts you will not deny. Then what is to be done to gain the object?

U.—I do not know but I shall lay too heavy a tax upon your patience; but, as the subject in hand is a very important one, and as you called for the purpose of hearing what I have to say in relation to it, I must detain you while I endeavor to explain your queries. To proceed, then, I would say, that of the distressing fact to which you allude, respecting the “immense number of religious teachers” that have flooded the world for centuries, their “efforts” and the appalling result, I am fully aware. But the great difficulty is, and ever has been, the mass of these pretended reformers have ever been striving to *coerce* their contemporaries by the most dreadful threats and unreasonable means, to adopt systems, civil, moral and religious, the practical influence of which has greatly served to *increase* rather than *diminish* the vices and miseries of the world.

P.—I begin to perceive, I think, the *drift* of your explanation. I have been induced to think, recently, that there may have been something wrong in the efforts which have been put forth to reform and evangelize the world; but I hardly dared to cherish the thought, as such reformers have claimed to be sent of God, and endowed with power from on high. But I would like to have you proceed in a statement of *particulars* respecting those reformers. A *general* statement does not fully satisfy me.

U.—Well, brother, since it is your wish, I will *particularize*. But I must deal plainly, and you must not be offended, nor charge me with a want of Christian charity, for no unfriendly feeling dwells in my heart.

The first particular is, those teachers have metamorphosed the merciful and mild religion of Jesus, into crude and cruel systems of sectarian aggrandizement, speculation and plunder. They have transformed the adorable character of our beneficent Father in heaven, into images of men, beasts and reptiles. And not content with this, they have so modelled and constructed civil governments, as to make them harmonize with the terrible government of their tyrannical divinities. And to cap the climax of their inconsistency and folly, they have misrepresented the nature of man, his mental faculties and moral powers; by which means, they have induced mankind to distrust the wisdom, power, and goodness of the Almighty, and to withhold their confidence from his words, his works, and his religion.

The second particular is; in this pretended work of reform, many who have attempted its promotion, have exerted all their energies to produce a moral revolution among their *neighbors*, while they have, perhaps, neglected entirely the improvement of their *own* hearts, and their *own* moral conduct. The fact is, all sectarian reformers have been *too much* prone to the work of reforming their *neighbors*, and *too little* to the important labor of reforming and evangelizing *themselves*. But the latent spark of human virtue and reason, which slumbers in the breast of intellectual beings, will, in due time, be kindled into a flame; the dormant energies of the human soul will be roused from their long sleep; man will arise to that exalted state of intellectual and moral purity for which he was originally designed, towards which he is travelling, and for which he is hoping. Yes, that long anticipated period will arrive, when “every valley shall be filled, every mountain be brought low; when the crooked shall be made straight, and the rough ways smooth, and all flesh shall see the salvation of God.”

P.—I am satisfied there is some truth in what

you say about the course generally pursued by reformers; still I must think that among them have been found many good and sincere men, whose only object was to enlighten and benefit the souls of men.

U.—That there have been “good and sincere” individuals among them, I do by no means doubt. But what one may call *good*, another may call *bad*. So far as their moral conduct has partaken of the character of their *intentions*, it may be denominated *good*; for their *intentions*, to some extent, have evidently been good. But *good intentions* and *perfect sincerity*, are not enough in a religious reformer, whose *ignorance*, *prejudice*, and *bigotry* are notorious. Look at the case of Saul of Tarsus. No one can doubt the *purity* of his motives, or his *sincerity*; yet who of us would justify his unjust and cruel conduct towards the disciples of Jesus? Men must be enlightened by the spirit of truth, and imbued with the spirit of Gospel benevolence, before they are fit for reformers. “Every spirit begets its own likeness,” an Apostle tells us, and therefore, while public instructors act under the influence of *false*, *partial* and *cruel theories*, notwithstanding their *sincerity*, the public will exemplify the *spirit* of those theories; and in this way “brethren” can never “dwell together in unity.”

P.—Well, neighbor U., I am heartily glad I called; you have suggested some ideas that are somewhat *new* to me, but I think them worthy of some consideration and will carefully examine them. I should like to pursue this subject, and learn on what *authority* you predicate your belief that *all mankind* will finally be so reformed and purified as to “dwell together in unity;” but I have not time now. And since I have “broken the ice,” as you call it, I should be happy to receive a call from you, when we will pursue this matter a little further.

U.—Neighbor P., allow me to thank you for this friendly call, and to hope that nothing has been said to wound your feelings. I shall, life and health being spared, return your call, and we will then go into a consideration of the *authority* of which you speak. *Exit P.*

Rochester, April, 1840.

J. C.

Our thanks are due to Br. Tompkins for an excellent discourse, handsomely printed in an octavo pamphlet of 16 pages, entitled “Universalist Belief. A discourse preached in the Universalist church, Castine, Me., on the afternoon of March 8, 1840. By Rev. T. P. Abell.”

Br. Tompkins—send Repository volume VIII to Benjamin F. Smith, Fond du lac, Fond du lac County, W. T., credit him \$2. and charge us.

A. Zoller, Hallsville, received but one copy of the 9th. number of the Repository present volume—should have received two copies. G. & H.

Br. Bazin—discontinue the Expositor sent to Rev. J. French, Denmark.

Br. Tompkins—Credit Julius C. Kinney, Dewitt, Onondaga county, \$2, for Repository, and charge us. Discontinue Mrs. A. Pierce, Hannibalville, Oswego county.

Br. Bazin—Credit Rev. T. C. Eaton, Fredonia, on Expositor, for 1839 and '40, \$4, and charge us. Send Expositor to Joseph H. Mason, Geddes, Onondaga county; and to Miss Sarah Phelps, Victory Corners, Cayuga county.

#### LETTERS CONTAINING REMITTANCES.

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For the Magazine and Advocate.

## THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XXIII.

**OBADIAH.** Obadiah prophesied after the taking of Jerusalem by Nebuchadnezzar. He was contemporary with Jeremiah and Ezekiel.

**JONAH.** Jonah was the first of all the prophets after Moses, and the first who committed their predictions to writing. Samuel only wrote part of the historical book which bears his name; and Elijah and Elisha, though great prophets, wrote nothing.

Jonah lived in the time of Jeroboam, second king of Israel, and he delivered other predictions beside that which is the subject of this book. See 2d Kings xiv: 25.

**MICAH.** Micah prophesied under Jotham, Ahaz, and Hezekiah. He was nearly contemporary with Isaiah—of his death we know nothing authentic.

**NAHUM.** Nahum lived in the reign of Hezekiah, and prophesied soon after the captivity of the ten tribes by Shalmanassar, king of Assyria. Josephus, however, places him in the reign of Jotham, and says his prophecies were fulfilled 115 years after.

**HABAKKUK.** Habakkuk was probably contemporary with Jeremiah. He foretold the desolation of his country by the Chaldeans, and the destruction of that nation afterwards.

Habakkuk iii: 3.—“God came from Teman, and the Holy One from Mount Paran.” The prophet here alludes to the appearances of God in favor of his people in the wilderness. Teman was in Idumea, and Paran in Arabia Petra.

**ZEPHANIAH.** Zephaniah prophesied in the reign of king Josiah.

**HAGGAI.** Haggai, Zachariah and Malachi, prophesied after the return of the Jews from Babylon. All the other prophets preceded that event. Of his life and death nothing is known but what may be gathered from this book.

**ZACHARIAH.** Zachariah prophesied at the same time with Haggai, viz., in the reign of Darius Hystaspis. He was the son of Barachia, who, it is supposed, was one of the Zacharias mentioned in history, as having been slain by the people in the midst of the temple, or between the porch and the altar. See Matthew xxiii: 35. If this is so, Barachia must have had two names, which is no uncommon thing among the Jews. Josephus mentions one Baruch, who was slain under similar circumstances just before the taking of Jerusalem, and some are of the opinion that this was the one which Christ had reference to, and that what he said was prophetic.

Zachariah iii: 1.—“And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.”

This was a vision, and Satan denotes those who were opposed to Joshua, his accusers or adversaries. See Ezra, chapters 4 and 5, by which it will appear that Tatnai and Sathar-boznai were his accusers or adversaries.

Verse 8. The Baruch here spoken of denotes the same person so denominated by Isaiah iv: 2, and Jeremiah xxiii: 5, and xxxiii: 14, to whose prophecies there is an allusion.

For the Magazine and Advocate.

## A MOTHER'S INFLUENCE.

BY HARRIET M. TORREY.

At an early period of American history, when the “wilderness world” was just beginning to attract the attention of the eastern continent, and emigration was sending its thousands across the “world of waters,” to become the founders of a new empire, Abraham Densmore, with his family, consisting of his wife, two children, and a maiden sister, bade farewell to the soil of Germany, and sought a new home among the Dutch settlements on the banks of the Hudson River. Unlike most

of the early settlers of our country, he brought with him the ancient religious dogmas of his native land, and hugged close to his bosom the fetters of ignorance, superstition and bigotry. The dark frown which forever hung upon his brow, and the cold, cautious severity of his manner, caused him to become an object of dread and distrust to his neighbors, rather than a being to respect and admire. His dwelling was situated in a narrow yet beautiful valley, bordering on the Hudson, and its materials were such as are generally used by settlers in a new country. The logs were not hewn, and together with the chimney of rough stone, formed a complete wall on the north side of the house; a large clearing on the south and west gave evidence of Abraham's industry, and the acres of ripening grain, which well nigh concealed the blackened stumps and half burnt logs, were signs that the first difficulties of a new settlement were overcome, and that plenty was beginning to reward the toil of the laborer. A flourishing woodbine, trained by woman's tasteful hand, was traversing the logs in every direction, so as almost to conceal the exterior of the dwelling—within, the bark had been removed from the logs, and a coat of “white-wash” had taken its place. A rough bench occupied one corner of the room, and a capacious cupboard another—the crockery was arranged with a neatness peculiar to the “olden time”—and the unplanned floor was clean and comfortable. Aunt Mary, the maiden sister, was busied with her domestic avocations, while the mother, naturally of a delicate, fragile constitution, was reclining upon the bed. Her features were pale and melancholy, and she seemed like one, about to yield unresistingly to the embrace of death. A dark-haired girl of some five or six summers, was amusing herself with a playful kitten, while a noble looking boy of two summers more, was standing by his mother's bedside.

“Mother, mother,” said the urchin, “shall I come to you in that happier land, where you tell me you are going?” “Young child,” replied his mother, “my Albert, you shall come to me in that happier land; for our Father in heaven is good unto all, and his tender mercies are over all his works; he causes the sun to shine, and the rain to fall, the earth to be covered with vegetation, and the beautiful flowers to bloom. We hear his voice alike in the gentle breeze, and in the awful roaring of the tempest; though unseen, he is ever present; he fills immensity, he guards you in your sleeping hours, and when you wake, his eye is upon you. He loves you, my child—love him and all shall be well with you. Albert, Albert,” continued the pale mother, drawing him closer to her side, “when I am gone, be mindful of your sister. Suffer not her youthful mind to be poisoned, nor her youthful pleasures to be embittered by the thought that there is an angry God, who waits to plunge her immortal spirit into a fathomless abyss of unending misery! But tell her that her Father is her changeless friend; that he is the same, yesterday, to-day, and forever. His love knoweth no end—his goodness is infinite, and his mercy is boundless as the works of his creation. Tell her to love him—to keep his commandments—to do unto others as she would have others do unto her, and then at last her spotless soul shall rest with me, in happiness above the skies.”

Years rolled their agitated tide back on the voiceless records of the past, and their pages were fraught with change. True, the same dark frown rested on Abraham's brow, yet when he thought he was unobserved by all save the eye of Jehovah, a big tear would trickle down his sunburnt cheek, and a sigh heave his broad bosom. No one inquired the cause of this, and he passed on unmolested. Albert, after laboring untiringly to impress his mother's principles on the mind of his young sister, complied with the wishes of his father, and recrossed the “world of waters,” to complete his education in the land of his ancestors. The log house had disappeared, and a

beautiful brick dwelling had taken its place. The lovely landscape was no longer soiled or deformed by the appearance of blackened stumps or half burnt logs. The shrubbery around the dwelling was arranged with a mixture of ancient and modern taste, which gave it a singular yet beautiful appearance. The walks were handsomely gravelled, and the old woodbine had been carefully preserved, and was now lazily stretching itself over the capacious front of the house. Green shutters of the latest fashion ornamented the windows, and the interior of the dwelling was elegantly furnished. A few rods west of the house, was a cluster of weeping willows, hanging over the paling of a small enclosure, which contained all that was mortal of the wife and mother. Within, a female form might be seen bending over the grave; she was not what the world would call beautiful—yet she was lovely. Her dark eyes beamed with intelligence, and her noble, ingenious countenance bespoke a soul capable of elevated thought and exalted sentiment. Her hands were pressed upon her bosom, and her eyes were raised to heaven. “Father in heaven,” she murmured, “hear, O hear the orphan's prayer, and cause her sorrowing heart to rest in peace. Let persecution cast its pointed shafts, and with its venom pierce my inmost soul—still let me know that thou art near—that thou art my Friend, my Guide, my God—still let me hear thy voice, like music in the tempest's rage, whispering peace, be still, to each rising passion, and each murmuring thought. Guard me from harm through life's uncertain voyage, and when death's solemn shades I near, may I, like her whose body now lies mouldering back to dust beneath this grassy sod, resign my breath with joy. My mother's faith and hope be mine—her death—her resurrection—her home in heaven.” She ceased to speak, and with a trembling voice sung the following lines.

“Blest shade of my mother, look down from above  
And smile on Eliza, in pity and love—  
The child of thy heart a lone mourner appears.  
And moistens thy grave with her sorrowing tears.

O, had I the wings of an angel, I'd go,  
And leave this low valley of sorrow below;  
On the breezes of evening how sweetly I'd rise  
To meet thee, my mother, in yonder bright skies.

How mournfully sweet to my listening ear,  
Comes the voice of the nightingale, plaintive and clear,  
My spirit would mingle in sympathy sweet,  
In tear drops dissolving, forever would weep.

Blest shade of my mother, look down from above.  
And smile on Eliza in pity and love—  
Soon, soon may she follow thy path to the skies,  
From earth and its sorrows to glory arise.”

Scarcely had the soft accents of her voice dissolved in the evening air, when Abraham's hand was laid upon her shoulder. “Child, child,” said he, “no more of this, no more of this. Have done with these evening rhapsodies and these moonlight wanderings. Why, why should you, who can hardly remember your mother's death scene, cling so tenaciously to her obnoxious principles? Come, obey your father's commands, throw aside your damnable heresy, and become a true daughter of the Church.”

“Father,” replied Eliza with an agitated voice, “too well do I remember the mournful scene to which you allude. Even now, methinks, I feel the dewy pressure of her lips to mine, my hand is clasped in hers, I see her pale, beautiful features, and hear her saying, ‘Father, thy child is coming home; take her, O take her to thy promised rest!’—and then how my young heart bled, when I saw her enclosed within the narrow coffin, and laid in this cold, this silent grave! These scenes I remember well; and never, until the throbbings of this heart shall cease—this form, like hers, lie mouldering in the grave, shall I forget them! And then,” continued she, “like the flowers, which bloom to die, and die to bloom again, will I rise immortal, to dwell with her, with



you, and with a ransomed world, in peace and happiness forever."

"My child," said Abraham, "give up these foolish, these impious whims; they are deceptions—a snare laid by Satan to ensure your eternal destruction." "Nay, dear Father," replied Eliza, "say not thus. My Bible tells me that Jehovah's word is sure and steadfast. That what he has promised, he will fulfil. He has promised rest to the sons of man. He has promised, that in the fulness of the dispensation of times, all things shall be gathered together in Christ Jesus; that he will bring his sons from afar, and his daughters from the ends of the earth; that sin shall be finished, transgression shall come to an end, and that all flesh shall praise the Lord. O, father, how sweet, how precious are these promises! and why, why should we disbelieve them?"

"Child," said Abraham, "cease thus to pervert the teachings of that sacred book. How, how will you appear at the day of judgment? The veil will then be withdrawn from your eyes, and too late you will find that you are lost, ruined, damned forever, and forever!" He turned and abruptly left the place.

Eliza paused until the echo of his footsteps died away, and then with a heart oppressed with pity and sorrow, sought the peaceful solitude of her chamber, where we will leave her for awhile to witness a brief interview between Abraham and his sister.

Aunt Mary was sitting by the parlor window, biting her lips with some inward vexation, while Abraham was pacing the room with heavy and measured tread. His eyes were bent upon the floor, and the agitation of his countenance spoke of conflicting passions within. "If the child goes on in this way," said Aunt Mary, "she is ruined. And I should think it was time to stop such work as this; for my part I don't care about living where a heretic, and that, too, of the deepest dye, bears the sway. If she was a daughter of mine, she would know her duty, and that, too, without delay." "Sister," said Abraham, "I know not what to do, I know not how to act. When I command, she reasons; when I entreat, she pleads; she is mild, yet firm as a rock. She is dear to me as my own heart's blood—I can not—will not send her an outcast from her father's house. O, that I had removed her from her brother's influence, before he had so deeply poisoned her mind with her mother's heresy! My children, my children," cried he, striking his clenched hands upon his broad bosom, "would to God ye had never been born—that ye had never beheld the light of day! The curse of Heaven is upon you, and ye will bring your father's grey hairs with sorrow to the grave."

"Well," said Aunt Mary, rising, "you know your duty, and if you do it not, the curse of an incensed God will rest on you and yours forever!" So saying, she left the room.

Again we change the scene. The rising moon cast its beams upon the sleeping waters of the Hudson, and threw a mellow, sickly lustre, upon the surrounding scenery. A faint light beamed from the parlor windows of Abraham's dwelling, while all within was silent as the grave, save the occasional moanings of the sinking invalid. The physician stood bending over the couch, and in his countenance might be read, "there is no hope." Abraham stood near, apparently unconscious of all that was passing around him. A deep, settled, unearthly gloom was upon his countenance, and he seemed like one "stricken to the very soul."

"Has he come?—I heard some one," murmured the sick girl, and the next moment Albert was by the side of his dying sister—her hand was clasped in his, and the almost audible throbbings of his heart, told the deep workings of a brother's soul. "They told me you were coming," said the dying girl, gathering strength from excitement, "but I feared you would be too late. My spirit still lingers here, but it will not linger long. I am going to my changeless home—even to my

Father's house in heaven. I am going where my mother has gone, to dwell with her forever. Albert," continued she, a heavenly smile playing upon her countenance, "death has no terrors for me. I fear not to die, for my Saviour has passed through the grave before me, and robbed it of its gloom. O, how sweet, how consoling in this hour, is that faith which tells us we shall meet again—that we shall be re-united with our friends and kindred, and eventually gathered with the families of the earth to an inheritance incorruptible, and that fadeth not away!"

She ceased to speak, and insensibility for a moment came over her. At length her lips moved, "I see, thee," she murmured, "blest shade of my mother! I see the bright hosts around you! I hear the sweet music of the heavenly choir! I come! I come!" she cried, and throwing her arms around her brother's neck, she breathed her last sigh upon his bosom.

"How beautiful is death! How sweetly has the departing spirit left the impress of its future destiny upon the smiling countenance of its forsaken clay! Why should I mourn, why should I weep for thee, my sister, for I know thy spotless soul has gone to a better world. Angels are thy companions, and the society of the blessed in heaven is thine. The voice of unkindness will no more reach thine ear—the venomous shafts of persecution will no more deprive thy soul of rest. Thou art gone in the brightness of thy youth—yet thy example still lives, thy virtues will be long remembered, by the few that knew their excellence, and the roses will freshen and blossom upon thy grave, watered with the tears of affection. Thy mother's virtue and goodness has been thine—her life, her death, her resurrection, and her home in heaven—all are thine. Her precepts have been thy guide, and her influence has indeed rested upon thee. Therefore rest in peace; and when I shall have lived mine appointed time, I too will die, and come to that happier world, where you have gone before me."

Thus mused Albert, as he gazed upon the clay cold form of his sister, and saw her shrouded in the habiliments of death. And when the sods of the valley rested upon her bosom, he would often visit her grave, and moisten it with the chaste tears of a brother's love. His days, though not long, were prosperous, and he went down to his grave "wept and honored." Abraham, oppressed with the weight of griefs and years, was laid by the side of his daughter, ere the grass had time to freshen upon her grave. Aunt Mary lived a number of years, a torment to herself and to all around her, and at last fell a victim to the disease called a Guilty Conscience.

Madison, Geauga County, Ohio.

For the Magazine and Advocate.

## NEVER ALONE.

BY MISS H. STONE.

It has been truly said that "some are never less alone than when alone," and it may with as much truth be said some are never more alone, than when surrounded with thousands. How many are there in the crowded hall—in the midst of merriment, noise, and bustle, who retire within themselves and are lost to every thing around them—their spirits soaring far away from such scenes of heartless enjoyments! O, there is a blessedness in the thought of being alone—alone with one's own self. How sweet to hold communion with the great I AM and with our own hearts—to meditate on the past with its joys and its sorrows, to take warning from past offences, and with new resolutions begin to live better lives, forsaking all known sins, thereby gaining fresh vigor and strength to run the race which is set before us!

To the true Christian it must ever be the highest satisfaction to be at times retired from the world, to call home the wandering thoughts and fix them on the glorious Gospel—its requirements, its hopes, its joys, and its final triumphs

over all sorrow, sin and death. Such hours I pray Heaven be mine—next to life and health I prize them.

## MAGAZINE AND ADVOCATE

A. B. GROSS, Editor; A. R. BARTLETT, Assistant Editor,  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, APRIL 24, 1840.

### JUDAS ISCARIOT'S THRONE.

A correspondent asks our views on Matthew xix: 28—whether Judas was not promised a throne, as well as the other apostles; and where this throne was to be? The language of the text is somewhat obscure in our common version, and dependent on the punctuation. It may mean, "ye that have followed me in the regeneration, shall sit upon twelve thrones, when the son of man shall sit in the throne of his glory"—or it may mean, "ye that have followed me, shall sit on twelve thrones, in the regeneration, (that is to say) when the Son of man," etc. The regeneration in the former case, would mean the renovating labors of Jesus during his personal ministry—in the latter case, the renovation of the world by the introduction and spread of Christianity dunnirring tee Christian dispensation. So that in either case, in my opinion, Judas may be included in the promise. But if the regeneration is construed as a *personal* "change of heart," (as many of our Partialist brethren contend,) then Judas may be excluded; but this view would prove that even Jesus needed a change of heart!—a conversion to belief in himself and his mission!!—before he could enter his own kingdom!!—an absurdity which few of our Partialist brethren will be willing to advocate, even to exclude Judas Iscariot. My answer then is, that Judas was probably included in the promise—though there is some reason to believe that he was superseded in that office by Matthias—of which, more anon.

The nature and locality of these thrones are not clearly understood—in my opinion, are frequently mistaken by our brethren. They are not *literal*, no more than the throne of God, or of Jesus, is literal. The word is used as a figure to denote a spiritual authority—a power of ruling and giving decision. Christ's coming to judge Israel, in this case, was only a spiritual coming, in the clouds of heaven. And as the office of judgment here conferred on the apostles is connected with it, and confined to the twelve tribes of Israel, it appears reasonable to suppose that their thrones and judging would be of the same nature. As the Queen of the South, and the people of Nineveh were to rise up in judgment against that generation, by a strong contrast of their easy conviction under Solomon and Jonah, with the hardness of heart manifested by the Jews—so might the readiness of the apostles to receive and follow Jesus as the Messiah, and their testimony in favor of his Messiahship, be the judgment they would give against the twelve tribes who rejected (and would continue to reject) Jesus. That testimony, embodied in the New Testament, being the power which would ultimately bring the twelve tribes into the embrace of and obedience to Jesus as the Christ, may also be alluded to by these thrones—emblems of authority and government. If this view is correct—and I think it has strong claims to be so considered—then the thrones are now set for judgment—have been so set in the Christian dispensation for nearly 1800 years, and will continue standing, occupied by the twelve apostles, until the object is accomplished for which they were erected. And as the testimony of Judas (including *all* his actions and words) is not the least powerful, I see not why he may not be considered one of the occupants.

There are two other questions proposed by our correspondent, connected with the case of Judas; but to avoid a long article, and as they are distinct from the subject above considered, I reserve the answer to them for a future number.

A. B. G.



## MIRTH AND THOUGHTLESSNESS.

It is not to be questioned, that the human mind, in this state of existence, from its very nature, requires the aliment of mirth and rejoicing. Hence the readiness with which we escape from long and tedious occupations, from laborious study, from the duties of the sick room, to lighter and more gleesome pursuits. Hence the occasional attempt, even by the staid and sober, to extract sport out of solemn subjects, and to laugh at those accidents which place a fellow creature in a ridiculous, and to him mortifying condition. There is, perhaps, no condition in which any of us would be less likely to laugh, than in that of being compelled to measure our locomotive powers against "rude Bores," when he has mischievously snatched our hat away from us. But there are some who can not witness such a scene with any degree of stern composure, but feel their risible faculties excited beyond control. They laugh not at the accident, but at the circumstance. They laugh, not because they rejoice at the vexation of their neighbor, but because the mind is predisposed to that kind of exercise. But the poor man who has thus given them an occasion for mirth, feels as though he should have liked them better, on that particular occasion, if they had been under a league never to look good natured as long as they should live. And we confess that more refined mirth would be less annoying to the embarrassed.

But excess of mirth does not militate against the soundness of the principle that a light heart is better than a full purse, and a smooth countenance than honied words. We acknowledge this, when we require of our associates kindness, courtesy, and good nature. We can enjoy ourselves better, our minds are more gratified than when we have to contend against our sympathy for the gloomy and desponding. We acknowledge it also, when we see one whose downcast countenance, and vacant stare, and disconnected sentences, show how little he enjoys our presence, and we pronounce him a prey to mental disorder. We say, then, that from our estimate of the mental constitution of man, we have not the least objection to the seasonable, merry laugh, the well timed joke, or even the light and casual expression, whose meaning is that of friendship and kindness, indicated by the manner, and not by the words only. Even in the sick room, we have known a light and unconcerned expression, give a pleasant turn to the thoughts and hopes of the poor patient, that he had not the power to do himself, and if not his words, at least his eyes, as they brightened up from their desponding heaviness, expressed his gratitude for the welcome interference. However, in this, as in all other cases, we must exercise prudence and judgment.

So it is with the preacher, in the discharge of his duties as a minister of the everlasting Gospel; his business is to do good, and though rudeness and frivolity should never enter into his character, so neither should a morose, and stern, and repulsive temper mark his deportment and feelings. He ought always to be glad to see his fellow beings, and especially the people of his charge. If then, he has not these feelings, he is not fit for a minister of the Gospel, and if he must not, or does not manifest them, he had better take up the profession of a hypocrite at once, and let mankind know that while he would pass for one of the world, its common courtesies even are regarded as beneath his assumed dignity. At the social gathering of friends, especially, do we expect to find pleasantness, cheerful voices, and happy faces. A stump at a feast, would make a better impression, and be regarded as a more agreeable companion, than a sly, jealous looker-on, who said nothing, and gave every body the liberty of supposing that he was secretly impugning motives, and cowardly sneering at customs which he dare not reprove.

Let me not be misunderstood. Even in the party circle, where colloquial festivity and social glee pre-

vail, there may be, and is, excess. Such, for instance, is the practice of wasting whole evenings in talking nonsense, merely to entertain company, and appear agreeable; and that, too, when it is evident that the speaker is the only one who feels at all interested in the subject matter in hand. Only think of being surrounded by some dozen or fifteen companions, all talking for the sake of talk, and laughing for the sake of merriment, and yourself vainly watching for something that is laughable, or listening for a word that you can understand. We do not expect one to talk philosophy when he will be stunned by the loud laugh, or annoyed by the searching repartee. But on all occasions of joy, there is a sort of laughing philosophy, that is far preferable to garrulity. The Saviour said, "out of the abundance of the heart the mouth speaketh." Only let the heart be right, and while it certainly will not be gloomy and morose, it will also be able to express its gladness, and its satisfaction, befitting the occasion, and without unbecoming rudeness, or injudicious and undignified mirth.

Turn over the picture, and see if there is nothing more wanting. This life presents to the eye a variety of incidents, of every shade and texture. As the beautiful flowers of summer are nipt by the cold frosts of winter, so are the prospects of human life dimmed by its reverses. It is our duty to be prepared for the latter, that we may meet them with that cheerfulness which is the heart's native treasure. It is our duty to think deeply and solemnly on the powers which we have, the privileges which we enjoy, and the mutations which surround us. Hence, though peaceful and happy, we can not *always* be light and laughing. These are the outbreaks which come from the heart in the fervor of its accumulated love and gladness. They are the occasional flowers which bloom along the journey of life to give variety to its incidents, and beauty to its scenery. When dark clouds are over and around us, we must be sober. Peter exhorted some of his brethren to this effect: "Be sober," says he, "be vigilant, because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour." They were young, and their hearts buoyant, and might overlook the temptations that were about them, and the persecutions that environed them. Therefore they were to be sober. For unless they were so, instead of soberness and vigilance, which might yet be companions of a joyful heart, they might exchange their untimely mirth for gloom, and sorrow, and despair. So in respect to the natural hilarity of the human heart. Excess of laughter produces tears, and excess of mirth is often succeeded by despondency. To prevent these extremes, and strengthen the mind against temptation, it must have its serious and thoughtful moments—thoughtful at all times, but then, solemnly thoughtful. It must reflect upon its present condition, its opportunities, and its duties—what it is, what it would be, and what it should be, and so prepare itself for the varied events of life. Thus we should labor to establish ourselves in a uniform and consistent degree of spiritual enjoyment, and in the midst of this, comport ourselves with outward manifestations of joy or seriousness, according to our duty, our necessities, and the circumstances which surround us. A. R. B.

## AN OBJECTION TO PARTIALISM.

It is a well known fact that there is no doctrine held by the so called evangelical denominations, that is so violently and steadily supported by the Partialist portion of community, as the doctrine of endless punishment. The support and use of this doctrine constitute a large portion of the labors of Partialist clergymen. The doctrine of endless punishment, say they, is so necessary to vindicate the character of God for justice—is the only restraint on the sinful passions of men—is so plainly taught in the Bible, and was and is

so generally believed among Jews and Christians, that he is not a minister of the Gospel who denies it.

Now if Partialists are correct in these views, the course pursued by Christ and his apostles while on earth, and by their opposers, the Scribes and Pharisees, seems to me to have been remarkably strange. It is generally held by them as an undeniable fact, that all these, believed in endless misery in a future state, as a punishment for crimes committed in this life. And it is a fact, denied by none, I believe, that the Scribes and Pharisees were the bitter and unrelenting enemies and persecutors of Jesus and his disciples—that they treated them as deceivers and impostors, deserving of every penalty inscribed in the Law, and worthy of the direst punishment divine vengeance could inflict. It is a fact, also, that Jesus and his apostles failed not to rebuke them faithfully, and to warn them of the punishments that must overtake them for their hypocrisy and wickedness. Now, if the doctrine of endless punishment in another state of being, for sins committed in this life, is as true, as necessary for restraining the wicked, and as useful as a vindication of God's justice and holiness, as Partialists contend it is, is it not remarkable that in the whole history of the labors and sayings of Jesus, we find no such language as Partialists use at the present day? Jesus nor his apostles ever said to the Scribes and Pharisees, "You will be punished in another world for your wickedness in this—God will roast your souls in an endless hell—if you do not repent before you die, you will open your eyes in an endless hell—if you sin away your day of grace, or pass away this state of probation, without getting religion, you will certainly go to an endless hell, where God's mercy never extends, and where hope is unknown—if you die finally impenitent, endless torments must be your portion—if you are not born again before you leave this life, your eternal destiny will be fixed in sorrow and despair among devils, fiends and flames—if you die in your sins, where God and his Christ are you can never come, for as the tree falls, so it shall lie, and as death leaves us, so judgment finds us, and from hell there is no redemption." All these expressions are very common in our day among believers in endless misery. I repeat it, therefore, that it seems to me very strange, if Jesus and his apostles were Partialists, that they did not use these and similar expressions in their conversations with the wicked Scribes and Pharisees. But is there the least evidence—even so much as a hint, that the Saviour or his apostles ever believed that the Scribes and Pharisees lived in a state of probation for eternity, or would go to an endless hell? No!

Nor is the conduct of the Scribes and Pharisees less remarkable, if they supposed the doctrine of endless misery to be taught in the Bible, and deemed it as important a doctrine as Partialists now do. They deemed Jesus and his apostles, deceivers—yet where did they sentence either to ceaseless woe? When did they ever tell any of the people who were disposed to follow and believe in Jesus, that they would incur endless damnation, or endanger the salvation of their immortal souls, by doing so? Where do we find them accusing the Saviour of leading hundreds down to an endless hell?

Here, then, we have the fact staring us in the face, of the most wicked people in the world, needing all the restraints to keep them from sin, and yet the faithful Jesus never warning them of the danger of an endless hell—of sinning away their day of probation, etc., etc. How shall we—how can we account for these facts—how explain why such wicked men as the Pharisees, did not denounce endless damnation on the Saviour, as well as the curses of their Law? Perhaps R. W., whose objection to Universalism we mentioned in No. 16, current volume, can give us an answer—but we fear it is only "perhaps"—or, if he fails, can some other person be found who will reconcile these facts with the important doctrine of endless misery?

It will be seen that I have drawn largely on the lan-



guage of R. W. in framing this article. I did so, solely because in replying to him, I did not embrace in that reply all I wished to say on the subject. I think I have now fairly turned the tables on the objector—and though this mode of arguing may not be altogether a fair one—or, if fair, not the best calculated to elicit truth—yet I think the objection to Partialism to be a *little stronger* than R. W.'s objection to Universalism.

A. B. G.

## BR. BARRAY'S SERMON.

I am very sorry that wrong information in regard to the sermon in our last paper, led me to write the notice then published. The information was, that the same sermon had previously appeared in the *Union*—whereas it now appears, by a letter from Br. Barry, that it was not the *dedication* sermon, but his sermon *on the opening of the house in Homer*, which appeared in the *Union*. I regret it the more, because Br. Barry considers the notice itself *unkind*, whereas I intended no unkindness—and carefully exonerated him from all intentional wrong or impropriety, in the article itself. And could I have believed that the publisher and readers of the *Union* would not think us guilty of cribbing, I would not have noticed it at all. The information was received, as stated, at a late hour—I had no copy of the *Union* to look to—and I had (and have) no reason to doubt the honesty or good will of my informant toward Br. Barry—and consequently wrote the hurried notice, with no design to injure any one. I feel regret, but no remorse, thank God, in the matter—and pray to be forgiven by those who may feel offended, as I forgave when I thought I had some reason to be offended by what I deemed an act devoid of *intention* to give me offence.

A. B. G.

P. S. In regard to postage, mentioned incidentally as one of the useless matters in that supposed affair, I would state again, what I stated at the time the sermon was received, that Br. B. paid all the postage demanded on the package at the time of mailing it—we paid the *extra* postage only, which was added at this postoffice. I find, on looking at my notice of the sermon last given, that it states differently—the fact is as here stated. I may add, that we do not ask those whom we personally solicit and engage to write for the paper, (of whom Br. B. is one,) to pay postage on their communications. Knowing whose they are, we take them from the office, and cheerfully pay the postage.

A. B. G.

For the Magazine and Advocate.

## THE LOST BOY.

Velorus Alonzo Osborn Thorp, who was noticed in No. 9, current volume, has not yet been found. He left the Rev. Liscomb Knapp's, Royalton, Niagara county, N. Y., on the 16th of November, at sundown, probably with the intention of returning to his mother, as he was seen on the towpath, a mile east of Mr. K.'s, the same evening, going east. He must have got on board of a boat soon after, as Mr. K.'s son went on horseback after him, immediately on receiving the information, which was soon after dark, and rode four miles on the towpath, inquired at every house and hailed every boat on the way, but could find nothing of him. He took a small dog with him which returned from the east after eleven days; which we think is an evidence that he was not drowned immediately after leaving Royalton. We think he must have passed Rochester in the night, and was carried on to the east, and as the boats lay up soon after, has had no opportunity of returning. We appeal to the humanity of the public generally, residing on or near the canal, from Royalton to Albany, and from Syracuse to Oswego, and especially to all boat captains and boatmen, to recollect, if possible, whether they have seen or can discover him, and convey the least information concerning him, to his afflicted widowed mother, Sophronia Thorp, or his grandmother, Achsah Osborn, residing in Rochester, New-York—who, we fear, are sinking to

the grave with grief, suspense and anxiety, in consequence of this sad calamity. He probably calls himself Alonzo O. Thorp, is ten years old, thick set, brown hair, black eyes, reads well and is fond of books.

LASIRA I. TORREY.

Lyme, April 7, 1840.

Editors with whom we exchange in this State, will aid the afflicted by copying the above.

A. B. G.

REMARKS.—We give the above in its amended form, to prevent misunderstanding, and to incite to a further search. To the esteemed writer, we say—ours is not an advertising sheet—we refuse advertisements uniformly, whatever pay may be offered for their insertion; and where we give them as notices, it is done gratis. A single editorial notice, I consider better calculated to arrest attention, than an advertisement inserted for weeks in the advertising columns of a common paper.

From this rule we can not depart, without creating a precedent which, if we deal equally, would fill our paper with advertisements, repeated weekly for months together, to the injury of its usefulness in the cause to which it is devoted. Were the case *my own*, I would not occupy more room in *this paper* than I have freely granted in this case. As to the discontinuance, or being reproached for a want of feeling, because I would not do for another what I would not do for myself, they were deemed ungrateful, but probably ignorantly so, and therefore are forgiven. I hope all who see this notice, will make some inquiry respecting the boy, and if they know any thing of him, will send word to his mother. If they will not do it for one notice, they will hardly do so were the notice given oftener. A. B. G.

## AGENTS.

INDIANA.	Valparaiso, W C Talcott
Allonsville, Dr P S Sage	CONNECTICUT.
Columbiaville, J Harding	Middletown, Rev L S Evercott
Eagle Village, J Larimore	Newton, Rev F Hitchcock
Leavenworth, Rev E B Mann	MAINE.
Laporte, J S Chapman	Castine, Rev T P Abell
Lima, J C Kinney	Hallowell, Rev D Forbes
Madison, N Dodge	Levant, Rev C S Hussey
Michigan City, J Prentiss	North Fryeburg, Rev J Tenney
New Harmony, O D Chaffee	RHODE ISLAND.
Onondaga, T Barber, P M	Providence, Rev W S Balch
Orland, O Goodrich	

## NEWS DEPARTMENT.

REMOVALS.—Br. J. B. Morse has removed from Haverhill to Orford, N. H. Br. W. H. Griswold, (late of this State,) from Andover to North Reading, Mass. Br. S. Laws from Felchville to Springfield, Vt. Br. P. Hathaway from Ballston to Amsterdam, N. Y. Br. C. H. Fay has commenced his labors as pastor of the Society in Woodstock, Vt., Br. Streeter laboring with the Society in the South part of the town. Rev. A. C. L. Arnold has dissolved his connexion with the Universalist society in Essex, and commenced his labors as pastor of the Unitarian society at Fall River, Mass. Rev. M. H. Smith's connexion with the Universalist society in Salem, Mass., has also been dissolved.

Br. Thos. S. Bartholomew has removed from Brooklyn, Pa., to Victor, Ontario county, N. Y. Editors and others are requested to direct their favors to the latter place. Br. Bartholomew enters upon the pastoral charge of the society in that place, on the first Sunday in May.

Br. J. K. Ingalls has accepted an invitation to remove from Providence, R. I., and settle with the society in Southold, Long Island. Br. J. N. Parker has removed from Yarmouthport, Mass. Br. N. Gunnison, from Provincetown, Mass., to Manchester village, N. H. (Amoskeag.)

Br. H. Bacon was installed pastor of the society in Marblehead, Mass., on the 8th inst. Sermon by Br. O. A. Skinner.

Br. Asher Moore was installed as Pastor of the Lombard-street society, in Philadelphia City, on the 5th inst. Sermon by Br. J. H. Gibon, aided in the services by Br. Perry and the candidate.

Br. S. W. Fuller's health improving—able to sit up—hopes entertained that he may recover.

A Union house at Ossipee corner, N. H., erected by Universalists, Calvinists, and Freewill Baptists, was dedicated on March 26th. Sermons by Rev. J. S. Winter, Calvinist; Elder Chick, Freewill Baptist; and Br Robert Bartlett, Universalist.

The corner stone of the Universalist house in Newburyport, Mass., was laid on the 31st ult., with appropriate ceremonies. Address by Br. H. Ballou.

Br. Geo. Proctor, of Sterling, Mass., a young man of great promise, has commenced preaching the restitution of all things.

Br. Cobb professes inability to understand Br. Everett's arguments in their controversy, and waits for an explanation—and Br. Everett says he waits until he can find an abolitionist who can understand his meaning without an explanation. Thus ends this *beginning* of a controversy!

A. B. G.

The second volume of the *Layman's Legacy*, now in press, will make a volume of about 500 pages—and will contain nearly *double* the quantity of reading contained in the first volume. It will be ready in a few days. Price, single \$1.25—per dozen \$12.

Br. L. L. Sadler, as we learn by a pamphlet lately received, is not idle in Troy. Rev. Mr. Levings, Methodist, preached against Universalism, March 8th. He refused to permit a reply to the same congregation—to re-deliver it in the Universalist house, or to loan a copy of his manuscript. But *two* "cheils" had been "among them takin' notes," and faith they've prented them! Br. Sadler publishes Mr. Levings's arguments one by one, accompanying each with a brief, pertinent and conclusive reply.

## RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. WHITAKER in Salisbury Corners, and in Nicholsville in the evening.

There will be preaching on the first Sunday in May by Br. CHAMBERLAIN in Bridgewater—Br. GROSH in Taberg—Br. S. J. GIBSON near Br. Crandall's, East Green.

There will be preaching on the second Sunday in May by Br. CHAMBERLAIN in Vernon—Br. D. BIDDLECOM in Alder Creek.

## UNIVERSALIST STATE CONVENTION.

The Universalist Convention of the State of New York will meet in annual Session, in this city, on the last Wednesday, (27th) of May next.

The following is a list of the Delegates appointed by the respective Associations belonging to the Convention, to attend its next Session.

Associations.	Clerical Delegates.	Lay Delegates.
Allegany,	I. B. Sharpe, J. Babcock, *	Luther Couch, Abram Dygert.
Black River,	W. H. Waggoner, Pitt Morse,	B. Thayer, R. Fitch.
Cayuga,	G. W. Montgomery, A. C. Barry,	John Q. Robinson, Lyman Birch,
Central,	E. M. Woolley, Dr. T. Clowes,	E. Gray, Billy Titus.
Chautauque,	L. Paine, T. C. Eaton.	L. Harrington, L. Pullman.
Chenango,	C. S. Brown, J. T. Goodrich.	A. Carey, J. Hawes, S. Van Schaack,
Hudson } River. }	M. Rayner, D. Ackley.	B. Hyde, S. Harvey, M. J. Bovee, † D. H. Eastman, B. S. Keeler.
Mohawk } River. }	M. B. Smith, J. D. Hicks.	Lewis Seymour, Hezekiah Scout
New York,	W. Whittaker, S. J. Hillyer.	Judge Kane, Jacob Hewes.
Niagara,	C. Hammond, James Cook,	C. Dutton, E. Cook.
Ontario,	T. J. Whitcomb, Wm. Queal,	Jonathan Brewer, Levi Smith.
Otsego,	O. Whiston, T. J. Smith.	D. Mack, B. Hall.
St. Lawrence,	O. Willcox, W. M. Fuller.	James Parris, James Abbey
Steuben,	M. L. Wisner, D. Van Alstine,	

It is hoped a punctual attendance will be given by all the Delegates appointed, or their proper substitutes.

D. SKINNER, Standing Clerk.

Utica, April 15th, 1840.

\* No longer in fellowship. A. B. G.

† Two more than the Constitution allows, unless the two last are appointed as substitutes in case of the non attendance of the others.



## POETRY.

## RESTITUTION HYMN.

We copy the following hymn in compliance with a particular request. Our friends will find it in the "Hymns of Zion," a work, by the way, which contains a very superior collection of hymns, together with a goodly variety of most excellent music. Indeed we could select from 197 tunes, a half dozen which, alone, are worth the price of the book.

Come, then, O my soul, meditate on that day,  
When all things in nature God's voice shall obey;  
The trumpet shall sound, and the dead all arise,  
To dwell in the kingdom of life in the skies.

With wonder and joy, every eye shall behold  
The portals of light and of glory unfold!  
Heav'n's arches shall ring—the Saviour appear—  
The news of salvation shall greet every ear.

The deaf shall all hear, and the dumb shall all sing;  
The blind shall discover that Jesus is King:  
The lame shall all walk, and the mourners rejoice—  
The poor and the simple believe in his voice.

No thunders of wrath or of terror shall roll,  
But breathings of mercy shall gladden each soul;  
Our Lord shall be crowned the Redeemer of men,  
And all shall unite in a joyful Amen!

All evil destroyed, every sorrow shall cease,  
And all men rejoice in the fulness of peace;  
Redeemed of the Lord, they his love shall extol,  
And God in his glory shall be ALL IN ALL.

## MELANCHOLY MOMENTS.

BY MARY EMILY JACKSON.

"I would not live always! I ask not to stay  
Where storm after storm rises dark o'er the way:  
The few lurid mornings that dawn on us here,  
Are enough for Life's woes, full enough for thy cheer."

Thou art gone, bright and beautiful summer, with thy green leaves and roses, to be here no more for a season. Thou hast borne them all hence upon the winds, to rest a few short hours in oblivion, and then come back in all their sweetness to the longing earth. Even as the fond participants of my happiness have passed one by one, and left this lone heart a gloomy unlighted sepulchre, so hast thou past away. And, shall I be here when the warm sunshine of spring breaks up the rude frosts of winter, and unlocks the icy fetter which have stayed the rivers in their course, and stopped the wild gush of fountains? when all nature again smiles and puts on her garment of green—shall I then be here to pluck the first spring flowers upon moor and mountain? Ah! who may tell? Yes, who may look forward to thy coming and say "I shall be here?"—Some unforeseen pestilence, some hidden blow from the hand of him who created the universe of worlds, and he who is the All-seeing Ruler of our destinies, may bear us hence to be here no more for ever. The song of birds may be heard again in the forest; and the hum of bees upon the wild flowers, unwitnessed but by a few of those that now feel that thou art gone. Who of the gay circle that now smiles around me, may be dwellers in this earth when thou again visitest it? Thy balmy winds may sigh over them, and the dew-drops rest sweetly upon the long grass that overshadows them; and I, even I, may be one of those who have passed away! yet *who would live for ever?* Who would not rather die, when the ties which bind us here are yet unbroken: when our early affections are yet un tarnished and our fond hearts are still glowing with the warm impulse of youth, unchilled by the lapse of time? Who would not pass away, whilst life is yet bright with the flowers of existence, and friendship has not grown cold? Ah! why do we cling to earth! when the warm currents of life are frozen and our time worn and channelled brows wear the deep impress of age; when the rude frosts of our decline have stolen each flower of beauty, and fitted our grey heads for the tomb; why do we still dread the coming of death, and say we are not yet ready? True, thou mayest come again; thy beautiful flowers may spring up, when the earth and green leaves may thrill to the music of the birds; the fountains may gush forth from their chains, and the young streams leap to their own murmurs. But not like unto this age. Death is the only restorer, and who would not hail it as the high boon of Him who created all things!

**ADVICE TO WIVES.**—By J. A. JAMES.—Economy and order in the management of her personal and domestic expenditures, are the obvious duties of a wife.

You are to preside in the direction of household affairs, and much of the prosperity and comfort of the little

community will depend upon your skilful and prudent arrangements. A showy, luxurious, and expensive taste, is almost universally cherished, and is displayed in innumerable instances, where there are no means to support it. Christian families are in most imminent peril of worldly conformity in the present day; and the line of demarcation between the church and the world is fast wearing out. It is true they have no cards: they do not frequent the theatre, or the ball-room; and, perhaps, they have no mid-night routs; but this is all: for many are as anxious about their furniture, the fashion of their habits, the expensiveness of their entertainments, as the veriest worldling can be. Now a wife has a great influence in checking or promoting all this. It has been thought that this increasing disposition for show and gaiety, is to be attributed chiefly to female vanity. It is woman that is generally regarded as the presiding genius of such a scene, she receives the praise and the compliment of the whole, and she, therefore, is under the strongest temptation to promote it. But let her consider how little all this has to do with the happiness of the family, even in its most prosperous condition: and how a recollection of it aggravates the misery of adversity, when a reverse takes place. Then to be found in debt for finery of dress and furniture; then to have it said that her extravagance helped to ruin her husband; then to want that for bread, which was formerly wasted on luxury; then to hear the whispered reproach of having injured others by her own thoughtless expenditure! Avoid, my female friends, these miseries; do not go on to prepare wormwood and gall to embitter still more the already bitter cup of adversity. Endeavor to acquire a skillfulness in domestic management, a frugality, a prudence, a love of order and neatness, a midway course between meanness and luxury, a suitableness to your station in life, to your Christian profession, an economy which shall leave you more to spare for the cause of God and the miseries of man. Rather check than stimulate the taste of your husband for expense; tell him that it is not necessary for your happiness, nor for the comfort of the family; draw him away from these adventitious circumstances, to the mental improvement, the moral culture, the religious instruction of your children. Let knowledge, piety, good sense, well-formed habits, harmony, and mutual love, be the sources of your domestic pleasure; what is splendor of furniture, or dress, or entertainments, to these?

**PRESENCE OF MIND IN THE HOUR OF DANGER.**—In the course of an article in relation to the Lexington, the Albany Advertiser narrates the following as a striking example of how much may be effected in such an emergency by decision and presence of mind on the part of the captain of the boat:

"Several years ago a disaster occurred on Lake Champlain, similar in many respects to the burning of the Lexington. One stormy night, as the steamboat Phoenix, with a full load of passengers and freight, was ploughing her way through the waters of Champlain, a fire broke out at midnight, and soon raged with irresistible violence. The passengers roused by the alarm from their slumbers, and waking to a terrible sense of impending destruction, rushed in crowds upon the deck and attempted to seize the boats. Here, however, they were met by the captain, who, having abandoned all hope of saving his boat, now thought only of saving his passengers, and stood by the gangway of his vessel, with a pistol in each hand, determined to prevent any person from jumping into the boats before they were properly lowered into the water, and prepared to receive their living freight. With the utmost coolness and presence of mind he superintended the necessary preparations, and in a few minutes the boats were lowered away, and the passengers received safely on board.

"They then shoved off and pulled through the darkness for the distant shore. As soon as this was reached and the passengers landed, the boats returned to the steamboat and took off the crew, and as the Captain supposed every living soul except himself. But shortly after the boats had left the second time, he discovered under a settee, the chambermaid of the Phoenix, who in her fright and confusion had lost all consciousness. Lashing her to the plank which he had prepared for his own escape, this gallant Captain launched her towards the shore; and was thus left alone with his vessel, now one burning pile. Having satisfied himself that no living thing remained on board his boat, and with the proud consciousness that he had saved every life entrusted to his care, he sprung from the burning wreck as it was about to sink beneath the waters, and by means of a settee reached the shore in safety.

"The above is no exaggerated story. It is the simple narrative of one of the most heroic acts on record. We have only to add that the Captain who so faithfully and fearlessly discharged his duty on this trying occasion, is still in command of a noble boat on Lake Champlain, and is known to every traveller as Captain Sherman, of the steamboat Burlington."

## MARRIAGES.

In this city, April 12th, by Rev. D. Skinner, Mr. JOSEPH P. FARER, to Miss FRANCES F. KELLEY, all of this city.

In Livonia, March 29th, by Rev. O. Roberts, S. H. NORTROP, Esq. to Miss S. M. MASON, all of Livonia.

In Oakville, March 1, by Rev. Job Potter, Mr. JOHN A. UMPHRY, to Miss AMY SHERWOOD, of that place. In Middlefield, March 24th, by the same, Mr. OLIVER P. AMES, of Goshen, Litchfield county, Ct., to Miss SARAH ELIZA SMITH, of the same place. In Osego, March 29th, by the same, Mr. WILLIAM HARRISON HOSKINS, of Frances, Hillsborough county, N. H., to Miss FRANCES B. CRAM, of Osego.

## DEATHS.

In Memphis, Tennessee, on the 22d of February last, OLIVER G. WHEELER aged 45 years, late of Florence, Huron county, Ohio. He was a Universalist in faith and practice. The sentiment cheered him in health, supported him in sickness, and consoled him in the hour of death. Also at Clarksfield, Huron county, Ohio, March 8th of consumption, Miss SARAH DUNNING, aged 17 years. On the 9th her remains were carried to Florence for interment, and her funeral was attended by a large circle of mourners and sympathizing friends. Sermon by Br. S. Hull. The Rev. Messrs E. Barber, (Presbyterian) B. B. Wright, and—Curtiss, (Methodists) attended and kindly took part in the services. I. W.

In Augusta, February 6th, NANCY CORNELIA ROOT, daughter of Orville and Mary Root, and grand daughter of John Blunt deceased, aged 1 year and 21 days.

Weep not, though thus she hath fled,  
In the blossom of beauty and prime;  
The flower's transplanted, not dead—  
The sunshine of heaven is her clime.

## PROPOSALS

For publishing in Utica, N. Y., a monthly periodical, containing original Universalist Sermons, to be called,

## THE UNIVERSALIST PULPIT.

A. B. GROSH, EDITOR.

There is now no such periodical in our denomination. From our inability to publish in the Magazine and Advocate all the sermons we are requested to publish, we know that one is needed. We will strive to supply that want with a variety of original sermons, of the best literary character, (preferring the doctrinal and practical combined, to the controversial) published in a style creditable to all concerned. To do so, we ask 650 subscribers, on the following terms, which must be rigidly adhered to in all cases.

We think we shall be enabled to issue the first number in June next—but to do this, all who want the work must subscribe soon and pay in advance when notified; for we will not commence until 650 copies are subscribed for, and will then limit the edition to the demand, and will supply paying subscribers only. None need fear paying on subscribing, for even should the Pulpit not be published, the money will be refunded, or applied as they may order.

Utica, April 3d, 1840. A. B. & C. C. P. GROSH.

**CONDITIONS.**—1. The Universalist Pulpit will be published early in each month, on good white paper, with new long primer type, in large 12mo. form, neatly folded and stitched in handsome, printed covers.

2. Each volume will contain at least 26 original sermons, (by adding an extra number with the title page and index at the close of the year,) thus making a volume suitable for binding, of 312 pages per annum.

3. It will be afforded to single subscribers at one dollar per annum—but when six copies are ordered in one package to be directed to a single address, they will be furnished for five dollars per annum—or thirteen copies for ten dollars per annum—always payable in advance, and all discounts and postage to be paid by those ordering the work.

4. No subscriptions received for less than one year—and all payments will be refunded by the publishers, unless the conditions on their part are fulfilled.

**AGENTS.**—Agents of the Magazine and Advocate, and all responsible postmasters and others friendly to the work, are requested to procure good subscribers, and forward their names and address before the first of June next, to

A. B. & C. C. P. GROSH, Utica, N. Y.

## THE MAGAZINE AND ADVOCATE,

IS PUBLISHED EVERY FRIDAY,

By A. B. & C. C. P. GROSH.

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C. C. P. GROSH, Printer, 41 Genesee-street



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, MAY 1, 1840.

NO. 18.

For the Magazine and Advocate.

## A VOICE TO THE MARRIED. TO WIVES.

BY REV. J. M. AUSTIN.

### Chap. IV.—Conduct towards Husbands.

[Concluded.]

There is nothing which will more assist the wife in making herself agreeable, than cheerfulness. This is a very important and valuable characteristic in a wife. Cheerfulness is a great promoter of health in woman as well as in man. Dr. Salgues, professor in the Institute of France, remarks in respect to cheerfulness—"It is the best preservative against anxiety and grief; it is the golden panna-cia, the secret of longevity, the elixir of life." Cheerfulness is easily communicated from one to another. When the wife is constantly and habitually cheerful, how can the husband and the family long avoid being cheerful also? And where cheerfulness is, there is enjoyment. When a woman is sullen, morose, ill tempered and fault-finding, a dark gloom will overspread her countenance, and its shadows will be reflected in the countenances of her husband and all within the circle of her movements, and the streams of domestic enjoyments will be frozen to their fountain head. Fortunate and happy is the man, who has a cheerful and smiling wife, to welcome him whenever he turns his footsteps to his residence. Though he may become weary and dispirited in struggling with a selfish world, yet the remembrance of that bright countenance ready to greet him in his home, will be as sun light to his soul! It will give him strength, and courage, and perseverance; and he will exert himself manfully that he may obtain the means to make comfortable and happy the wife who is so anxious to become useful and agreeable to him. "A cheerful wife may be of great assistance to her husband in business, by wearing a cheerful smile continually on her countenance. A man's perplexities and gloominess are increased a hundred fold when his better half moves about with a continual scowl upon her brow. A pleasant wife, is a rainbow set in the sky when her husband's mind is tossed with storms and tempests."

I repeat, then, the wife should strive with all the ability and tact she possesses, to make herself agreeable to her husband, by a cheerful affectionate demeanor, and by endeavoring to minister to his convenience and comfort, all in her power. And she will not go unrewarded. She will rivet still closer the love of her husband, which will be coupled with respect and gratitude—and peace, harmony and joy will fill all hearts in such a household. There is much good sense in the quaint rhymes of Garrick—

"Attend to my counsel—nor frown to be taught,  
That prudence must cherish what beauty has caught,  
The bloom of your cheek and the glance of your eye,  
Your roses and lilies may make the men sigh:  
But roses, and lilies, and sighs pass away;  
And passion will die as your beauties decay.  
The sparrow and linnet will feed from your hand;  
Grow tame by your kindness, and come at command,  
Exert with your husbands the same happy skill,  
For hearts, like your birds, may be tamed at your will;  
Be gay and good humored, complying and kind,  
Turn the chief of your care from your face to your mind:  
'Tis thus that a wife may her conquests improve,  
And Hymen will rivet the fetters of Love."

The remarks of Patrick Henry, are worthy the attention of every wife. "The love of a husband can be retained only by the high opinion which he

entertains of his wife's goodness of heart, of her amiable disposition, of the sweetness of her temper, of her prudence, of her devotion to him. Let nothing upon any occasion ever lessen that opinion. On the contrary it should augment every day; he should have much more reason to admire her for those excellent qualities which will cast a lustre over a virtuous woman, when her personal attractions are no more."

A woman should never attempt to rule her husband. There are two important reasons why an effort of this nature should not be made. The first is, that nature and reason plainly demonstrate that this is not the office of the wife; and the Scriptures forbid it in the commandment to woman, not "to usurp authority over the man." The second reason is, that such an attempt will, in vastly the greatest majority of cases, prove unsuccessful—especially if she is united to a man who is worthy of being a husband and a father. But whether the attempt be successful or unsuccessful, the result will be equally disastrous to the harmony and happiness of the family. In making an effort of this nature, with a husband of a firm and independent spirit, a warfare would be commenced which would call into action the most dangerous passions of our nature, and scenes of strife would ensue, alike humiliating to both parties, and destructive to any affection that may once have existed between them. Water will not more certainly quench flames of fire, than will such contentions annihilate love. Even if the wife eventually succeeds in breaking down the spirit of her husband, and in subjecting him to a cringing obedience to her dictation, will she be a gainer? She has certainly accomplished her will; but she has just as certainly destroyed her husband's usefulness, her own happiness, and injured very sensibly the respectability of the whole family! The energy, the enterprise and perseverance of her husband is gone—he feels that he has sunk to the level of a menial—he is unfitted to attend in a proper manner to those affairs upon which the welfare of the family depends, and to degradation in the eyes of the public is often added loss of property, and final poverty and want.

In these remarks I have not adverted to an evil which does not exist. There are in almost every community, wives who govern, or attempt to govern their husbands. In Flint's "Art of being Happy," the following language occurs. "Nothing is more common than this contemptible ambition of wives to govern their husbands. It is said there are coteries of wives, who impart the rules in masonic conclave. Be it so. Whoever exults in having usurped this empire, glories in her shame. However much a wife may humble her husband in general estimation, by presenting him in the light of a weak and docile subject, with all sensible persons, she humbles herself still more." Another writer remarks—"There are in almost every considerable neighborhood, a little squadron of intermeddlers, generally the youngish wives of old or weak-minded men, and generally without children. These are the tutoresses of the young wives of the vicinage; they, in virtue of their experience, not only school the wives, but scold the husbands; they teach the former how to encroach, and the latter how to yield: so that if you suffer this to go quietly on, you are soon under the care of a *comat* as completely as if you were insane." Although there may not be in this country a regularly constituted coteries of wives banded together for the purpose intimated by the writers above quoted, yet it is well known that there are many older married ladies who are fond of giving advice to the young

wives of their acquaintance—and advice, too, often of the most reprehensible and dangerous character. "If I were you, I *would* have such and such articles of furniture, or dress, or equipage. I would let my husband know that he is obliged to purchase for me such things as I desire; and I would give him no peace day nor night until he complied with all my requests. When you are first married is the time to establish your authority! If you give way now, without making him comply, you will never obtain anything you wish; but if you succeed in conquering him and in making him understand that you *will* have your way, you will have no difficulty in managing him hereafter. So when you have once expressed your will, never give back, but persevere, and you will at length succeed in worrying him into a compliance!" The young wife should close her ears to all advice of this character and turn from it as from the hissing of an adder! It is full of the poison of asps, and would, if followed, destroy that conjugal affection which is the sweetener of life, and undermine and overturn all foundation for domestic prosperity and happiness! I do not say the wife should not strive to exert an influence over her husband. It is her right and privilege thus to do; and that influence she will possess to a proper degree, if she pursues a right course to acquire it. The only influence which the wife ought to seek after—the only influence she ought to acquire or consent to exercise over her husband, is that obtained through love and respect. All she can obtain by the ardor of her attachment, the sweetness of her disposition, and her unvaryingly kind and tender attentions to her husband, she is justly entitled to. And the amount of influence thus to be acquired, will by no means, be small. Where a contrary course of imperative command and arbitrary will on the part of the wife, would only irritate her husband, and cause him to openly assert his power and determination to rule over her, besides cooling, and perhaps destroying the love he entertained for her—she would, by pursuing this course of kindness and affection, obtain the gratification of all her reasonable wishes, and still cement stronger and stronger that love which ought to be more precious to her than mines of gold! An eminent Persian writer most beautifully remarked that "the gentle hand leads by a hair, the mighty elephant himself!" And this truth is based on a general principle applicable in innumerable cases. In the great majority of instances, the wife whose proceedings towards her husband are characterized by kindness and gentleness, will acquire far greater influence over him than can possibly be obtained by those who resort to any other course—and this too, in addition to all the quietness and harmony which invariably flow from a pleasant and peaceable deportment.

There is a most dangerous feeling which is liable to enter the heart of either party in the marriage covenant, and destroy their happiness. I refer to *Jealousy*. Whoever would enjoy even a small degree of peace, must avoid this emotion as they would a viper whose sting is death. The bane of the most unhappy family of my acquaintance, is the jealousy of the wife. It greatly injures, and ere long, if not remedied, will utterly destroy the husband's usefulness, who is now occupying a very important station. It annihilates the happiness of the wife, and makes her who might have been an ornament to her sex, an object of the ridicule and contempt of community. Peace is a stranger to the family; and the children behold scenes of strife which can but exert the most deleterious influence upon them.

If woman is more liable to cherish this disposi-



tion than man, it is from one of two causes, both of which are, in some degree, an extenuation of the fault. The first is, that her feelings are more delicate and sensitive—and the second is, that she probably, as a general rule, has more cause for jealousy. But if there is a disposition which the wife should most particularly and strongly guard herself against, it is jealousy. Whoever cherish it kindle a flame in their own bosoms which will burn up every vestige of happiness. A woman should never marry a man who, she has any reason to believe, will prove unfaithful. But after having become united to one with full confidence in his fidelity, let not that confidence be destroyed, or even weakened, except by the most indubitable evidence of his guilt. Believe him to be honest and faithful, until incontestable facts prove the contrary. There is much meaning in the old saying, "evil to them who evil think." When a woman is disposed to seize upon every unguarded or thoughtless word, look and action of her husband, for the purpose of finding something with which she can feed her jealousy, it is a very suspicious indication that her own thoughts are not as pure as they might be.

The wife should guard against the first promptings of jealousy. When it begins to coil itself in the heart—when "the green-eyed monster" obtains possession of the mind—it will never be at a loss to find means to strengthen itself in its position. The most frivolous and innocent actions will be distorted into evidences confirmatory of its suspicions.

"Trifles light as air,  
Are, to the jealous, confirmation strong  
As proofs from Holy Writ."

A woman who is disposed to be jealous, will find something suspicious in the conduct of the most upright of men. The wife should never seek after the faults of her husband, and should never strive to hear things that might excite her suspicions of his fidelity. Even if he is guilty, a knowledge of it will do her no good, but will make her miserable. And if he is innocent, it is ungenerous to be constantly on the look out to hunt up something that may be distorted by a suspicious mind to his disadvantage. "Never search after what it will give you no pleasure to find; never desire to hear what you will not like to be told; therefore avoid that tribe of impertinents who sow dissensions wherever they gain admission by insinuating invented falsehoods; or by telling unwelcome truths, injure innocent people, disturb domestic union, and destroy the peace of families." The man or the woman who will run to a husband or wife with idle and frivolous reports, calculated to awaken jealousy in regard to their companions, is engaged in the most contemptible and despicable business that can claim the attention of the meanest of mortals. It must be an inconceivably narrow and barren mind, a most wretchedly debased and vitiated taste, that can find satisfaction in seizing every flying rumor and hissing it into the ear of a wife or a husband, to awaken their jealousy. The heavens never looked down upon actions more completely surcharged with the concentrated essence of meanness.

There is nothing more likely to cause an innocent man to become guilty, than to have his wife constantly exhibiting jealousy respecting his actions, and uttering or insinuating suspicions against his fidelity. It will bring subjects into his mind which may never before have occupied a moment of his attention, and may be the means of starting him on a career to which he had always before been a stranger. When a woman has doubts of her husband's faithfulness, there is danger that she may pursue a wrong course to change his conduct. "Some women, in order to win back a husband's wandering love, have recourse to the attempt to arouse his jealousy; but they are much mistaken in pursuing such a method. A man, however debased may be his conduct, never entirely forgets the love he once bore to the bride of his youth; there are moments when feelings of tenderness for her will return with force to his heart, and to reap the benefit of such moments, the

injured but forgiving wife, must still be enshrined in the purity of former times. A husband will excuse his fault to himself, and in some measure also stand exonerated to the world, if his wife relax in the propriety of her conduct; while on the contrary, the gentle forbearance, the uncomplaining patience, and unobtrusive rectitude of the woman he injures, will deeply strike his heart, and do much to win him back to his former love, and to the observance of the vows he breathed at the altar, when his heart was devoted to the being from whom it has wandered. A kind look, an affectionate expression half uttered, must bring his wife to his side, and she must with smiles and tenderness encourage the returning affection, carefully avoiding all reference to her sufferings, or the cause of them."

While addressing these remarks upon jealousy, more particularly to wives, I must not forget that husbands are guilty of the same fault, and that their heedless and inconsiderate conduct, is too often the cause of jealousy in their wives. The language of Cobbett, is directly to this point. Speaking of jealousy, he remarks—"One thing, however, every husband can do in the way of prevention, [of jealousy on the part of the wife,] and that is, to give no ground for it. And here it is not sufficient that he strictly adhere to his marriage vow; he ought further to abstain from every act, however free from guilt, calculated to awaken the slightest degree of suspicion in a mind, the peace of which he is bound by every tie of justice and humanity not to disturb, or, if he can avoid it, to suffer it to be disturbed by others. A woman that is very fond of her husband, and this is the case with nine-tenths of the English and American women, does not like to share with another any, even the smallest portion, not only of his affection, but of his assiduities and applause; and, as the bestowing of them on one another, and receiving payment in kind, can serve no purpose other than of gratifying one's vanity, they ought to be abstained from, and especially if the gratification be to be purchased with even the chance of exciting uneasiness in her, whom it is your sacred duty to make as happy as you can. For about two or three years after I was married, I retaining something of my military manners, used, both in France and America, to romp most famously with all the girls that came in my way, till one day, at Philadelphia, my wife said to me, in a very gentle manner, "Don't do that: I do not like it." That was quite enough: I had never thought upon the subject before. One hair of her head was more dear to me than all the other women in the world, and this I knew that she knew; but I now saw that this was not all that she had a right to from me. I saw that she had the further claim upon me that I should abstain from every thing that might induce others to believe that there was any other woman for whom, even if I were at liberty, I had any affection. I beseech young married men to bear this in mind; for on some trifle of this sort, the happiness or misery of a long life frequently turns. If the mind of a wife be disturbed on this score, every possible means ought to be used to restore it to peace. And though her suspicions be perfectly groundless—though they be wild as the dreams of madmen—though they may present a mixture of the furious and the ridiculous—still they are to be treated with the greatest lenity and tenderness; and if, after all, you fail, the frailty is to be lamented as a misfortune, and not punished as a fault, seeing that it must have its foundation in a feeling towards you, which it would be the basest of ingratitude, and the most ferocious of cruelty, to repay by harshness of any description."

To sum up the whole of these remarks on the conduct of wives towards their husbands, I must use the language of another—"An affectionate wife will cling to her husband through good report and evil report—through poverty and riches—and the more the world recedes from him, the more firmly will she stand by him—she will be his comforter, when all other worldly comfort has slid from him—her devotedness will be his rock when he has no other support—she will smile at the

frowns of the world, she will not heed its censures; he is her *all*, and in her love are all other feelings forgotten or absorbed. No sacrifice will be too great, the faintest smile will not be a reward too little."

For the Magazine and Advocate.

### THE MORAL INFLUENCE OF BEAUTY.

BY MISS SARAH C. EDGARTON.

Have you ever marked the taste which is bestowed by most of the poorer class upon their humble dwellings?—the scarlet bean-vine trained around the window, the lilac shading the door with its drooping branches, the tall sunflowers around the well-curb, and underneath the windows, the little beds of pansies and pinks, and golden asters! Oh! it is a beautiful sight to witness the outbursts of this passion for the beautiful, through all the restraints which poverty and ignorance have imposed! It is soothing to the heart that yearns for the restoration of our fallen natures, to find upspringing in the most barren spots the freshness of pure and delicate feeling. It is an evidence that the fountain, though buried beneath desolation, is yet giving forth an under-stream that can never run dry; that human nature has, at the heart, the root, the inner being, a vein of truth and of beauty that will nourish its wants through all the vicissitudes of life, and finally work out the renovation of our higher capacities in a nature all divine.

In travelling through the humbler villages of the country, I have noticed that even the most desolate habitations—the ruins of hovels even—are cheered by some lingering fragment of the works of taste. I have seen the hop growing luxuriantly over the naked rafters of a deserted hut; I have found around the borders of some old cellar,—from which the Penates fled long ago, carrying with them the hearthstone and the family altar,—tufts of the garden-flag and many a thriving rose-tree, giving out their fragrance as generously to the "desert air," as to the bowers of the beautiful and the opulent; and when I have chanced upon scenes like these, I have felt encouraged to think kindly of human nature, and to believe that there are yet some lingering traces of original purity remaining to the most degraded, and the most wretched.

And why call flowers and vines evidences of moral purity in those who have strewn them around the shrines of the homestead? Because, gentle friend, the love of the beautiful was their motive principle; and where this love is a native feeling, there will goodness, and beauty, and refinement, be appreciated, and partially incorporated into the soul. And so with every display of taste. A perception of beauty may not be goodness, in itself, but it necessarily includes a perception and a love of goodness wherever realized; and this perception, and this love must naturally induce a desire for possession.

Probably no principle of the human mind has been more active in exciting religious devotion, than the inherent passion for everything beautiful and pure. It sees in the Deity a spirit of utter beauty and glory, surpassing all the creations of his power in the loveliness and purity of his character; it sees in the gentle Saviour, also, the sweetest excellences of the divine nature; and in its visions of Heaven nothing but perfect and absolute beauty has any place. Why then should not the whole soul yield to the influence of glories and excellences so complete? Why should not the heart pay homage to spiritual and celestial beauty? And why should not the principle which induces this kind and degree of devotion, be encouraged and cultivated?

There is a very excellent and elegantly written article by Mrs. Sigourney, in the "Lady's Book," upon a subject similar to the one I have here slightly touched, which I would recommend to the attention of parents and those who have the charge of youthful minds, as containing much truth of great importance to the happiness and morality of the generation they hold in ward.



With one short extract I will close this hasty article. "This branch of education, it would seem, might recommend itself even to the utilitarian spirit of the times—from the cheapness with which it may be taught. It requires neither expensive books nor deep scientific research. The means of studying it are revealed at every footstep, and varied through every season. From the young, vernal grass—the pure, fertilizing stream—the tasselled corn—the grain ripening for the sickle—the wing of the bird, which, like living sapphire or ruby, glances through the dark forest, the teacher may weave a pleasing and profitable lecture for his attentive auditors. How readily may he collect a simple apparatus for the school-room—the crystal—the tinted shell—the branching coral—the wild-flower, which, submitted to the action of the tiny microscope, might fill with a spirit of admiration not unallied to piety, the brief intervals of study. Thus the pinion of the butterfly, the armour of the beetle, or the lamp of the glow-worm, may furnish a lesson to the rudest boy, of kindness to the inferior creation, and wondering love of Him who has clothed it in mysterious beauty."

For the Magazine and Advocate.

### "IF A MAN DIE SHALL HE LIVE AGAIN?"

BY J. H. MASON.

Shall we regard death as the sleep of the spirit anterior to the resurrection? Weary with the cares, the labors, and the burdens of the day, tired nature seeks repose,—and man lies down upon his couch in the shades of night, to seek that rest, that sweet repose, which he so much needs, and which the darkness and silence of the night are so well calculated to bestow. The morning dawn creeps in apace, and reminds him of the near approach of the king of day, and he rises refreshed with rest and animated with hope; and with a heart overflowing with love, he beholds all nature glowing and smiling in the playful beams of the morning sun.

Even so man shall lie down in the silent grave, and the clouds of the valley shall cover him. The spirit, weary with the burdens and cares of life, shall lie down in the peaceful grave, to be refreshed with the sleep of death. "That which thou sowest is not quickened except it die." Then shall the spirit, refreshed with the sleep of death, come forth through the resurrection to immortal life, and meet the Son of God, and drink in the joys of immortality.

Yes, "we are sown in corruption, we shall be raised in incorruption—sown in weakness, raised in power" over death, sin and the grave.

Geddes, April, 1840.

For the Magazine and Advocate.

### THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER TWENTY-FOUR.

**MALACHI.**—Malachi was cotemporary with Nehemiah. He was the last of the twelve minor prophets, and the interval between him and John the Baptist was nearly four hundred years.

Malachi i: 3—"And I hated Esau," etc., etc. We are not to infer from this that God actually hated Esau, but that he preferred Jacob to Esau, though Esau was the elder brother.

Malachi 3d and 4th chapters.—Here are two persons announced, one of which, like a pioneer, would prepare the way for the other, (see 3d chapter, 1st verse,) and the other, who is called, "the messenger of the covenant;" "the sun of righteousness," (see iii: 1, and iv: 1,) who should turn many to righteousness and be the means of establishing a new covenant—that new covenant which is mentioned by Ezekiel, when the stony heart should be taken away and a heart of flesh given. See Ezekiel xi: 29, and xxxvi: 26. He is also said to be a refiner and purifier of silver, and like fuller's soap. See Mal: iii: 3.

The two persons here announced were John

the Baptist for the former, and Jesus Christ, or the Messiah, for the latter. They both preached repentance, and exhorted to the practice of virtue with great success.

Malachi iv: 5—"Behold I will send you Elijah the prophet before that great and notable day come."

This seems to be an intimation that they were to have no more prophets until Elijah should come—which was the fact.

This Elijah, Jesus said, was John the Baptist, whose office and character did in several respects resemble his.

**APOCRYPHA.**—There are a vast many books called Apocryphal, some of which are embodied in the English Bible. It is no honor to Christians that these books should be suffered to remain in the Bible. They were written after the days of Malachi, in whom, according to the universal testimony of the Jews, the spirit of prophecy ceased. Not one of the writers in direct terms advances a claim to inspiration, none of the writers of the New Testament mention them, neither Philo nor Josephus speak of them, the Christian church was for some ages a stranger to them, all the orthodox writers who have given catalogues of the canonical books of Scripture, unanimously concur in rejecting them, and, to conclude, Buck says, "they contain fables, lies, and contradictions," and Calmet says, "they bear the stamps of legends on the face of them."

For the Magazine and Advocate.

### MR. CAMPBELL'S CONSISTENCY!

Those who read the controversy between Messrs. Campbell and Skinner, will recollect that Mr. Campbell virtually called Mr. Skinner a liar for saying that some respectable critics derived a certain word in dispute from *ades*, (hades,) though he did not say he himself so derived it. Mr. S. then mentioned the names of Scarlett, Creighton and Kneeland. Mr. C. undertook to ridicule the names, and says, "Call the devil a saint when you call Kneeland a scholar or a critic." He had never known a gentleman among the preachers, nor a critic in the whole denomination of Universalists. Yet strange to tell, a few letters after these things, when Mr. C. gets hold of Rev. L. C. Todd's renunciation of Universalism, from which he quotes so largely, he prefaces his extracts with this very courteous compliment to Mr. T., viz—"His book shews that he is a gentleman of an enlarged and cultivated mind." Verily, how strangely his renunciation of Universalism changed him from a savage boor to a refined gentleman! And stranger still, that in the very extract which Mr. C. publishes and endorses from Mr. T., the latter says, "Mr. Kneeland was for years a learned and eminent teacher." Thus taking the two together, it appears that Mr. K. from a learned man, became an ignoramus, by renouncing his Universalism, and Mr. T., from an ignoramus and semi-barbarian, was at once transformed into "a gentleman of an enlarged and cultivated mind"! simply because when he renounced Universalism, he was supposed to have embraced Orthodoxy! But stranger still! this same Mr. T., by his late recantation of his renunciation, has ceased to be a gentleman of enlarged and cultivated mind, and again become a kind of barbarian or ignoramus, because again inclined to the dreadful heresy of Universalism! Can Mr. Campbell explain all these strange transformations?

EXCLAMATION POINT.

For the Magazine and Advocate.

### RIVALRY.

How full of jealousy and acrimony towards each other, do we see rival statesmen, writers, and place-men. Nor are we ourselves free from it, especially when we get among us agricultural societies, and the distribution of premiums.—Some late occurrences have led me to doubt if the increased stimulus to improvement in the arts of production, would compensate for the loss of harmony, and the introduction of jealousy and

bitter rivalry among us. To be sure, the latter need not be an inseparable accompaniment of the aids to agriculture; but what can we expect of human nature in a farmer, when even rival divines will quarrel. I was thinking to-day upon this exhibition of the selfishness, irritability, and imperfection of man, and a similar incident among our clerical brethren occurred to my recollection. Bossuet, an excellent and eminent prelate of France, when he came to the bishopric of Meau, found the clergy about the Episcopal residence, a set of heavy, stupid men. It is said that though they lived in amity and on the best terms among themselves, the bishop was disgusted with their dullness, and as opportunity served, supplanted their places with men of eminent abilities, and thus, by degrees, collected about the most literary and talented ecclesiastical body in France.—Bitterly, however, it is said, did the good bishop rue his success; for instead of tranquillity, as formerly, came bickerings, rivalries, jealousies interminable, and all those little petty quarrels which occur among those who have any pretensions to talent. In the midst of this hot water he lived to regret his dismissed incapables. S. S.

### EDITORIAL ITEMS.

#### CONFERENCES.

The third quarterly Conference of the Alleghany Association was held at Cold Creek, on the second Saturday and Sunday in February. The house was filled to overflowing, and many were obliged to leave and attend other meetings, who could not find shelter from the storm where they could hear the Gospel of glad tidings.

Br. Stacy writes that a Conference was held in Michigan Centre, Jackson County, Mich., on the 10th, 11th and 12th of April. Six preachers were present, viz., Brs. Sweet, Gage, Billings, S. S. Curtis, Lee and Stacy; and seven discourses were preached, and devoutly listened to by a respectable congregation; and it is believed that God will be glorified in the event.

#### NEW BOOKS.

Miller's Theory utterly exploded, by Rev. O. A. Skinner; The Universalist's Guide, by Rev. T. Whittemore; The Bible Class Assistant, by Rev. T. B. Thayer; Lectures to Young Men, by Rev. E. H. Chapin; Letters to Hatfield, by Rev. B. B. Hallock; and Exposition of Universalism, by Rev. I. D. Williamson, have been received; but I have not yet found time to read them preparatory to a notice. They are all highly commended by those who have read them, and if any can not wait for my notice of them, let them call on Br. Hutchinson, and buy, read, and judge the works for themselves. They will hardly differ from the reviewer's opinions. A. B. G.

Br. I. B. Sharp will see that we have omitted one of his notices. The reason is, we could not read it, and did not choose to go by guessing. The same reason will account for the omission, in another article, of what may be names of preachers, if they mean any thing at all. A. R. B.

Unless poetry is good—decidedly good—it had better not be sent to us. We mention this for the benefit of young writers (some of whom are old people, however) who think that jingling verse without measure or sense is better than good, sensible, sober prose. We have more good poetry on hand than we can find room for in our prescribed limits, at present—and when we have not, we prefer good selections to the labor of preparing and mending measure and rhyme. A. B. G.

#### NEW BOOKS.

Duties of young men, by Rev. E. H. Chapin. Universalist's Guide, " Rev. T. Whittemore. Universalist Collection of Hymns, pocket edition.

ALSO A NEW SUPPLY OF

Balch's Sunday School Manual, " Lectures on Language, " New Grammar, School Libraries, Stationery, &c. Just received by O. HUTCHINSON



For the Magazine and Advocate.

## NOTES ON THE RESURRECTION....NO. VIII.

BY A RURAL EVANGELIST.

"And hath brought life and immortality to light through the gospel."  
 "Charity rejoiceth in the truth." "Charity never faileth."

It has been believed by probably a very great majority of the Christian church, for more than a thousand years, that to a numerous portion of our race, the future state of existence, with its attendant miseries, is unspeakably the worst calamity that ever befel them—that to many, very many of mankind, the resurrection is, as it were, the *door* through which they will be introduced into untold and unimagined sufferings, of which the extremest tortures ever inflicted by the cruellest of human monsters, are but as the faintest representation. It is believed also that these torments, so intense, so keen, and seemingly insupportable, are to continue, and last, and be endured, without intermission, without mitigation, without the *hope* of relief, through years unnumbered, and centuries beyond computation, even ages on ages, and duration without end. And it is believed by some that the existence of these torments depends upon the resurrection; and by a greater number, that the resurrection will greatly enhance them. I have thought proper to offer in this place, a few out of the many reasons that might be offered, against the truth of that doctrine.

1. The apostle Paul tells us that "charity never faileth," which remark is equivalent to saying that it exists to all duration; since he adds respecting *knowledge*, that "it shall vanish away;" that is, as he afterwards explains himself, the knowledge we possess in the present state. He then gives the reason why it shall thus vanish, which reason is somewhat similar to the reason why the *stars* vanish at sun-rise—our knowledge in the present state is imperfect, but in the future state all is perfection—"For we know in part, . . . but when that which is perfect is come, then that which is in part [or imperfect] shall be done away." Charity, then, is known and exercised in a more perfect state of existence. The apostle also says that charity "is the bond of perfectness," that is, that it is the very thing on which the perfection of Christian union depends. This will easily be understood; for it is generally known that charity, in the Scriptures, is the same as is there called *love*, which, as all intelligent Christians agree,

— "is the strongest tie  
 That can our hearts unite."

But if charity is love, what *sort* of love is it? Evidently that which is properly called *benevolence*; for the apostle affirms of charity what is true only of benevolent love, that it "seeketh not its own." Also, when we read of God's love to sinners, the word-rendered love is the same as is rendered charity, and all will agree that God loves sinners with a love of benevolence. We have it, then, as the doctrine of Paul, that benevolence belongs to the resurrection state, and is to exist after faith and hope shall cease; that is, after all the objects of faith and hope shall be fully realized. See 1 Cor. 13th chapter, also Coll. iii: 14.

Now, in my mind, a very strong argument against the doctrine of endless misery, may be grounded upon the above facts. The resurrection state, as all agree, is to be a state of happiness to some. But if a part are consigned to endless misery, and the rest are in any considerable degree exercised by benevolent feelings, it can not be possible that these last shall enjoy happiness to any very great amount. And the greater their benevolence, the less their happiness. Indeed, should their benevolence be perfect, as the language of the apostle seems to intimate, their sorrow must be perfect also. "Rejoice with them that do rejoice, and weep with them that weep," is a positive command in that immutable law of love which admits of no repeal. Rom. xii: 15. If any are to weep forever, the benev-

olent will weep with them. If any are endlessly miserable, all will be so. There is no dividing the child.

II. The apostle tells us that Jesus Christ "hath brought life and immortality to light through the Gospel." 2 Tim. i: 10. And in 1 Cor. 15th chapter, being about to write a dissertation upon the resurrection, he announces his subject by saying, "Moreover, brethren, I declare unto you the Gospel which I preached unto you." The doctrine of the resurrection, then, is embraced in the Gospel. The Gospel, as all are aware, is literally good tidings, or good news. The Gospel is truth. Those who believe it, receive it as good news, and rejoice in it. In some cases, at least, they "rejoice with joy unspeakable and full of glory." 1 Pet. i: 8. But it is obvious that the same intelligence may make one person glad, and another sorry, even though it relate not to the personal interests of either. The prosperity of an absent friend is announced. I esteem it as good news, because I wish him well, or in other words, am exercised by benevolence towards him. Another deems it bad news, because he is actuated by the opposite spirit. The tidings are reversed. Now he rejoices, and I sorrow. The goodness or badness of a message, then, considered as a message, depends altogether upon the good or the bad will of those to whom it is addressed. Benevolence rejoices in the good of others; malevolence, in its opposite.

The apostle is particular to tell us what principle it is that recognizes the Gospel as good news, or as he expresses it, which "rejoiceth in the truth;" and he says it is *charity*. 1 Cor. xiii: 4-6. Charity, as we have seen, is benevolence. Endless misery is a positive evil. If true, however, it is the truth, it is Gospel; and charity recognizes it as good news, and rejoices in it. But it would be an insult to common sense to affirm that charity, that heaven-born principle, so kind, so desirous of the good of others, rejoices at the prospect of endless misery. Such a prospect may be rejoiced in, but charity is absent from the heart that can contemplate it *unpained*, not to say with emotions of joy.

As, then, the ultimate destiny of man in the resurrection state, is plainly embraced in that system of truth which, when the benevolent minded believe it, they recognize as good news, and rejoice in, even with joy unspeakable and full of glory; and as the doctrine of endless misery is such that no benevolent person can receive it "with gladness," and rejoice in it for its intrinsic goodness, I therefore conclude that the doctrine is untrue.

III. In Heb. ii: 8, 9, and in 1 Cor. xv: 27, 28, the apostle gives a commentary upon a passage from the Psalms. In one place he *quotes* the passage, and in the other he *alludes* to it. The passage, as quoted, reads, "Thou hast put all things in subjection under his feet;" as alluded to, it is, "For he hath put all things under his feet." His comments follow; but it should be observed that he makes use of the *language* of the text, rather than its teachings.

"For in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that he by the grace of God should taste death for every man." Again, "But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

The above commentary most clearly presents, to my understanding, the following philological and doctrinal particulars:

1. In the passage commented upon, "all" signifies every one, or the whole of what it is applied to; since the apostle illustrates the extent

of its meaning by saying that nothing was left out, God excepted.

2. The phrase "all things" has no reference to inanimate objects, but is equivalent to the phrase all human beings; as the apostle applies it to those for whom Jesus "tasted death," and who "shall be subdued unto him," and according to the common translation, even uses as a convertible expression, the phrase "every man."

3. Though, grammatically speaking, the verb "hast put" is in the past tense, the *time* intended is *future*; for Paul manifestly treats it as a prediction of something to come, and even says, "We see not yet all things put under him." Note. Using the past tense in declaring future events, especially in poetry, is a well known Hebrew idiom, abundant examples of which may be found in the 53d chapter of Isaiah.

4. To put all things, that is to say, all human beings, "under Christ's feet," means to *subdue* them to him, since in his comments on this phrase, he says, "And when all things shall be subdued unto him," which expression is evidently intended to be equivalent to saying, And when all things shall be put under him. \*

5. To "be subdued" to Christ, is to become *subject* to him; for in the passage as quoted by Paul from the Psalms, the words, "in subjection" are *supplied*, seemingly for the purpose of expressing more clearly in Greek, the evident sense of the passage in Hebrew. And besides, the apostle tells us that "the Son also, himself, shall be subject to" God. Hence,

6. From all these particulars, it is quite evident that the sense of the passage, in the writings of Paul, is, that God will render all human beings subject to Christ. And if all become subject to Christ, I see not how any can be endlessly miserable.

It is asserted, however, that though all will be subject to Christ, yet some will submit *unwillingly*, being compelled to yield by superior force, as whole nations are sometimes compelled to yield to a foreign power by force of arms, that is to say, by dint of fighting. But this assertion, for it is only an assertion, stands directly opposed to what our Lord said himself respecting the genius of his government. When arraigned before Pilate, he declared, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Here we have it from the King himself, that his kingdom differs from those of this world, in that its interests are not advanced by using physical force. The power then, by which mankind will be subjected to Christ, must be *moral* power, and of course must be brought to bear upon man's moral nature; hence those who become subjected to him, will yield a willing, a hearty, a loyal, a joyful submission to his government.

But the apostle adds that when all shall become subject to Christ, "then shall the Son, also, himself, be subject unto him that put all things under him, that God may be all in all." Here is another event predicted, on which we need not comment; but the *object* of both events, which is distinctly announced, claims a few moments' attention. "That God may be all in all." This, as I understand it, is equivalent to saying, That there may be a perfect unity of moral sentiment among all mankind, between them and Christ, between all and God. Note. The apostle John says, "If we love one another, God dwelleth in us, and his love is perfect in us." Again, "God is love, and he that dwelleth in love, dwelleth in God, and God in him;" that is to say, there is a perfect unity of disposition. When God comes to be all in all, then all will love one another; and then there will be no sin, for "love is the fulfill-

\* The putting of all things under the feet of Christ, is a different matter from putting "all enemies" under, as mentioned in 1 Cor. xv: 25, which passage will be considered in our next number.



ing of the law"—how, then, can any be endlessly miserable?

For an explanation of those passages of Scripture which are commonly adduced in proof of endless misery, we refer the reader to the columns of this paper.

*Penn's Woods, 1840.*

For the Magazine and Advocate.

#### LETTERS TO A BAPTIST CHURCH.

"The spirit and the bride say come," and our spirits unite in the exhortation, and call upon all who hear us to enter into the vineyard of our Master and labor in the good cause. We rejoice with every one who has broken the fetters of superstition, and escaped from the unjust covenants of men. That others may rejoice with us, we present our readers with the following letters. They were written by a mother and her daughter, and as the reader will perceive, were designed to notify the church to which they belonged of their withdrawal from the same, and if we mistake not, their example will exert a holy influence upon those who are halting between the fear of men and the love of God, if any such read it.

A. R. B.

#### LETTER

*To the Baptist church of Boston and Concord, N. Y.*

DEAR BRETHREN AND SISTERS—I take this method of communicating my mind and feelings to you. For many years have I walked with you as a church, often assembled in close communion with you around the altar, gave a listening ear to the chilling news of an angry God, there proclaimed, having an endless hell for millions of his creatures; yet as often, dear brethren and sisters, has the thought rushed in upon my mind, "Can all this be true?" Although I have passed many scenes of this life, and been called to mourn the loss of dear relatives and friends, I know that there is a joy in the midst of grief. I do not feel that I am forsaken or left without hope. In a God of love do I trust, whose arm hath brought salvation; who will wipe the tears from these weeping eyes and from all faces; whose tender mercies are over all his works; who fills all space; whose love I believe to be broad as the universe, and unbounded as creation.

When meditating upon the goodness and love of our God—when reflecting that soon I must leave this transitory life—that soon I shall meet all my dear friends in that upper and better world, there to unite with all our race in one general song of praise, my soul fills with that joy and consolation which the world can not give or take away. No longer, brethren, can I give my assent to that cruel, unmerciful doctrine of endless suffering for a portion of our race, as found in your articles of faith, and so publicly declared by your priests. But I must believe what the Scriptures teach concerning the destiny of man, the restitution of all things as declared by the mouth of all God's holy prophets since the world began. I believe the promise, that all nations, families and kindreds of the earth shall be blest in Christ, the Saviour of all men. He "gave himself a ransom for all"—and the ransomed shall return and come to Zion, with songs of everlasting joy upon their heads." That "the blind shall be led by a way they know not," for in the fulness of times all shall be gathered together in Christ, who shall reign till all things shall be subdued to himself; then shall the kingdom be delivered up to God the Father, who shall be all in all. These are truths I sincerely believe.

I have now concluded to inform you, as I am a member of your church in full fellowship, that I have recently embraced the doctrine of the restitution. You are hereby informed that I withdraw all fellowship from you as a church, as long as you continue to teach the doctrines of endless wo, for a portion of the human family. I now consider myself no longer a member among you. I abhor the distinguishing doctrines of your creeds, esteem them false and pernicious, and

while I remain of my present opinion, shall oppose them; but for your persons, your characters as Christians, I entertain the highest and sincerest regard. As brethren and sisters, I love you—shall ever pray for your welfare and happiness—and equally happy shall I ever be, to reciprocate with you the kind offices of friendship, and the tokens of brotherly love. With my best respects for your happiness, I must subscribe myself your affectionate sister and sincere friend.

ANNA WOODWARD.

*Concord, Erie county, February 23, 1840.*

#### LETTER

*To the Baptist church of Boston and Concord, N. Y.*

CHRISTIAN BRETHREN AND SISTERS—Under a deep sense of duty, and of the importance of the subject of religion, I address you this short epistle. When quite young I united with you in church fellowship, and still remain in the same standing among you. We have often assembled together at places appointed for worship; we have accompanied one another to the water side; we have seated ourselves around the communion table; we have met in the conference meeting and the praying circle, and have had many interviews with each other. I have received much counsel and good advice from you, for which I would not be ungrateful, but would express my sincere thanks to you for the same. O, that I may be enabled to communicate my feelings to you in such a manner that you may not feel to deny me the Christian name! for as the poet says,

"Christian's sweet name, its worth I view,  
O may I wear its nature too."

It is well known to every individual member of this church, that a change has taken place in my mind as it respects the doctrine believed and preached among you. I once believed, and sincerely believed, the doctrine taught by your denomination to be a Bible doctrine and founded upon the scriptures of sacred truth. But I entertain quite different views of the subject at present. 'Tis education forms the common mind," and every one who has paid any degree of attention to this subject will be ready to acknowledge the truth of this remark. When young, the mind may be so fashioned as to become subservient to all the mysticisms and fables of men. I think your doctrine is founded upon tradition, which has been handed down from parents to children for many generations. I sincerely believe that the popular doctrine preached at the present day, and the measures that are adopted to proselyte the world, are calculated to excite fear, and frequently cause a change in the outward appearance of a person, but seldom produce a genuine change in the affections. This principle of fear operates with much greater force upon the minds of the young than the old, which is evidently the cause why the majority of those converted at protracted meetings are of the young and rising generation. I am constrained to believe that the course which many professed ministers of the Gospel have taken, is calculated to spread the dreadful mildew of despair and misery over the minds of the youth, middle aged and gray headed. Many a kind father, many an affectionate mother, many a promising youth, by listening to the dreadful doctrine of endless wo, have wandered about in darkness, without hope and without God in the world, until they have become raving maniacs, or been consigned to the silent tomb.

Perhaps you may think I have written rather harshly—I have not intended to, but I have felt it my duty to express my feelings to you in a plain and friendly manner. I read in 1 Timothy ii: 4, that God "will have all men to be saved and to come unto the knowledge of the truth." Again, Isaiah xlv: 22-24, "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee

shall bow and every tongue shall swear, surely shall say in the Lord have I righteousness and strength." Also, Rom. xiv: 11, "As I live saith the Lord, every knee shall bow to me and every tongue confess to God." Also, Philippians ii: 9-11, "God also hath highly exalted Jesus and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." This is Scripture as penned by the prophet and apostle. In Isaiah xxv: 6-8, it is written, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things; a feast of wines on the lees, of fat things full of marrow; of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." All of this is in perfect agreement with the language of Peter, Acts iii: 21, when speaking of Jesus, "whom the Heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

How can I, while reading these passages, with thousands of others which are recorded in the scriptures of truth, believe my heavenly Father to be that partial being which he is represented to be. I can not with reason and revelation before me. I believe that Christ is the Saviour of the world; that "he gave himself a ransom for all, to be testified in due time," that "as by the offence of one, judgment came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." "For it pleased the Father that in him (that is in Jesus,) should all fulness dwell, and (having made peace through the blood of his cross) by him to reconcile all things to himself, by him I say, whether they be things in earth, or things in heaven." We are informed that the Father hath committed all judgment unto the Son, and that he hath given all things into his hands. Christ says, St. John vi: 38, 39, "I came down from heaven not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me that of all that he hath given me I should lose nothing but raise it up again at the last day." John says, Revelations v: 13, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever." These few passages are as the small dust in the balance, or as a drop from a boundless ocean, when compared with the numerous passages which we find recorded in sacred writ.

I have now expressed my feelings to you in a plain manner. But not more plain than you have often talked to me, or I have felt it my duty to do. It is well known to every one of you that some length of time has elapsed since I embraced the doctrine of the restitution. And as you have not taken up a labor with me, to save any farther trouble, I now withdraw myself from you as a church, and consider myself no longer a member among you, but praying for you that the dark clouds of error which have so long fettered and enslaved your minds may be removed from you, and from the face of the whole earth, and that every wandering son and daughter of Adam may unite in singing praises to our Father and our God.

ELIZA ANN WOODWARD.

*Concord, Erie county, February 23, 1840.*

POETICAL.—In the old Biscayan language, (termed the Basque,) the moon is called "the Light of the Dead."



## MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, MAY 1, 1840.

## SYBILLINE ORACLES, ORIGEN &amp;c.

R. W. by his objection to Universalism, has drawn us into pretty extensive business—which we do not regret, for there are times when we are sadly puzzled to find subjects on which to pen Editorial articles. Too late last week for insertion, we received the following polite note, with its requests, which we now present for the perusal of the reader.

MESSRS. EDITORS—In your remarks on the communication of R. W., last week, you say, “those early Christians, the composers of the Sybilline Oracles, Origen and others, all of whom advocated the doctrine of universal salvation.” Will you inform your readers,

1. What the Sybilline Oracles were.
2. When they were written.
3. By what evidence you prove them the production of a Christian.
4. What evidence have you of Origen's being a Universalist?
5. If a Universalist, in what sense?
6. What early Christians you refer to by “others.”

By giving distinct answers to each of these questions, confirmed by good authorities, you will oblige one who is anxious to learn. P. Q.

Utica, April 20, 1840.

Most willingly will I endeavor to answer the inquiries of our unknown correspondent, so far as my limited means for information will permit.

“1. What the Sybilline Oracles were.”

The Ancient History of Universalism, by Rev. H. Ballou, 2d, says that “This work, which we now have with some variations, in eight books of coarse Greek verses,” was forged by some Christian or Christians, for the purpose of convincing the heathens of the truth of Christianity. The Sibyls (supposed prophetesses) of the heathen were held in great veneration, among the Greeks and Romans. The writer or writers of the Oracles, taking advantage of this, compiled a narrative of the most striking events in ecclesiastical history, combined with the Christian faith as then held, and palmed the work off as the production of the Sibyls. It was seized with avidity by the popular Christians of that day and quoted to the heathen in proof of Christianity by Justin Martyr, Athenagoras, Theophilus of Antioch, Clemens Alexandrinus, and the succeeding fathers then esteemed Orthodox. They now serve to show what was orthodoxy in the Christian church at that day. They declare that after the general judgment, “the omnipotent, incorruptible God shall confer another favor on his worshippers, when they shall ask him: he shall save mankind from the pernicious fire and the immortal agonies. This he will do.” Though teaching the doctrine of universal salvation, it applies the word eternal or everlasting to the limited punishment which it teaches.

“2. When they were written.”

The same History says, in a note, that Cave thinks the larger part of the Sybilline Oracles was written about A. D. 130, and the rest before 192. Du Pin fixes their date about 160—Lardner 169 to 190. The Shepherd of Hermas, the date of which is fixed not before A. D. 150, probably refers to them (says Mr. Ballou) Book i, Vis. ii.—and Justin Martyr, who repeatedly refers to them, flourished A. D. 150 to 162.

“3. By what evidence you prove them the production of a Christian.”

By the highest of all evidence—internal evidence. If their character has been truly stated above, and if they were proven to be forgeries, as is universally admitted, then they must have been forged by some one favorable to Christianity. And their frequent use by the Chris-

tian fathers, in opposition to the heathens, and for the purpose of proving Christianity, in connexion with the fact of their being proved to be forgeries, shows that they were what they are stated to be above. For the historical testimony, I refer “P. Q.” to Murdock's Mosheim, Vol. 1, page 159, and Note 14 on the same page.

“4. What evidence have you of Origen's being a Universalist?”

His own testimony, as quoted in the Ancient History of Universalism. See page 86, where he quotes from Rufinus' Latin translation of Origen's books Of Principles, thus—“The end and consummation of the world will take place, when all shall be subjected to punishments proportioned to their several sins; and how long each one shall suffer in order to receive his deserts, God only knows. But we suppose that the goodness of God, through Christ, will certainly restore all creatures into one final state; his very enemies being overcome and subdued. For thus saith the scripture: ‘The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool.’ (Ps. xc: 1.) To the same amount, but more clearly, the apostle Paul says that Christ ‘must reign till he hath put all enemies under his feet.’ But if there be any doubt what is meant by putting ‘enemies under his feet,’ let us hear the apostle still further, who says, ‘for ALL things must be subjected to him.’ (1 Cor. xv.) What, then, is that subjection with which all things must be subjected unto Christ? I think it to be that with which we ourselves desire to be subdued to him; and with which also the apostles and all the saints who have followed Christ, have been subdued to him. For the very expression ‘subjected to Christ,’ denotes the *salvation* of those who are subjected: as David says, ‘shall not my soul be subjected to God? for from him is my salvation.’ (Ps. lxii: 1).—But I have not room for further quotations—let this brief sample suffice.

Again—The testimony of Origen's contemporaries, and scholars, and immediate successors, prove him to have been a Universalist. For they recognize that sentiment in his numerous writings and long continued teachings, and for many years regarded him in that light, and revered his memory. In fact, the author of the Modern History of Universalism furnishes references to upwards of 60 principal passages in Origen's works where he advocates the doctrine. And though one of the greatest lights of the church in that age, no voice was lifted to condemn this portion of his teachings, or to oppose it as an error, until about 150 years after his death. Ambrosius, the patron and convert of Origen; Clemens Alexandrinus, his teacher; Alexander, Bishop of Jerusalem; Heraclas, Bishop of Alexandria; Gregory Thaumaturgus, Athenodorus, and others, his contemporaries, all held the same doctrine, and revered him as its most successful advocate.

Again—we have the evidence of Anastasius, Pope of Rome, about A. D. 400. (Origen died A. D. 253,) and of the two Synods of Alexandria and Cyprus, about the same date, who condemned Origen (not for holding to the final salvation of all mankind, but) for holding to the final salvation of the *devil and his angels*—a doctrine never held by those who believe in the endless misery of any of the human race. From this period downward we find other witnesses to Origen's Universalism, until we come to the fifth General Council, A. D. 553, in which, for the first time, the doctrine of the salvation of all men is pronounced a heresy.

Such are our proofs that Origen was a Universalist, to which, as perhaps stronger authority with “P. Q.” than Mr. Ballou, we add the similar proofs furnished by Mosheim, in his Ecclesiastical History, (Dr. Murdock's Translation,) Vol. 1, p. 240, and note, and other passages in the same volume.

“5. If a Universalist, in what sense?”

I confess I do not know precisely what information “P. Q.” wants—but if he alludes to the character of Origen as a Christian and a scholar, I can only say he stood

at the head of his contemporaries in both piety, learning, and what seems to have been considered *orthodoxy*, until A. D. 400, or 553. As to his views as a Universalist, he believed in the pre-existence of souls, and in punishment after death. If what has been written, does not prove satisfactory to “P. Q.”, let him ask again, so varying question 5th, that I may fully understand his meaning.

“6. What early Christians you refer to by *others*.”

This question has been answered, by the names already given—nearly all of whom freely used the word *everlasting* or *eternal* to express the duration of a *limited punishment*. Besides these, many others might be named, who are admitted by so-called orthodox ecclesiastical historians to have been Universalists, and who flourished from the general commencement of the Christian church down to A. D. 553, and somewhat later. But this article is long enough already. If P. Q. can get the Ancient History of Universalism already so often referred to, he will find it a candid, clear and able work, full of references to the most authentic sources for all its statements. The first edition is out of market, and no second edition has yet appeared, (though we hope one may soon be published,) which renders it a work difficult to procure. If “P. Q.” chooses to make himself known to me as a careful book borrower, (as I am inclined to believe he can do,) and wishes really to peruse it, he can have the loan of it for a few days. Or if he has any more questions to propose, I will endeavor to answer them respectfully and satisfactorily.

A. B. G.

## JUDAS ISCARIOT'S PLACE.

“Was Judas raised up to answer the very end he did answer; and would the Scriptures have been fulfilled had he not betrayed his Master?”

“Has Acts i: 25, reference to Judas' going to his own place—and if so, where was that place; or has it reference to Matthias' going to Judas' place in the apostleship?”

In a former article on “Judas Iscariot's throne,” I referred to the above questions, and promised to answer them in a separate article. I now intend fulfilling that promise.

There can be no doubt in the mind of any believer in the supremacy of God, as taught in the Bible, that every actor owes his existence to God, and that all his actions, when viewed as connected with the great chain of causes and effects which constitutes the entire providence and government of God, are considered as God's acts. Joseph's brethren sold him into Egypt—God sent Joseph to Egypt by their agency. Pharaoh acted tyrannically to the children of Israel—God raised up Pharaoh to show the weakness of human power when opposed to the divine purposes, and (by the Israelites) the power of human weakness, when acting in accordance with the divine will. However distinct these acts may be, separately considered—or considered in reference to the motives and objects of man, in contrast with those of God—yet they are both *divine* acts, and yet *human* acts. So in the case of Judas. He acted freely as a moral agent—yet God used his actions to accomplish the divine purposes—and this, whether God only fore-saw, without decreeing and controlling Judas; or whether he ordained that Judas should so act. Whether Arminian or Calvinistic principles are used, the fact itself is undeniable, that the betrayal and crucifixion of Jesus formed a part of the divine plan for the redemption of sinners, as much as his resurrection from the dead; and that the Scriptures were thus fulfilled.

The other question is dependent for answer on a passage somewhat ambiguous in the common version. It may mean, “that Matthias may take part of this ministry and apostleship, (from which Judas fell by transgression,) that he (Matthias) might go to his own place”—that is the place which Judas *had* possessed—or which Matthias *should* possess. Or it may mean, as some understand it, that “Judas fell by transgression, that he (Judas) might go to his own place”—and that place not be a place of misery in a future state of being, as Dr.



Clarke has ably shown in his commentary. I am inclined to use the parenthetical form, first designated, and so apply the first "he" to mean Matthias. Such I believe to have been the meaning of the eleven apostles, though I have always been inclined to think that they acted in this case without divine authority and guidance, and that the substitution of Matthias for Judas, was never sanctioned by the Master.

I am well aware that this is treading on delicate ground; but as the decision of this point will affect the argument in regard to the possession of a throne of judgment by Judas, I wish briefly to give my reasons. If Matthias took the place of Judas in the apostleship, he took the throne of judgment also. If he did not in reality take the place of Judas, the act of the eleven must have been null and void. In the former case a difficulty arises in explaining the promise of Jesus to the twelve—in the latter case, the difficulty of explaining the prophecy of the Psalmist—"let his habitation be desolate"—"his bishopric let another take." Neither of these difficulties are insuperable, but the former is the most, the latter the least so. My reasons then, for supposing that the substitution of Matthias for Judas, did not extend to his becoming an apostle (or witness) and the occupancy of the throne of judgment, are—1. The apostles were not to have power given them, till after they had received the holy spirit, and at the time of this election, the outpouring of the spirit had not yet occurred. Acts i: 8 and ii: 1-5. 2. Matthias has given no testimony, as a witness, in regard to Jesus. We are merely informed that he was one of the number who had been with the apostles—one of the numerous disciples of Jesus—from the beginning. So that though he may have seen much which Judas saw, and some things, even, which Judas did not see, yet the records show that Judas' acts and words in the way of testimony, are far more constant and numerous, than those of Matthias. 3. There is no recognition of Matthias as an apostle, after his election—nor any act recorded, showing that he did act as one. 4. The bishopric (or overseership) of the church, does not necessarily imply apostleship, and the duties of the judge. 5. If any substitution was necessary, or to be allowed, it appears to me that the selection would have been made by Jesus himself—who specially selected Saul of Tarsus to be the apostle to the Gentiles in a special manner—or, at least, that the selection would have been made after the divine spirit was poured out on the eleven. I freely admit that these reasons are not sufficient positively to preclude the common view; but they have appeared to me sufficient to warrant the belief that Judas is on the throne of judgment, instead of that throne having been given to another—even allowing, that Matthias was properly chosen to fill the bishopric. Had Paul been appointed an apostle to the Hebrews, instead of to the Gentiles, the argument would have been conclusive to my mind that Judas was deposed thereby from the throne of judgment.

I have thus given all the information I deemed necessary to answer the queries of our correspondent. I may not have satisfied him, or may have dissatisfied others; but I have freely given my opinion, doubts and all. I think Dr. Clarke correct, in the main, in the view he takes of the subject in his comments in Acts: though, as has been seen, I differ, in some particulars, from him and many Universalists in my views of the thrones, their location and meaning—and of the substitution of Matthias for Judas. Let facts stand, testimony be received according to its full weight, and mere opinions be judged of according to their accordance with testimony and reason. A. B. G.

#### PREACHING AND PREACHERS.

As the State Convention is to meet in this city between the fourth and fifth Sundays in May, the attendance of ministering brethren from a distance, will afford our friends in destitute places, an opportunity of procuring preaching on the preceding and succeeding Sundays. Will those friends who wish to be thus sup-

plied, and are willing to make a suitable compensation to the laborer, please signify their wishes to us, with such other particulars as are necessary for our information, before the first Sunday in May? If they will, we will do what we can to see that they are supplied as they may request.

Ministering brethren who may wish, or be able, to supply appointments at that time, and know no better way to accomplish their object, will please inform us respecting their wishes, and we will do what we can to make suitable and convenient appointments accordingly.

In this way, we hope a number of places within thirty or forty miles of this city, which now are seldom favored with the preached word, may have one or two long desired opportunities; and brethren who want appointments, will be enabled to preach the word as they go to and fro, and find the weariness and burdens of travel lightened and relieved by the hospitality and generosity of those for whom they labor. A. B. G.

#### CUSTOM.

Custom softens, without imparting a single captivating quality. And it hardens, without ever giving stability or usefulness. But the most singular circumstance of all is, that it should be so often used as an excuse for impropriety, and even indecency. Ask yonder supercilious and contemptible burthen to society, why he does not notice and speak to the honest laborer, and he says it is not customary. Ask the young lady why she submits to the flattery and sycophancy of a drunken spendthrift, rather than to the respectful attentions of an honest poor man. Custom compels her to do it. Ask the rich man why he does not assist the famishing—ask the convert to a fearful religion why he does not make restitution to those he has defrauded, and their excuse is, it is not customary. Such is the company which the votary of Custom keeps. If it was the custom always to do right, it might do some good, but even then it would be better to act from principle. What shall we say, then, of those who are governed by custom in defiance of good principle? A. R. B.

#### REV. E. A. GARFIELD.—CAUTION.

We have received information from two respectable and veracious persons, that E. A. Garfield, lately of Massena, St. Lawrence county, N. Y., has left that place for Canada, under a charge of forgery. He may be innocent, for aught we know, but other circumstances of a suspicious character, and his leaving the place while such a charge was pending against him, compel us to warn the public against crediting him as a Universalist preacher in good standing, or placing confidence in him as our agent for this paper. If he wishes to be trusted in either of these capacities, let him pay unto us what he has collected from our subscribers, and return and stand his trial for the charge preferred against him. Said Garfield is a talented, plausible, ingenious fellow, and can invent a smooth story as easily and as quickly as any man we ever met with, as we have found out by experience. A. B. Grosh.

#### NEWS DEPARTMENT.

REMOVALS.—We were pleased to see by the last Christian Messenger, that Br. D. Ackley, of Hudson, has accepted an invitation to settle in Hamilton, Madison county. He commences his labors there next Sunday. Br. J. Whitney has removed from Akron to Ohio city, Ohio. He preaches one sermon every Sunday; but devotes the principal portion of his time to portrait painting. Br. L. H. Tabor has removed to Plainfield, Vt.—will labor there in Calais and East Montpelier.

Br. David Van Alstine has removed from Campbell, Steuben county, to South Livonia, Livingston county, to which place all letters and papers designed for him should be sent. Br. L. T. Clark has removed to Har-

ford, Cortland county, and wishes all letters and papers designed for him sent to that place.

Br. Horace G. Smith was ordained pastor of the Universalist society in Berlin, Conn., on April 22d. Sermon by Br. J. Boyden.

The new meeting house, in Woonsocket, R. I., was dedicated April 8th. Sermon by Br. Boyden. On the 9th, Br. Boyden was installed Pastor. Sermon by Br. W. S. Balch; other services by Mrs. Baker, Ingalls, Bugbee and Cobb. The pews were nearly all let, at \$1000 per annum. The Rhode Island State Convention held its annual session at the same time. Br. Balch, Moderator—Br. W. Fishbough, Clerk.

A society was formed at Fall River, Mass., March 18th—they now have preaching every Sunday. Our eastern brethren know how to do business, and secure constant preaching as the most effectual mode of prospering.

The Western Reserve Association, at Parkman, O., after having continued the case of Rev. Enos Leidy from August to September, and from September to January last, find him guilty of charges of falsehood, and unchristian conduct, and resolve—"That the Rev. Enos Leidy has not only been guilty of conduct incompatible with the sacerdotal character, but highly derogatory to the Christian religion, and that in consequence thereof, this Association withdraw fellowship from him.—January 26, 1840.—Eusebius Hoag, Clerk."

Br. Beecher's church, in Cincinnati, is advertised for sale by the Sheriff.

NEW AGENT.—Daniel Mercerau, Union Springs.

#### RELIGIOUS NOTICES.

There will be preaching on the first Sunday in May by Br. CHAMBERLAIN in Bridgewater—Br. GROSH in Taberg—Br. S. J. GIBSON near Br. Crandall's, East Green.

There will be preaching on the second Sunday in May by Br. CHAMBERLAIN in Vernon—Br. D. BIDDLECOM in Alder Creek.

The Central Association of Universalists in Michigan, will hold its annual session in Ann Arbor, on the first Wednesday and Thursday, third and fourth of June next. It is desirable that preachers and delegates should be present the evening before, or by 8 o'clock, Wednesday morning, as the council will be opened at 9 o'clock, A. M., on Wednesday, at the Universalist Church. N. STACY, Standing Clerk.

A Conference of the Chautauque Association will be held in the Baptist meeting house in Stockton, the first Tuesday and Wednesday, 5th and 6th of May next. T. C. EATON, Clerk.

The Pennsylvania State Convention of Universalists will hold its annual session at Pottsville, Schuylkill county, on Wednesday and Thursday, 20th and 21st of May next. It is desired that all the delegates from each Association in the State may be present, also all the preachers belonging to the Convention.

A general attendance of the friends is particularly requested. Those from a distance will call at Br. Samuel Hart's store for direction. The Magazine and Advocate and Nazarene will please copy.

JAMES S. PALMER.

Brooklyn, Pa., March 31, 1840.

#### LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last No.

M P, Hannibalville, for T. B. A. W., J. McC., J. E. H. T., and J. C.—P. M., Ray, (Mich.) for H. T., J. T., O. F. and H. D.—J. L. W., Hoosick Falls, for B. G. S., C. V. S. and A. G. P.—P. M., Hudson, for A. McK.—P. M., Rushville, for J. S.—P. M., Homer, for L. H. and R. W.—P. M., Redfield, for W. L. and L. A.—W. F. G., Auburn, for J. R., J. G. P., G. T., E. B., C. S., I. T. G., W. H. C., Z. B. and J. R.—B. T., Erieville, for J. M. W., C. W., J. W. R., M. I. and D. S.—S. G., Mendon, for self, E. H., R. L., M. C. C., and J. H.—P. M., North Boston, for P. C., J. W., P. S., I. F., A. F., T. P., G. B., D. F. and P. O.—P. M., Bainbridge, for A. S. and W. F.—P. M., Rockdale, for H. B., W. W. W., and W. L.—P. M., Steuben, (O.) for L. B. and J. B.—O. C. B., Binghamton, for S. O. and J. M.—A. J. W., Leon, for self, N. C., and J. W.—H. B., Benton—A. S., Brownville, for D. R., J. M., E. M., W. S., L. T., L. C. P., H. D. W. K., J. M., N. P., A. H., H. L. and W. L.—J. W., Woodboro', (Md.) for self, J. B. and P. S.—P. M., Bridgewater, (Vt.) for F. B. and N. B.—P. C., Brookfield, (O.) for self and F. B.—P. M., Su. Bristol, for self and A. A.—Rev. A. W., Chester, (Vt.)—Rev. I. B. S., Hume, for S. R. C., J. C., W. H., N. A. and A. T. W.—Rev. D. V. A., Erwin—P. M., Franklin Mills, (O.) for J. H. P.—J. S. P., Hartwick, for self, J. C. and R. R.



## POETRY.

For the Magazine and Advocate.

## YOUTHFUL PIETY.

My locks are gray, my light is dim,  
My form is bow'd with years:  
I have seen many lovely things  
In this dark vale of tears:  
I've seen the high advance the low,  
The rich befriending the poor,  
I have seen smiling constancy  
For love all ills endure.  
I have seen bitter enemies  
The tenderest friends become;  
I have seen long-lost prodigals  
In penitence come home;  
But never have these eyes beheld  
A sight so purely sweet,  
As youth's unsullied spirit bowed  
At the Redeemer's feet.

JULIET.

Tosanda, Pa.

**EXPEDIENT OF A NEEDY TRAVELLER.**—We have heard the story of an English half-pay officer living at Florence, much in debt, and desirous to get to England, but unable to procure his passport, without which he could not be permitted to depart, on account of the interference of his creditors. He one day, in a coffee-house, fell to abusing the Grand Duke in very outrageous terms, in consequence of which he was next day conducted to the Tuscan frontier by a police officer. The following expedient, related by a London paper, is much less obvious and more ingenious:—

John Kilburn, a person well known on the turf, as list seller, etc., was in a town in Bedfordshire, and as a turf phrase is, "quite broken down." It was during harvest, and the week before Richmond races, (Yorkshire,) whither he was travelling, and near which place he was born; to arrive there in time he hit upon the following expedient:—He applies to an acquaintance of his, a blacksmith, to stamp on a padlock the words "Richmond gaol," with which, and a chain fixed to one of his legs, he composedly went into a cornfield to sleep. As he expected, he was soon apprehended, and taken before a magistrate, who after some deliberation, ordered two constables to guard him to Richmond; as time was to be lost, for Kilburn said he had not been tried, and hoped they would not let him lay till another assize. The constables, on their arrival to the gaol, accosted the gaoler with, "Sir, do you know this man?" "Yes, very well; it is Kilburn; I have known him for many years." "We suppose he has broken out of your gaol, as he has a chain and padlock on with your mark; is he not a prisoner?" "I never heard any harm of him in my life." "Nor," says Kilburn, "have these gentlemen, sir; they have been so kind as to bring me out of Bedfordshire, and I will not put them to further inconvenience. I have got the key of the padlock, and I will not trouble them to unlock it; I am obliged to them for their kind behaviour." He traveled this way about 170 miles.

**THE TRYING TREE.**—Journeying one day along a midland road not far from Stirling, we passed by a very fine old tree in a field at a short distance. I remarked its beauty, to which Simon assented, but seemed for a while absorbed in recalling recollections associated with it. At last he said, pausing and looking back on the tree. "That sturdy old plant of other years reminds me of an incident which displayed a striking trait of character of the true old Scotch breed. That is or was called, the Trying Tree; and there a country lass had consented to meet her sweetheart one winter night, to arrange matters for the wedding. The night came, cold and foggy, and the girl, true to her appointment, set off silently, in the hopes of being back again before she was missed. It soon came on a heavy fall of snow, and snowed all night. The girl was not to be found; and all the roads round being not only impassable but invisible, from the depth of the drift, a whole week passed before any communication was possible with the neighboring farms, all which time nothing could be heard of her. At length the news reached her lover, who was lost and bewildered in contending feelings of wonder, fear and jealousy. On inquiry as to the time when his bride had been last seen, he found it was the night of their assignation, and the first of the snow. The Trying Tree flashed upon his mind, and thither, with a sturdy band of volunteer pioneers, he bent his course. On reaching the tree, they commenced digging around it, and soon all came to a solid hammock. Their spades and shovels were then exchanged for the simple labor of their hands, with which they gathered up and flung out the snow by gowpens; and ere this had been long con-

tinued, they succeeded in extricating the very girl, exactly eight days from the time she had been buried. You may guess it was a moment of agonizing perturbation which preceded the discovery that she was alive!

"On coming to the tree, and not finding her lover there, she drew her plaid tight around her, and sat down to wait him. She conjectured that the cold had made her drowsy; and the snow falling thick upon her, when she awoke she was unable to move, and felt herself as if alive in her grave, and cut off from the living world. Her lover was full of sorrow and of explanations. If he had but thought she could have ventured out on such a night, he would never have failed to keep his word, etc. Every young man's mind will suggest the proper thing to be said on the occasion; but Lizzy, who could scarcely be suspected of bestowing any but cold looks at such a time, took no notice of him whatever. The country people who had accompanied him had a supply of cordials, and he was loud and earnest in enjoining them to 'give her something warm instantly;' and a glass of spirits was offered, which she gravely pushed aside. 'Give me a glass of water,' said she; 'it's a cold heart that canna warm a drink to itself.'

"Her Joe was ardent in his addresses, but she repulsed him with endless scorn. Whether she ever took a husband or not, I have forgotten; but it is certain she never married him."

**EARLY MARRIAGES.**—The author of a work called "The Monk of La Trappe's Pilgrimage to Palestine," gives a curious account of a practice prevailing in some parts of Arabia.

"Parents are accustomed to promise their children, when they are but two years old, one year old, or even younger. A Catholic Arab said to me a few days since, rubbing his hands for joy: 'I have just promised my daughter—it is an excellent match for her.' 'How old is she?' 'A fortnight.' 'And her intended?' 'Four years.' 'I have doubtly to congratulate you—never in my life do I recollect to have heard of a more innocent couple.' The father of the male child buys the girl; he bargains about the price, and pays down part immediately, by way of earnest. In our European countries, parents could not settle their daughters respectably in life, unless they were to give them a portion; here, on the contrary, as you see, the father is paid for his daughter, so that the more children of the female sex he has the richer he is. How often have I not already heard the expression, 'My wife cost me so much—'tis a high price.' In conversing with the workmen who made chaplets and other things for me, I have frequently asked the question: 'How much did your wife cost you?' and those to whom I addressed it answered it immediately, and with the greatest sincerity. 'I paid eight hundred piastres for mine,' said one of them one day. 'And what was the price of your mother?' I proceeded. 'Four hundred piastres.' 'That is very low in comparison.' 'But, father, the piastre was worth more than it is now.'

**A MELANCHOLY TRUTH.**—A man of genius consumes one portion of his life in painful studies; another in addressing his labors to the public; the last inconsiderable remnant of his life, he perhaps begins to enjoy the public esteem for which he had sacrificed its solid consolations, his fortune, his tranquility, and his domestic cares. Amid the funeral cypress, he sees the green leaves of the laurel. He resembles a veteran soldier, who at the moment he is carried from the trenches in an expiring state, receives the honors of promotion.

**THE WOMAN WHO WENT ABROAD.**—A lady who was in the habit of spending most of her time in the society of her neighbors, happened one day to be taken suddenly ill, and sent her husband in great haste for a physician. The husband ran a few rods, but soon returned exclaiming, "My dear, where shall I find you when I get back?"

## DEATHS.

In Grand Rapids, Mich., September 5th, 1839, Doct. STEPHEN WILSON. A meeting of the Grand River Lyceum, of which Doct. Wilson was one of its most valuable members, was held on the following day, at which the following preamble and resolutions were passed.

Whereas—In the dispensation of Divine Providence, Doctor Stephen Wilson, a valuable citizen, and an able practitioner in the art of healing, a young gentleman worthy of the high estimation in which he was held by a large circle of devoted friends, is now no more; and whereas this affliction that has cast a wide-spread gloom over this community, extorting the pangs of grief from every bosom, demands a proper demonstration of respect for his undying memory: And whereas, in addition to his faithful efforts to promote the general welfare of the intellectual, moral, and physical condition of this new settlement, in which he took an early interest, as an enterprising pioneer, he has rendered his name dear and conspicuous by his services, talents, and

attendance upon this literary association: And whereas, it is ever highly becoming for all such societies to bestow a token of unfeigned respect to the memory of a fellow member, whose eternal spirit has fled to that bourne whence no traveller returns—

Therefore be it unanimously Resolved, by the members of the Grand Rapids Lyceum, that we will join his distant and bereaved relatives, united with the sympathies of his numerous friends who surrounded his dying bedside, feeling with us that the loss is not only of a valuable associate and companion, but a valuable brother, whose death awakens emotions the poignancy of which becomes the strongest evidence of sincerity in our inexpressible grief.

Resolved, that in demonstration of our heart felt esteem, we will unanimously join the funeral procession to-morrow morning, and walk as mourners of our lamented friend and associate, to the final home of his earthly remains.

Resolved, that a committee of three be appointed to transmit a copy of these resolutions, together with a letter of condolence, to his friends, and also a copy for publication in the Magazine and Advocate, printed at Utica, N. Y.

In Marcy, Oneida county, N. Y., on the 16th instant, Mr. ALLEN FAXTON, in the 80th year of his age. Mr. F. was a soldier in the revolutionary war—was respected in life and resigned in death.

His funeral was attended on the 17th instant, in the Methodist meeting house in Marcy, and a discourse delivered on the occasion by the writer. It was listened to with devout attention, by a large concourse of people. May they profit by "the word spoken."

The aged widow mourns not as those who have no hope. She expects to follow him soon. May her last moments on earth be her happiest. And may that Gospel which consoles her under this afflictive stroke of Divine Providence, impart to the minds of all the surviving relatives resignation and peace.

T. D. COOK.

Will the Trumpet please copy?

In Phoenix, on the 5th February, ALVIN ALLEN, junior, son of Alvin and Catherine Allen, aged two years and six months. Funeral on the 6th. Sermon by the writer.

W. MARTIN.

At Hoosick Falls, January 25th, very suddenly, of the croup, CLORINDA M., only daughter of James L. and Malina Wells, aged 3 years, 1 month and 16 days.

In Conewango, April 2d Mrs. HANNAH DARLING, wife of John Darling, aged 45 years. In life she was an example of the domestic and social virtues—and a firm believer in the final salvation of all intelligences, as a doctrine that not only brings peace in prosperity—but one, being an incentive to virtue that would bring support in the hour of death. She has left a husband, ten children, and a large circle of friends to mourn an irreparable loss. The funeral was attended on the 5th, and a large congregation assembled, to pay the last tribute of respect to departed worth. Sermon by the writer.

C. MORTON.

## PROPOSALS.

For publishing in Utica, N. Y., a monthly periodical, containing original Universalist Sermons, to be called,

## THE UNIVERSALIST PULPIT.

A. B. GROSH, EDITOR.

There is now no such periodical in our denomination. From our inability to publish in the Magazine and Advocate all the sermons we are requested to publish, we know that one is needed. We will strive to supply that want with a variety of original sermons, of the best literary character, (preferring the doctrinal and practical combined, to the controversial) published in a style creditable to all concerned. To do so, we ask 650 subscribers, on the following terms which must be rigidly adhered to in all cases.

We think we shall be enabled to issue the first number in June next—but to do this, all who want the work must subscribe soon, and pay in advance when notified; for we will not commence until 650 copies are subscribed for, and will then limit the edition to the demand, and will supply paying subscribers only. None need fear paying on subscribing, for even should the Pulpit not be published, the money will be refunded, or applied as they may order.

Utica, April 3d, 1840.

A. B. &amp; C. C. P. GROSH.

**CONDITIONS.**—1. The Universalist Pulpit will be published early in each month, on good white paper, with new long primer type, in large 12mo. form, neatly folded and stitched in handsome, printed covers.

2. Each volume will contain at least 26 original sermons, (by adding an extra number with the title page and index at the close of the year,) thus making a volume suitable for binding, of 312 pages per annum.

3. It will be afforded to single subscribers at one dollar per annum—but when six copies are ordered in one package to be directed to a single address, they will be furnished for five dollars per annum—or thirteen copies for ten dollars per annum—always payable in advance, and all discount and postage to be paid by those ordering the work.

4. No subscriptions received for less than one year—and all payments will be refunded by the publishers, unless the conditions on their part are fulfilled.

**AGENTS.**—Agents of the Magazine and Advocate, and all responsible postmasters and others friendly to the work, are requested to procure good subscribers, and forward their names and address before the first of June next, to

A. B. &amp; C. C. P. GROSH, Utica, N. Y.

C. C. P. Grosh, Printer, 41 Genesee-street.



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, MAY 8, 1840.

NO. 19.

For the Magazine and Advocate.

## JONAH AND HIS GOURD.

BY MISS H. J. STONE.

"Then said the Lord, thou hast had pity on the gourd, for the which thou hast not labored neither madest it grow: which came up in a night and perished in a night: And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that can not discern between their right hand and their left hand, and much cattle?" Jonah iv: 10, 11.

Where is the *philanthropic Christian* that can read the above plain and beautiful appeal to the tenderest sensibilities of the human heart, without feeling his soul and all that is within him glow with gratitude and love to his Heavenly Father? What adorable and all-glorious conceptions of an omniscient, omnipresent God, does the above language present to finite man! How full of compassion and tenderness! It breathes the very spirit of that "God who is love." It is the voice of a father, pleading for his dear but refractory child—in whose every tone is blended alike pity and love. That voice was re-echoed again on Calvary's rugged brow, and rung through heaven's blue concave, and echoed back to perishing man—"Father, forgive them, for they know not what they do!" We hear its peaceful, mild, and harmonious sound, yet wafted in the cool zephyrs of evening; in the pure limpid stream which flows murmuring along; in the dulcet songs of the feathered tribes, which fill the earth with their melody. We read the character of that God in every flower that sheds its rich odors to the winds; in every spire of grass which waves its tiny blade in the breeze, in every ray of yon glorious luminary which shines but to bless, in every plenteous shower that cheers and replenishes the earth, and causes it to bud and bring forth sustenance for every living thing. But there are those that can not thus read his glorious character—those who view him, not as the universal *friend* of man, but as an unfeeling Sovereign.

It would seem that Jonah at first entertained nobler views of God's character; for when the message was given him to carry to Nineveh, he believed it not, therefore he refused to go as the Lord had commanded him. He believed him to be "a God gracious and merciful, slow to anger," and therefore fled unto Tarshish; but what were the judgments which God threatened the Ninevites with, compared to *endless* burnings? Nothing at all! and yet Jonah refused to carry the message, because he believed God would repent himself of the evil. O, what a lesson is this, for those who advocate the unholy, God-dishonoring doctrine of eternal wo! But more than this. After Jonah had cried in their city—"yet thirty days and Nineveh shall be overthrown"—after the people had put sackcloth upon them, and humbled themselves even in the dust, crying mightily to God for the forgiveness of their sins—then, even then was Jonah angry; and prayed unto the Lord, that he would take his life from him, saying "it is better for me to die." But what was the reply? Jonah, "doest thou well to be angry?" Mark the mildness of that question! Take notice of the means which were used to convince him of his weakness and folly! It is nought but a simple gourd, which is suffered to grow up to cast its cooling shade around his head to deliver him from his grief. But as mysteriously as the gourd was produced, in like manner was it swept away, and the sun beat upon his head so that he fainted. Then again wished he himself to die, and said, "it is better for me to die than to live." But in the mildness of Heaven

the voice came again—"Jonah, doest thou well to be angry?" "Thou hast had pity on the gourd, which came up in a night and perished in a night; and should not I spare Nineveh, that great city, wherein are more than six score thousand people that can not discern between their right hand and their left hand, and much cattle?" What an effect must such an appeal have had upon the heart of Jonah? Could it fail to convict him of the error of his ways, and lead him to rejoice in such a God of mercy and compassion? Certainly not.

Let us apply our subject to modern times, and see if there are not Jonahs still in our very midst. Those there are who suppose, at least, that they have a message of wrath from the Father of all spirits, to deliver—not to the Ninevites—but to the vast family of man—a message, which as far exceeds that delivered to Jonah in *cruelty*, as eternity exceeds one moment of time. But they, unlike him, believe it true, and that God will never repent himself of that endless evil. Judging by the feelings of Jonah when he discovered that his message had proved not true, and that God had pardoned all their sin and averted the impending destruction, what will be the chagrin, not to say the anger, of those who have been engaged all their lives "in dealing damnation round the land, on each they deemed God's foe"—when, through the intercession and mediation of the Saviour of the world, *all* shall be restored to holiness, to God, and to perfect bliss?"

Cabot, Vt.

For the Magazine and Advocate.

## INSPIRATION OF NATURE.

BY REV. H. TORREY.

How is it possible for man to gaze around him, and view the admirable fitness of things, without feeling emotions of gratitude within his bosom to the great Artificer of the universe! What mind can contemplate the varied, and ever varying scenery of our earth, and at the same time be a stranger to the devotional spirit which the soft-breathing eloquence of nature's stillness seems to enkindle in the reflective soul! Nature, like music, has charms to soothe the savage heart—to lull to repose all the furious storms of passion, and to soften down our feelings into a mild, calm, and holy tranquility.

But how many are dead to its peaceful influence! How many are insensible of those lessons of wisdom imprinted on every object around them. How many admire the glories and beauties of the visible world, without reflecting upon the greatness of that wisdom which planned, and of that power which executed the mighty universe! Such are those whose minds do never look "through nature up to nature's God." Like the child who admires the watch for its beauty, but does not reflect upon the mind that contrived, or the skill necessary in its formation; so does man look upon nature and admire it for its adaptedness to the wants of all sensitive and moral beings, for the harmony of its laws, and the beauty of its construction, without a single thought relative to the character of its Almighty Author!

"Man views it and admires; but rests content  
With what he views. The landscape has his praise,  
But not its author. Unconcerned who formed  
The paradise he sees—he finds it such,  
And such well pleased to find it—asks no more."

There are such, but such there should not be, who have wrapped themselves in stupidity, to slumber in ignorance. But that number is small who can view the wonderful works of creation and remain unconcerned with regard to its great

author. Callous indeed must be the understanding of him who can look at nature and then rest satisfied to "ask no more." The human mind is formed for investigation. Man is endowed with faculties which enable him to explore the deep things of God; and while he has before him, in imagination, the boundless universe, is it possible for his mind to stop in its researches, and say, I ask no more? No! his thoughts can not be stayed—they are traversing the wide field of immensity, and will not return until they can bring back the sweet conviction to his heart, that everything bears the impress of Deity. And thus the soul

"Discerns in all things, what with stupid gaze  
Of ignorance, till then she overlooked,  
A ray of heavenly light, gilding all forms  
Terrestrial in the vast and the minute;  
The unambiguous footsteps of the God,  
Who gives its lustre to an insect's wing,  
And wheels his throne upon the rolling worlds."

The works of art we may admire; the genius and intellect of man as exhibited in the proud monuments of earthly wisdom may excite our attention and call forth our praise, but the sublime works of nature only can kindle within our hearts that more holy and exalted feeling—the *spirit of devotion*!

"The achievements of art may amuse,  
May even our wonder excite;  
But groves, hills and vallies diffuse  
A lasting, a sacred delight."

There is an inspiration in nature—a language of powerful eloquence, which speaks to the soul and tells of God. And what does it say of him? There is no ambiguity in the language—no clash of words—no discord of sentiment. We hear it say that the unbounded love of God prompted his almighty power to execute the designs of his infinite wisdom. And on nature's every page is manifested the greatness and goodness of God. We have already learned by observation and experience that all the operations of nature are calculated to benefit, and to increase the happiness of all sensitive and intelligent beings. As God is the Maker and Father of all, he promotes equally their welfare. In this is taught an important lesson. The slothful worm—the meanest reptile, or the most disgusting thing on earth, receives the attention of God; is fed, clothed and preserved by him. Thus man should learn to "not think of himself more highly than he ought to think," by despising or disregarding the beings of an inferior grade. Do we ask for proof that God is impartial? Then reflect that there is a means in nature to satisfy the returning wants of all who live. Every thing is happy in its sphere, and seems to rejoice in the consciousness of its own existence.

How orderly and harmonious are the works of nature! With what convincing eloquence do they speak forth the sentiment that "God is good unto all." "The Lord reigneth," is declared by all the things of earth, and the sentiment is reflected from the bright luminaries of heaven. Considering the greatness of the visible world, how vast in being—how infinite in excellence—how omnipotent in power, must be the Almighty, who is,

"Of all nature's wide extent, the soul,  
Exists in every part, and animates the whole!"

When we are led forth to contemplate the beauties of surrounding nature, then will our souls derive new energy from the consideration that we are gazing upon the dwelling place of the great Eternal; and realizing that "THE LORD IS IN HIS HOLY TEMPLE," may we feel to rejoice in the excellency of his glory, and with "all the



earth KEEP SILENCE BEFORE HIM." The grandeur and sublimity of the outward universe speaks forth in the language of convincing eloquence, which sinks deep into the heart—"Be still! and know that I am God." "Come, then, expressive silence, muse His praise."

South Bainbridge, N. Y.

For the Magazine and Advocate.

#### THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XXV.

#### NEW TESTAMENT.

We now come to the New Testament, and as the authors of these books, and the time and place when and where they were written are so generally known, we shall not pay much attention to these particulars. We shall, without much attention to order, select from the New Testament such passages as appear dark and mysterious, and throw as much light on them as possible, availing ourselves of all the helps within our reach.

**MATTHEW.**—This book was written by the evangelist whose name it bears, and it was originally written in Hebrew. The translation of it into Greek, was made in the year 61—by whom, is not known—some say by Matthew himself. Matthew was by birth a Jew. His office was that of a tax gatherer, and he is thought to be the same person who was sometimes called Levi. He was the immediate disciple or follower of our Lord, and relates what he saw and heard.

Chapter 1. In this chapter we have an account of the genealogy of Jesus Christ. The genealogy here, as given by Matthew, does not agree with that of Luke. The probability is, that either, 1st, these genealogical tables have been corrupted, or 2d, Matthew may have traced the genealogy on the father's side, and Luke on the mother's, as some suppose, or the genealogies might have been originally imperfect. The Jews kept genealogical tables on rolls, which might have been consulted by these evangelists, and though they were in the main correct, yet they might be deficient in many things. For a full exposition of this, see "Clark on the four Gospels." So far from this being an objection to the Bible, it is in fact a confirmation of its truth, for if it were forged, the forgers of it would surely have taken pains not to have made a blunder like this.

Chap. i: 18. "When his mother Mary was espoused to Joseph before they came together," etc.

They were betrothed. It was customary among the Jews to enter into the marriage agreement, and the woman was espoused at her own or her father's house, sometimes long previous to her being taken home, or living with her husband. See Deut. xx: 7, and Judg. xiv: 7, 8. This will account for the expression, "before they came together," etc.

Chap. ii: 1. "Behold there came wise men from the east," etc.

These were probably Persian philosophers, or magi. Many Jews were mixed with this people, and they had heard probably of the predictions relating to the Messiah, and seem to have been guided by a divine impulse.

Verse 2. "And have come to worship him," etc., i. e., to do him homage.

The original word is used to express both civil and religious reverence; and this kind of homage is paid also to great men. We are not to suppose that they were to worship him as God, for this would be more than Jesus ever desired or claimed. As to what is here called a star, some say it was a meteor; others a luminous appearance like an aurora borealis; others a comet. There is no doubt the appearance was very striking, whatever it might have been.

Chap. iii: 1. "In those days came John the Baptist, preaching in the wilderness of Judea," etc.

That is in the country parts, as distinguished from the city, for in this sense the word is used.

Verse 7. "Who hath warned you to flee from the wrath to come."

The desolation which was about to pass on the Jewish nation for their wickedness, and threatened in the last words of their own Scriptures. See Malachi, iv: 6. This wrath or curse fell on them to the uttermost.

For the Magazine and Advocate.

#### ARRANGEMENTS IN NATURE.

When I was a younger man than I am now, I used frequently to wonder why water did not freeze to the very bottom of our ponds and rivers, and thus deprive us of the power of watering our cattle. The reason why I wondered was this:—I knew that the general law as to the bulk of bodies was, that the bulk increased in proportion as the body became hot, and decreased as the body lost its heat or caloric, or in proportion as it became cold. Now if this were the case with water, as soon as ice was formed it would be less in bulk than water, and would consequently sink. Another layer of ice would then form and then sink; and in this way, even in this climate, we would soon have our deepest wells, ponds, and streams, transformed into solid masses of ice. What a miserable condition would the whole animal creation be in then? Our fish all destroyed, our cattle unable to slake their thirst, and man obliged to melt all the water he used! Was it not to prevent these direful consequences that the wise Architect of all made water an exception to the above named general law? The greatest density of water is about 40 degrees of Fahrenheit's thermometer, so that when water gets colder than that, instead of sinking, as it should do according to the general law, it actually rises to the surface. Again; water cooled to 40 degrees sinks and gives place to that of a higher temperature, which in its turn, when about 40 degrees allows warmer water to rise to the surface. Before ice forms the whole of the water is thus cooled down to 40 degrees. The top stratum being now cooled below 40 degrees, becomes specifically lighter than that below, and consequently remains at the top until it has become congealed, which happens at 32 degrees. Ice, we are told, is a bad conductor, especially with a little snow upon it; it therefore increases very slowly, and thus shelters the water below. Thus fish are preserved at a temperature of 40 degrees; and by this beautiful provision, in exception to a general law of nature, our rivers, lakes, and other fountains of water are kept from becoming a solid mass of ice, which even our summer would scarcely restore to fluidity.

This subject was brought fresh to my mind today, by meeting with a young friend to whom the difficulty had occurred, but to whom the explanation was unknown. I explained it to him as above, and I have no doubt he will be induced, by this wise and obviously beneficent provision of Nature, along with others with which he will become conversant as he advances in life, to reflect and mentally exclaim often, "The Lord reigneth, let the earth rejoice!"

For the Magazine and Advocate.

#### WHAT CAN I DO?

This is a question that is very frequently asked by mankind while pursuing the ordinary business of life—not only asked, but meditated upon, time after time, contriving some way to increase their possessions or spread their fame. And all this is just and proper: for man is an active being, and it is impossible for him to remain idle; he will and must act, either for the better, or worse. Now, as mankind are imitative beings, and copy much after the example of others, how important it is that we pay strict regard to all our actions. Knowing that others will copy after us, let us study rather to amuse than divert; for "solid sense is generally preferred to vain wit." Let us not only ask ourselves what we can do, but inquire if we can do it in a proper manner, that it may exert a beneficial influence on our associates.

While perusing the valuable paper, the Magazine and Advocate, during the past winter, what should I behold but my name put down as agent for it. What can I do? Why is this? was the inquiry that recurred to me. Certainly there must be something for me to do, (thought I,) or I would not have been appointed. But why was I appointed? Why not some one that was more capable? Then it recurred to me, that from him to whom much is given, much is required—and if my abilities are small, they will not require much of me. But on looking around, and seeing how little my superiors had done, I thought I might as well bury my talent at once, for those that had five had not done much better. But on taking the second view, I saw there was much to be done, and if they had neglected to do their duty, that was no excuse for me. Wishing to have all men receive the truth; but how could I sound "the still small voice" in their ears? Perhaps I can do it (thought I) by loaning them books, or by inducing them to take some Universalist periodical. Therefore to work I went, and the result of my labors thus far is this. I have obtained three subscribers for the Magazine and Advocate. And this much I have learned, "that success is secure unless energy fails." Brethren, what think ye? Have you not some in your vicinity whom you can induce to take a Universalist periodical that will be a benefit to them and some publisher? Try and see. AN AGENT.

Oppenheim, March, 1840.

**REMARKS.**—Good active agents are the right hand of the publisher. Without them it would be impossible to continue our paper a single year. We thank the writer of the above for his desire to see them more engaged and active, and hope his words will not be in vain to those who need them. May 1st is a good time to begin subscriptions, for those who do not want a full file; as a one dollar bill will pay to the end of the volume, i. e., for 35 numbers. It is also a good time to get subscribers; for the changes by removals have now taken place, and agents may find new neighbors who should be supplied with the paper. In all such cases, a good Universalist paper should be introduced, where possible. But remember mercy to the publisher—better send no new names, than get an irresponsible, shiftless one—unless you can get him to pay in advance. And even then, please inform us to stop it when the pay runs out, unless reordered. A. B. G.

For the Magazine and Advocate.

"DUTIES OF YOUNG MEN, BY REV. E. H. CHAPIN."—This very acceptable tribute to the cause of morality and virtue, consists of six lectures, which, as is set forth in the preface, were originally delivered in Richmond, Va., and repeated in Charlestown, Mass. They form a neat little volume of 212 pages.

These lectures exhibit the self, social, intellectual and moral duties of young men. They are written in a chaste, manly style, and abound with many of those bursts of eloquence for which their talented author is so justly celebrated.

My acquaintance with Mr. Chapin commenced about three years since. The pathos, the energy, and the eloquence which shines in every page of his work, brought back to my mind with the freshness of yesterday, many scenes, when the same depth of feeling and energy of thought, fell warm from the lips, upon hearts delighted and made better by the contact. He is still a young man. His book is emphatically an appeal, "from the young to the young," and its value is enhanced for that very reason; for, he well observes in his opening lecture that, "There is a charm in sympathy which gives efficacy to exhortation;" and, "A degree of influence which those who participate naturally in our feelings may exert. That others, who can not, in all respects, place themselves in a like condition, will fail to obtain."

The work is for sale at O. Hutchinson's. To



those who are acquainted with the author, I would say, *buy it*. It perusal will be to you like converse with a familiar friend. And to those who have not had that pleasure, I would say the same; for it contains excellent precepts and valuable advice; and coming as it does from a member of the class to whom it is addressed, it stands forth a bright and shining evidence that morality and virtue may find an able advocate in heads yet beaming with the freshness of early manhood, and in hearts yet warm with the glow of youth.

R. T. H.

For the Magazine and Advocate.

### VOLUNTARY OBEDIENCE.

"I will run the way of thy commandments, when thou shalt enlarge my heart." This has often been the theme of my meditations as I went forth to my labors. I presume every man, who has exchanged the gloomy and heart-contracting views presented by Calvinists, for the cheering, animating, and heart-expanding sentiments entertained by real Universalists, must have felt the enlargement of heart mentioned by the Psalmist, and the consequent increased facility and freedom in treading the paths by Heaven approved. Formerly, the practical part of Christianity seemed like an impractical requisition, like a task imposed upon us without strength or stimulus to carry us through it; now, thank Heaven, we feel far otherwise; we feel, in the character of an impartial, benign, and universal Parent, a moving power which impels to cheerful obedience, and literally, makes us run—if we are not negligent in cultivating the spirit and influence of our views—in the way of his commandments. For this we prize—we had almost said adore—the liberal and enlightened views of Universalists. Most fervently do we pray that every one who becomes persuaded of the truth of Universalism by appeals to his own reasoning powers, and to the Scriptures of truth, may also be led onward to experience its animating, purifying, and cheering effects upon the inner man, and the outward conduct. His own experience, will then be the *strongest argument* in favor of the views "every where spoken against."

T. C. A.

For the Magazine and Advocate.

Alder Creek, April 23, 1840.

BR. GROSH—If you think proper to insert in your paper the following extract from the Oberlin Evangelist, you are at liberty so to do. The Oberlin Evangelist is published at Oberlin, Ohio, under the direction of C. G. Finny. The article alluded to is editorial, and is eminently entitled to notice on account of the candid acknowledgment of facts which, although known to community generally, are cautiously concealed from the members of the denomination of which this Mr. Finny is the head and front.

EXTRACT. "Now this is the kind of confession and this is the kind of forsaking which we mean and which is necessary for the promotion of revivals. Who does not know that the Church is filled with a worldly spirit?—that she is deeply involved in speculations?—that she has much property in her hands fraudulently obtained?—that she is indulgent in many foolish and hurtful lusts, which drown men in destruction and perdition?—that she is eaten up with a party and sectarian spirit? and in short, that she is very far from having the *spirit of Christ*, without which she is none of his?"—Oberlin Evangelist of March 25, 1840.

What a comment upon the practices of those who sneer and profess to scorn at the idea of God's universal grace and impartial goodness to his fallible children.

L. M.

### EDITORIAL ITEMS.

Br. Whittemore says there are now one hundred and ten Universalist preachers in Massachusetts; and gives a list of some twenty societies that are yet in want of pastors. The cause appears to advance rapidly and

permanently in that State. We would not hold the Bay State back, but wish the other States, particularly our own, could be impelled forward more rapidly in the march.

The meeting house in Barre, Mass., was dedicated April 22d. Sermon by Br. H. Ballou.

At a late meeting of the Middlesex Conference in Mass., a number of preachers present could not be prevailed on to preach. We pity their great modesty and diffidence—it must be "a very great cross" to such persons to speak in public, even in defence of truth and righteousness!!!

The Christian Freeman, and Family Visitor, a large, folio, Universalist paper, published every week in Boston and Waltham, Mass., has entered on its second volume. Br. S. Cobb, of Waltham, Editor and Proprietor. It gives special place in its columns to discussions of, and articles on, the temperance and abolition questions. It is well printed and ably edited.

REMOVALS.—Br. E. Hewitt has engaged to labor every Sunday with the Society in Albington, Mass. Br. C. F. Lefevre, of New-York city, has removed to Hudson, to take the pastoral charge of the society lately left destitute by the removal of Br. D. Ackley to Hamilton. The brethren in New-York regret to lose Br. L. from their midst. Br. F. Hitchcock, late of Newtown, should be addressed at Westport, Conn. Br. C. S. Brown has engaged to remove from Upper Lisle, N. Y. to Bethany, Pa. Br. H. Torrey has received and accepted a unanimous invitation to settle in Pittsburg, Pa. He removes there, from South Brainbridge, N. Y., about the first of July next.

The Society in Providence, R. I., has colonized and formed a second society in that city, under the pastoral care of Br. J. N. Parker. The places of the colonists from the first society were immediately filled by others who had been waiting for room in the house. Thus a society is born in a day—the time will come when a nation shall thus come into the church.

The second volume of the Layman's Legacy has been issued from the press. It contains 497 large 12mo pages—price, \$1.25. Br. Hutchinson will soon have some for sale.

Br. Hosea Ballou, 2d, of Medford, Mass., proposes to fix three or four stated periods in each year, at which students will be received by him, for instruction in theological studies—thus arranging them in *classes*, so as to save his *time* and *theirs*, and greatly facilitate their studies. It is needless to say, that there are few in our order, more capable to instruct the candidate for the ministry, than Br. H. B. 2d.

THE REGISTER.—No returns have yet been received for the Register (save one)—and but one communication for the Companion. I hope the standing Clerks of the Conventions and Associations will immediately make known to me *all* the alterations which they wish to, or which should, be made from last year. A few brief articles for the Companion will also be very acceptable, if sent soon.

A. B. G.

### RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. FRENCH in Burrville, and once in four weeks thereafter—Br. COOK in Marshall and Br. GROSH in this city—Br. WHITAKER in Vernon in lieu of Br. CHAMBERLAIN.

There will be preaching on the third Sunday inst., by Br. COOK in Auburn and Br. MONTGOMERY in this city—Br. FRENCH in South Champion, and once in four weeks thereafter—Br. GIBSON in Columbus—Br. WHITAKER in Vernon—Br. GROSH in Bridgewater.

There will be preaching on the fourth Sunday inst., by Br. COOK in Auburn and Br. MONTGOMERY in this city—Br. FRENCH in Tylersville, and once in four weeks thereafter—Br. GROSH in Union meeting house in Lee, and in Delta at 5 P. M.

The Central Association of Universalists, will meet at Hamilton Centre on the first Wednesday and Thurs-

day in June next (3d and 4th). Occasional Sermon by the writer. Societies and churches will be careful to select and send two delegates each, with statements of their condition and prospects.

T. D. COOK,  
Standing Clerk.

The Central Association of Universalists in Michigan, will hold its annual session in Ann Arbor, on the first Wednesday and Thursday, third and fourth of June next. It is desirable that preachers and delegates should be present the evening before, or by 8 o'clock, Wednesday morning, as the council will be opened at 9 o'clock, A. M., on Wednesday, at the Universalist Church.

N. STACY, Standing Clerk.

The Pennsylvania State Convention of Universalists will hold its annual session at Pottsville, Schuylkill county, on Wednesday and Thursday, 20th and 21st of May next. It is desired that all the delegates from each Association in the State may be present, also all the preachers belonging to the Convention.

A general attendance of the friends is particularly requested. Those from a distance will call at Br. Samuel Hart's store for direction. The Magazine and Advocate and Nazarene will please copy.

JAMES S. PALMER.

Brooklyn, Pa., March 31, 1840.

### UNIVERSALIST STATE CONVENTION.

The Universalist Convention of the State of New York will meet in annual Session, in this city, on the last Wednesday, (27th) of May next.

The following is a list of the Delegates appointed by the respective Associations belonging to the Convention, to attend its next Session.

Associations.	Clerical Delegates.	Lay Delegates.
Allegany,	J. B. Sharpe, J. Babcock, *	Luther Couch, Abram Dygert.
Black River,	W. H. Waggoner, Pitt Morse,	B. Thayer, R. Fitch.
Cayuga,	G. W. Montgomery, A. C. Barry,	John Q. Robinson, Lyman Birch,
Central,	E. M. Woolley, Dr. T. Clowes,	E. Gray, Billy Titus.
Chautauque,	L. Paine, T. C. Eaton.	L. Harrington, L. Pullman.
Chenango,	C. S. Brown, J. T. Goodrich.	A. Carey, J. Hawes.
Hudson } River }	M. Rayner, D. Ackley.	S. Van Schaack, B. Hyde, S. Harvey.
Mohawk } River }	M. B. Smith, J. D. Hicks.	M. J. Bovee, † D. H. Eastman, B. S. Keeler.
New York,	W. Whittaker, S. J. Hillyer.	Levis Seymour, Hezekiah Scott.
Niagara,	C. Hammond, James Cook,	Judge Kane, Jacob Hewes.
Ontario,	T. J. Whitcomb, Wm. Queal,	C. Dutton, E. Cook.
Orsego,	O. Whiston, T. J. Smith.	Jonathan Brewer, Levi Smith.
St. Law- } rence }	O. Wilcox, W. M. Fuller.	D. Mack, B. Hall.
Steuben,	M. L. Wisner, D. Van Alstine,	James Parris, James Abbey.

It is hoped a punctual attendance will be given by all the Delegates appointed, or their proper substitutes.

D. SKINNER, Standing Clerk.

Utica, April 15th, 1840.

### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No.

L. H. Troy, (W T) for U M, A S and Rep.—P M, Otego, for W T and N S—D J M H, Appling—M B, New-Hartford—P M, Henderson, for E B, and J F—P M, Farmington, for self and C C P—W S, Lyons, for R A, B D, L M, and P L M—O G, Orland, (Ind) for self, A D, W S and S E C—J C, Plainville, for self and I P—W S, Nicholsville—J B, Canandaigua, for self and J G—P M, Livonia, for R A, J T, A F, J A and A D—W V, Phelps, for self, J D W, T V, G C, L V, S S and G B R—P M, Half Moon, for J B A and W C—P M, Royalton Centre, for C P and Mrs R—A W, Antwerp, for self, E L, D B, J L W, H F, B B and I D S B—W B, Chardon, (O)—P M, Rochester, (Mich) for C C and H L—P M, Howlet Hill, for A L F and G H—P M, Le Roy, (Pa) for A H and A S M—Rev S J G, Norwich, for A S—L R, Rossie, for self and W B B—P M, Henderson, (Ill) for U C—G W C, Theresa, for A F, W P and S C—P M, Pembroke, for S H—P M, Hornby, for self and R L—P M, Harmondsburg, (Pa) for self and J W—B S B, Williamson, for self and A F B—P M, Starkey, for C G—P M, Wolcott, for S M and A W—P M, Middleport, for J K and L S—P M, Madison, (Ind) for N L and M D A, J S and N B—M B, Buffalo, for A B, Miss D, E B V, A P, A Z and L Z—P M, East Claremont, (O) for M McI—T R, Norfolk, for self, H R and J W—P M, West Bloomfield, for F B and M D B—P M, Denmark, for B H, E A, W S and L L P—P M, Manlius, for A M, A D, S G and W J—P M, Buskirk's Bridge, for E M, G M and J F—P M, Alexander, for Mrs H M, N D, B B, W M and L R. Remainder next week.



For the Magazine and Advocate.

**"I WOULD NOT LIVE ALWAYS."—Job.**

When the patient man gave utterance to this saying, he spake as a truly religious philosopher. He saw life and death each in their true light—each designed by Jehovah for good—the one following the other in continued and regular succession.

Let us consider this declaration of the excellent Job—and in doing this, we may notice some of the reasons which we may suppose led him to make it; reasons which would operate in the same manner in our minds, and lead us to adopt and express the same language. Why is it not desirable to live always?

1. Because of the trials of life. True, many trials and troubles which we are called to encounter here, may prove serviceable to us, if we will rightly understand and improve them. Yet this is not the privilege of the great mass. They do not so reason. Trials are not considered as they stand connected with the true science of human life. We grow sick of life from what we see of its deceptions. When we are looking for sunshine, darkness and storm come upon us. When we promise ourselves prosperity, then comes adversity to lay our brightest prospects in the dust. When we think ourselves surrounded with this world's goods, some unseen train is laid that shall yet scatter all our hard earnings, or accumulated riches, to the winds, and we are hard in hand with pinching poverty. We mourn, we repine, we struggle to suppress the uprising of our souls, we ask if it is thus with others, and the answer is in the affirmative. "Man that is born of woman, is of few days, and full of trouble." Thus we read, thus we think of life's trials. Thousands are now weary of earthly existence, from the cause we are considering. They have met sorrow where they sought joy—have fallen where they hoped to rise. So heavily does affliction weigh them down, that they look with earnest hope to that period which shall bid them lie down in that peaceful sleep "where the wicked cease from troubling and the weary are at rest."

2. Sickness and pain induce us to say we would not live always. We who are blessed with health and strength, who know but little of bodily debility, are not properly qualified to judge from experience in this matter. We ought to see the dark places of suffering in our world—the apartments of anguish—the pillows of sharp distress—

"Those who, tossed on beds of pain,  
Seek for ease, but seek in vain;  
Those whose weeping, longing eyes  
Watch to see the morning rise."

How much of this is realized among men! and often where it is realized, the mind sickens with the body in prospect of protracted suffering. It grows weary of life because life seems so heavy—the cloud so continually envelopes—the light so long refuses to appear. The happiest ones among us are made to suffer. In the midst of health, love, joy and peace, the fondest delights and hopes fly at the wasting touch of disease, and pain comes to tell the mortal of his earthliness. It was the affliction of which we are speaking that caused Job to say, "I would not live always." He would go to a land where the inhabitant should not say, I am sick, but where perpetual health and life should be the portion of man.

3. The loss of friends leads us to desire that we may not live always. As time goes on, and as friend after friend drops away—although others come up and take their new stations around us, these can not take affection from those whose lives and sympathies were interwoven with ours in earlier days. Memory will be true; and in the secret chambers of the soul she will often bring before us those we would give worlds to behold, and join, and love again, and whom we hope to meet in the blessed regions of immortality.

It is related that one of the aged prisoners who was released from the French Bastille upon the accession of Lewis Sixteenth to the throne, was so grieved in not finding any of his family, friends,

or associates of his earlier days, that he sought again the gloom of the prison. This denied him, he soon died, because he could find none who could say to him, "We were formerly known to each other."

4. The doctrine of immortal life leads us to adopt the sentiment of the man of Uz. This consideration belongs especially to the believer in Gospel truth. If others without great faith, are led in view of the ills of human existence, to desire death, the Christian in view of the promises and assurances of immortal life given in the Scriptures, may well exclaim with Job, that it is not his desire to live here always. It is not his wish, however, because God has promised him perfect bliss hereafter, to be so impatient of delay as to overlook the benefits and enjoyments of this life in his longings after that of the future. He does not say that because his gracious Father has promised him a rich inheritance hereafter, it is therefore of but little or no consequence about the present; that this life is a burden, and the next, only, worth possessing. Such would not be the reasoning of a grateful, humble heart. He loves this life because God gave it; and he seeks to make it a profitable, pleasant, and happy one. He loves the future by faith—and cheerfully awaits the moment when his Father shall call upon him to enter into its joys. This is the Christian's Gospel view of life and death; and so he has said,

"Who, who would live away, away from his God,  
Away from bright heaven, that blissful abode,  
Where the anthems of pleasure roll o'er the bright plains,  
And the noon tide of glory eternally reigns."  
Malden, Mass.

J. G. A.

For the Magazine and Advocate.

**MAN THE AUTHOR OF THE DOCTRINE OF NEVER-ENDING PAIN.**

In the Spring of the year 1838, I attended a Methodist meeting in Mount Vernon, Ohio, and heard the presiding Elder deliver a discourse on the origin of the doctrine of endless punishment, not in the ordinary way of a "Thus saith the Lord," but offering his own *ipse dixit*, and as he would have the audience to understand, by the *principles of Logic*. "It is affirmed," said he, "by infidels, that man was the author of the doctrine of endless punishment. If he were, then he must have been either a *bad man*, or a *good man*; a *bad man* would not invent such an awful doctrine, for it would be a terror to himself, involving himself in the same fearful doom; and a *good man* could not consistent with his goodness; therefore, *God must have been the author of the doctrine of endless pain.*"

Who could reverence and love such a God? He can not be the living God who giveth life and breath to all—giving them freely all things richly to enjoy. What! the kind Father who giveth us rain from heaven and fruitful seasons, filling our hearts with gladness, causing his sun to shine on all, both the thankful and the unthankful, his rain also to fall equally on the just and on the unjust—represented to be worse than the worst of *bad men*? "A *bad man* would not be the inventor of the doctrine of endless pain," but God would!! Horrible to tell! A Being of infinite goodness represented by his professed ministers as possessing a character more detestable than enmity's imagination can conceive! How long shall such shepherds have the care of the flock of thy pasture, O Lord, how long? "A *good man* could not, consistent with his goodness." Happy, thrice happy thought! A truly good man can never willingly be the cause of positive evil to any being. Very truly; but is he better than the God who gave him this benevolence? Is his compassion more easily moved from knowing in part the wants of suffering humanity, than His who knoweth them in full—who openeth his hand and satisfieth the wants and laudable desires of every living thing? Let virtue hide her blushing face and secretly retire.

But who art thou, O man, that maketh thyself

better than God? Art thou wiser than he! Behold, he taketh the wise in their own craftiness. But suppose I apply the rule. You must either be a *good man*, a *bad man*, both, or neither. A *bad man* would not be the inventor of such a doctrine as that of endless pain—much less believe and teach it, for it would be a trap to catch his own heels. A *good man* could not, consistently with his goodness, advocate such a doctrine. A man that is both good and bad, both could not, and would not teach such a hope-blighting doctrine. You do profess to believe and teach said doctrine; therefore you must be neither good nor bad. Pray, Sir, what sort of a man are you?

IRA W. FIELD.

For the Magazine and Advocate.

**ANOTHER CONVERSION FROM PARTIALISM.**

BR. GROSH—Believing "that there is joy in heaven over one sinner that repenteth"—and knowing that "there is joy" among the sincere believers in God's changeless and impartial love, whenever they hear of another individual who has broken the fetters of bigotry and prejudice—discarded those errors in which he had been daily instructed, from his earliest infancy—and received in their stead, that doctrine which teaches the certain destruction of sin, and the ultimate reconciliation and purification of all intelligences; I have taken the responsibility of sending you the following extract from a letter lately received from a young gentleman who has been, for the last ten years, a regular member in good standing in the Congregational Church.

The letter was written without the most distant expectation of its ever being perused by any one except myself—and I am induced to make the following extract, by a desire to aid in advancing the cause of impartial truth; and furnish our Partialist friends with another good offset against their "thousand and one" stories of "converted Universalists." The name and residence of this convert to the truth, will be given to the world whenever the cause of "pure and undefiled religion" can be promoted by its publication.

Respectfully yours.

Champion, April 1st, 1840. H. L. HAYWARD.

—, March 22d, 1840.

Br. H— . . . . "I address you at the present time with emotions altogether different from any that I have ever before felt. Since my last letter, my religious views have undergone a very material change—I may say a total change—which has given me access to joys, and pleasures, and consolations before unknown. Yes, Br. H—, the subject of religion now appears to me in a far more lovely and inviting dress than it has ever before done.

Perhaps you will be somewhat surprised to hear me declare that I am a believer in the final "restitution of all things, which has been spoken by the mouth of all God's holy prophets since the world began." Yet, as strange as it may appear to you, *such is the fact*. I can disbelieve it no longer. The doctrine is too good and too glorious to be any thing but the truth—and is indeed worthy of a God of love.

I have now come to the conclusion, that no person can read the Bible candidly and prayerfully, setting aside all prejudice upon the subject, without becoming fully convinced that "God will have all men to be saved, and come unto the knowledge of the truth." But I must acknowledge that, for a long time, I have perused the Bible with feelings so strongly prejudiced, that it was in the fullest sense of the word, "a dead letter" to me. But now, as I peruse page after page of its treasured contents, it appears like a new book—rich in most precious promises, inspiring in the heart most glorious hopes, and displaying beauties and excellences which I had never before discovered in it. In short, "old things have passed away; behold, all have become new!"

It has long been my sincere prayer to God that he would show me the right way, and make known



to me "what is truth." And I do believe, that he has answered my prayer. Now, as with a glowing heart I open my Bible, I behold the love of God upon every page, written as it were in blazing capitals. And when I gaze upon the wide-spread volume of nature, and contemplate God's "wonderful works to the children of men;" I behold goodness, wisdom, benevolence and love manifested in every part. "The heavens declare the glory of God, and the firmament sheweth forth his handy work—day unto day uttereth speech, and night unto night sheweth knowledge." Now I believe with the Psalmist, that "The Lord is good unto all, and his tender mercies over all his works"—that with the Lord there is mercy and plenteous redemption; yea, and "his mercy endureth forever."

Our Saviour says, "The Father loveth the Son and hath given all things into his hands." "All that the Father hath given me shall come unto me, and he that cometh to me shall in no wise be cast out." "I came down from heaven not to do mine own will, but the will of him that sent me; and this is the will of him that sent me, that of all which he hath given me, I should lose nothing, but raise it up again at the last day." What more conclusive testimony can we ask than is here furnished, of a world's salvation from sin and consequent misery? And who that admits this testimony, does not find himself driven to the conclusion, that if any portion of the human family are finally and irrecoverably lost, it will be in direct opposition to the revealed will of God, and the clearly defined object of Christ's mission?

We read in the Bible, that "the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord"—and we also learn from the same blessed book, that God is no respecter of persons. Why then may not the "free gift" be bestowed upon all as well as a part; for "all have sinned, and come short of the glory of God." We must admit that all will be saved, or else charge God with partiality.

You, Br. H—, are aware, that I have been taught from infancy to look upon Universalism as the most dangerous doctrine imaginable—and that all who believed and advocated it, were the most wicked of mankind. It is not very surprising that such an education should have strongly prejudiced my mind, and deterred me from holding any intercourse with them or examining their doctrine "to see whether these things were so." I freely acknowledge, that I have been so completely governed by prejudice, that if by accident I took up a book in favor of Universalism, I would cast it from me immediately, as "forbidden fruit." But now, "the Lord hath taught me to call no man common or unclean." Now I can call any man my brother, let him belong to whatever sect or denomination he may, provided he lives in accordance with the rule laid down in the Bible—that is, if he "fears God and keeps his commandments, which is the whole duty of man." May the Lord strengthen you for the faithful discharge of the arduous and important duties of your profession, and enable you to proclaim successfully to a listening world, "the unspeakable riches of Christ."

Yours in the Gospel of Christ.

Thus you will see, Br. Grosh, that we have gained another convert, whose feelings are warm, ardent, and deeply imbued with the spirit of the Gospel. That he may be endued with courage and fortitude, to bear up under the fierce storm of persecution which will certainly burst upon him, is the prayer of

H. L. H.

For the Magazine and Advocate.

#### "CHILDREN, OBEY YOUR PARENTS."

The above is not a mere piece of advice; it is a positive injunction of an inspired apostle. For children thus to obey, is an imperative duty. One of the ten commandments is, "Honor thy Father and mother;" and the text "Children, obey

your parents in the Lord: for this is right," may be regarded as Paul's commentary on that part of the decalogue. See Eph. vi: 1-3. When children come to years of understanding, if they willfully disobey their parents, at least in ordinary cases, it is doubtless a sin against God. But here is an important consideration. Habit exerts a powerful influence upon the mind and conduct. Suppose I allow my child to disobey my laws with impunity, and that I thus bring it up in habitual disobedience, until at length its intellect and conscience become so matured that it becomes sensible that disobedience to its parents is morally wrong. The child is now aware of his duty, and resolves to do it; but having been so long accustomed to disobey, he still continues so to do, seemingly through the influence of sheer habit. Now where lies the sin of my child's disobedience? at his door, or at mine? Evidently at mine, in a very great measure. We wish parents would consider this. We fear that it is seldom thought of. There are very many ungoverned families. In the most of these cases the parents are greatly blamable. If when children come to years of understanding, it is their duty to be obedient to their parents, it can not but be the duty of parents to observe the direction of Solomon, "Train up a child in the way he should go;" or as Paul has it, "Bring them up in the nurture and admonition of the Lord." PHILIP.

#### MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, MAY 8, 1840.

#### QUESTIONS ON PRAYER.

BRO. GROSH—Do you imagine that Deity can be affected in any manner whatever by the prayers of his children? Will God grant us that for which we petition him, and which we could not otherwise obtain?—If you answer these questions in the negative, I then wish you to harmonize with your answer, the sentiment expressed in Luke xi: 5-8.

And he said unto them, which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, though he will not rise and give him, because he is his friend; yet because of his importunity, he will rise and give him as many as he needeth."

Jesus Christ was here teaching his disciples not only how to pray, but the effect of prayer. And now, is it not certain that he intended to represent God by the man in bed? It seems that the man was not inclined at first to grant the request, but in order to get rid of the trouble of being importuned, he finally complied. It was not because the suppliant was a friend, that he gave him the bread, but "because of his importunity." He was in bed—the door was shut—and it was with great reluctance that he arose to grant the request of his friend, for it was so much trouble!

Now, Bro. Grosh, is this a just representation of the character of God? Is it possible that he can be troubled? Is he indifferent to the wants of his children, or reluctant to supply them? Does he say, "Trouble me not," and turn a deaf ear to the cries of his helpless offspring? Would not this sentiment argue against the immutability of Jehovah? What think you of these things?

By presenting your views upon this subject through the medium of the Magazine and Advocate, you will much oblige Yours, etc.

H. T.

#### REPLY.

I am much obliged to Br. T. for the candid and strong manner in which he has presented the subject for our consideration. It is confessedly an important one, and deemed by many a difficult one—one involving contradictions irreconcilable. But such as it is, I will endeavor to answer the questions presented, candidly, frankly, and as fully as my humble abilities will permit me to do.

I do not believe that the Deity can be induced to change his designs, purposes, or ways by our supplica-

tions. I do not suppose that our prayers can induce him to grant us any thing in reply to them, which he would not have granted otherwise—save, the effect and influence which those prayers may have on our own feelings, affections, and dispositions. Of course, then, the duty falls to my lot of endeavoring to reconcile and harmonize the passage quoted from Luke, with my views.

1. For what object was that parable spoken? Br. T. says, to teach "his disciples not only how to pray, but the effect of prayer." In this I think him in error.—The main, if not the only object of that parable, was to teach the disciples the necessity and importance of perseverance in prayer. This is evident from what follows: "And I say unto you, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'" (See also verses 10 to 13 inclusive.) Drs. Campbell and Clarke so consider it—the former inserts in verse 8, "If the other continue knocking," and the latter says that though not authorized by the Greek text, yet this phrase is clearly implied in it. Continuance, then, in prayer is the main object to be learned from this parable—or, if Br. T. prefers, continued importunity in prayer.

Is it right, then, to construe the parable from its main object? as Br. T. evidently does, when he asks—"Is this a just representation of the character of God?" etc. No—for Jesus did not utter the parable as a representation of God's character—or to show that God can be troubled—or that he is indifferent to the cries and wants of his children, etc., etc.—I should as soon think of quoting the parable in Luke xviii: 2-5, to prove that God was a reckless, unjust and unfeeling judge. The truth is, people are too apt to force the meaning of parables, by seeking a meaning in all their minute details, which details were only added to fill up the blanks—to finish the picture—not to teach any particular doctrine connected or unconnected with the main object for which the parable was spoken. In Luke xi: 5-13, Jesus teaches the importance of continued earnestness or importunity in prayer, by showing the effect of such supplication on human beings, whose goodness is often smothered by their love of ease, their dislike of trouble, and their selfishness and cruelty. Having shown that importunate prayer will even overcome such coldness and selfishness in man, he argues that much more will God, whose goodness is ever active ever ready to bless, ever free from selfishness or evil, grant the prayers of those who ask for his holy spirit—who pray for the things he has commanded them to ask. In Luke xviii: 2-6, Jesus teaches that if even a reckless, unjust and cruel judge will heed the prayer of an unwearied petitioner—if even his weak mercy can be roused to avenge wrongs presented in the unfainting prayers of a poor widow, much more will the all just, the careful and the pitying Judge of heaven and earth, avenge the sufferings of the saints, by duly punishing their oppressors. These I conceive to be the entire lessons of these two parables—and that any lessons drawn from them, inconsistent with the main object Jesus had in uttering them, is a perversion of their meaning.

But though I have thus answered all Br. T.'s questions as relating to the particular case presented for consideration, I have not answered the difficulty which many minds find in the two subjects of the efficacy of prayer, and the immutability of God. Permit, then, a few remarks on this difficulty, by way of closing this article.

No Christian can doubt the efficacy of prayer—that God commands it to be made—and that he promises to answer it, and does frequently answer prayer. But what kind of prayer does he command us to make, and what prayers does he answer? Does he command us to pray for the accomplishment of every wild wish and every fanciful desire that springs up in our fancies? Does he command us to importune him by presenting for his accomplishment, every selfish view, every narrow aim, every unhallowed purpose which self-aggran-



dizement creates in our hearts! Does he require that we shall pray solely in reference to our own sovereign wills and desires, in even our best and purest petitions? Far—far from it—exactly the reverse of all this he commands. We must pray in accordance with the doctrine, spirit and precepts of the Gospel, and we must submit all our petitions to God, to do as he wills and not as we will. If we pray thus, our prayers will be answered sooner or later. Even where the special petition proves not to be according to God's purpose in the matter, by resigning it to his disposal, we shall receive an immediate answer to the prayer, in the influence which our prayers will diffuse over our minds, our affections, and our tempers—in the calm serenity and peace of confidence in Him to whom we have submitted the result, which the act of prayer rightly performed, never fails to yield to the sincere worshipper. In this respect prayer has aptly been compared to the rope which connects a boat with the shore. Those in the boat, by drawing at the rope as if they would pull the shore to the boat, find themselves drawn to the shore. The praying man moves not God to any change, but draws himself toward God—assimilates his soul to God, by the change which resigned prayer effects in his own feelings and desires.

To pray God to save all men, believing that He never will do it, may seem like asking God to cause the sun to rise in the West and set in the East—a species of blasphemy, were the *intention* evil—but, nevertheless, I would encourage such prayers, 1st, because God has commanded them to be made—2d, because the Christian spirit in every true worshipper, dictates such prayers—3d, because they are according to God's will, though the petitioner does not believe God will answer them—4th, because God hears and will answer them, unbelief to the contrary notwithstanding—and 5th, because if truly, feelingly, and unceasingly made, the petitioner will ultimately grow more and more into their spirit, until his *faith* will no longer contradict his charity, nor his hope be less than his Christian desires—and then he will know, and rejoice exceedingly in knowing, that God is a prayer hearing and a prayer answering God. And yet, the change will not be in God, but in himself, although on his looking back to his offering of such petitions, the whole process will look very much as if God had changed because of the creature's importunity and unflinchingness. A. B. G.

P. S.—Since I commenced this article, a ministering brother referred me to James v: 13-19, to see how I could reconcile it with the foregoing views. I answer here, (as I did to his satisfaction,) that it refers to the well known miraculous powers of the early Christians, and to the miracle wrought in reply to the prayer of a prophet. They were specially endowed, and specially moved to pray, *knowing* that God would hear them, and restore the sick, or withhold and give the rain—and therefore prayed *in accordance with God's will*. No modern Christians (save the Catholics) pretend to anoint the sick with oil, and pray over them thus—and all unite in condemning the Roman Catholics for presuming to do so, and ridicule their want of success in restoring the sick when they thus anoint the patient. Take the whole case into consideration, and I can not see that the passage is binding upon us as an injunction—or that the effect described would follow, were we to obey it ever so fervently and faithfully. If the fervent, effectual prayer of the righteous man availeth much in the present day of natural causes and effects, it is, because he prays for no violation of the laws of God in the moral or natural world, and because his prayer breathes such a spirit of resignation to the divine will, that the peace of God, which passeth all understanding, is shed abroad through his soul, and his whole mind, and spirit, and body are brought into subjection to the Gospel faith, and into communion with the all-benevolent spirit of the Saviour of the whole world. This is the greatest, highest, best effect of all prayer. A. B. G.

### THE POWER OF THE ENEMY.

It is to be expected that whosoever is opposed to the doctrine of the restitution will endeavor to satisfy his mind for the rejection of it by some kind of argument or objection which to him may appear plausible. But it does not follow, that an argument which appears plausible is therefore a sound one. Men have been most wofully mistaken on this point. Calvin may have deemed that a spirit of persecution was justifiable on the ground of a supposed imitation of God's character, or of doing God service by exterminating heretics; but his argument could only satisfy a bloody heart, or a most depraved state of morals. That may be supposed to be a plausible plea in extenuation of dishonesty, which is built upon the misfortunes of the honest. It has almost become a universal phrase among that class which most need it, that the only way to prosper, is to shut the ear against all the appeals of mercy and justice, and so take care of number one. We say even this is called a plausible excuse for dishonesty, by some. But it is too unsound to meet with the approbation of any who wish to stand above the level of meanness. It is unnecessary to follow out this point. Though the enemies of the restitution may use apparently *plausible* arguments instead of *sound* ones, we are by no means disposed to charge them generally with dishonesty in so doing. We have a better opinion of human nature than to believe that a majority of enlightened Christians are contending for the very worst of all sentiments, the doctrine of eternal damnation, and against the very best of all sentiments, the doctrine of universal holiness and salvation, merely to satisfy the desire of acting out the hypocrite. Indeed as unreasonable as are many of their arguments, one-half of these opposers to the doctrine of impartial grace may be allowed sincerity in making them—perhaps we shall not dispute about the number if a far greater is contended for. Some of these arguments will be mentioned before we close.

Some of the opposers of Universalism are willing to inquire more fully than all are, and consequently their arguments or objections against us are reduced to a very few in number, but few as they are, they prefer to rest content with them rather than to increase the number by wilful misrepresentation—at least so long as they can persuade themselves of the plausibility of those which they have. The wonder is that they should continue to draw so much satisfaction from the few weak arguments which are left to them, for they too would vanish like dew before the sun, when properly brought to the test of truth. We can only explain it by saying that they overrate their strength. Sterne, we think it is, in one of his works, introduces the character of Uncle Toby, as having been in his younger days a redoubtable warrior. Of course Uncle Toby had imbibed and carried with him down to his old age, a strong martial spirit. He loved to recount his wonderful exploits, and draw profiles of the situation and movements of hostile armies, as arguments in proof that he had been a warrior. And every time he repeated his arguments, he loved them the more, because he thought them more conclusive. But simply relating over what he had seen and heard, was not enough, and drawing maps of fortifications and armies was not quite tangible enough for Uncle Toby, however satisfactory it might have been to his auditors. He must force his descriptions even into the minutiae of forts and fort building. To do this he must build him a small fort, and to work he goes until he has satisfied his ambition, by standing upon his mud bulwark and in the midst of his own miniature cannon. But as he stands and contemplates his at first imaginary defence, it loses its puny appearance, and the more he gazes upon it the larger and more impregnable it appears. Imagination invests him with all the panoply of a conqueror, enthusiasm changes his mud bank and fire crackers into massy walls and death dealing cannon, and surrounds him with tried and invincible followers; and he looks up as if in proud de-

fiance of the world. And yet, poor man, his strength and his pride, and his defence, are as powerless as the straw that is borne upon the gale! His desolated refuge, and his visionary hopes must be abandoned, and he must return to his station among the children of God before he can perceive the substantial foundation upon which it is the privilege of the Christian warrior to rear the breastwork of faith.

But when the motives, which govern the opposer to Universalism, originate in wilful prejudice, he is to be pitied for his ignorance rather than for his infatuation. Some are determined not to know any thing about the doctrine of impartial grace; others can not know because they pay more attention to their spiritual guides than to observation and reflection. One of these opposers, once, on bringing his artillery to bear against a species of counter Universalism that has been invented and preached by limitarian preachers as a sort of revival tactics, was informed that he was aiming at the wrong mark entirely, and advised to inquire further before he should lose his Westminster catechism, by throwing it at the bug-bear of his own fancy. His reply was, that he knew "enough about Universalism already, and never knew any good of it." And, reader, he knew no evil of it; but then, his know nothing argument was undoubtedly weighty with him. Uncle Toby's fire crackers would make a noise, and though they could not kill any body they might scare children. Another opposer, travelling on board a stage coach, kindly volunteered to enlighten her fellow-passengers, (for she was a lady, and we will therefore appease her wrath by being as merciful as possible) as to the peculiar qualities of Universalism and its advocates. According to her story, Universalism was a mere bundle of nonsense and viciousness. Universalists were not only dishonest, but so weak, so puny, compared with the fiery ambassadors which they had to encounter, and so conscious of their weakness, that they would abandon their ground the moment an antagonist presented himself to their sight. She was asked if she had ever heard a Universalist speak at large of his sentiments, and her reply was that she had not. "How then," was the natural query, "do you know that what you have said of Universalists is true?" "O," said she, "our minister says so, and he knows." To do this lady justice, and if possible to prevent her from being angry at us, we must acknowledge that she advanced one original objection to Universalists. That was that they ridiculed the idea of spooks and goblins. We can not avoid mentioning in connection with the above, which we heard, another argument which, as related to us, was employed against universal salvation by a gentleman of this city. He said that Universalists were a kind of a harmless set of beings. He did not think God would notice them so much as to damn, and as to their being saved, that was impossible—they did not *know* enough to be either miserable or happy. What a pity that Uncle Toby could not have got a peep into this age of inventions; he would have witnessed the demolishing of his little fort without a single tear!

But we must close. The reader is not ignorant of the many exploits that are used by prejudiced opposers to kick Universalism out of their way. It is only necessary to bring these exploits together in order to see how completely they stultify each other. For instance. Your religious opponent will tell you at one time that Universalism is too strictly a system of good morals, and at another that it is decidedly licentious. At one time that Universalists are a corrupt and debased set of beings, at another that they depend too much upon their good works, and yet at another that they believe too much in the grace of God. At one time Universalism is said to be infidelity, at another its worst feature is that it advocates the notion of one self-existent and eternal God, instead of three. At one time it is so gratifying to the feelings and wishes of the saint, as to be a dangerous allurements to him; at another it is said to be only pleasing to the carnal heart. At one



time it is the will of God, successfully opposed by the will of man; at another it is the devil's doctrine. At one time it can not be true because it is but a very little known; at another, it must be false because it is the delusion which sinners so fatally hug to their bosoms, and sinners have always been a majority of the world. At one time it is feared that it would dethrone the Deity; and at another that it ascribes to him more power and goodness than he will ever exercise. At one time it is said to be a new doctrine that has sprung up within sixty years; at another, to be an old doctrine—one that was preached to mother Eve, by the serpent, in the garden of Eden, about six thousand years ago. All these arguments form the strength of the enemy, and are very convenient, and no doubt seem very profound when put into different mouths, and scattered from one end of the United States to the other. We have, however, brought them together, that we might fairly see their strength, and estimate their good qualities. We see the contrast, and have only to cast up the separate items, in order to come at the sum total. This we can do best in the language which Christ applied to the wicked and adulterous generation which opposed him. "But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners." A. R. B.

#### ENGLISH GRAMMAR.

"A Grammar of the English language, explained according to the principles of truth and common sense, and adapted to the capacities of all who think. Designed for the use of Schools, Academies, and private learners. By Wm. S. Balch. Boston; B. B. Mussey, 29 Cornhill. 1839."—140 pp., 18 mo.—Retail price, 37 1-2 cents.

"Lectures on Language, as particularly connected with English Grammar. Designed for the use of teachers and advanced learners. By Wm S. Balch. Providence: B. Cranston and Co. 1838."—252 pp., 12mo.—Retail price 63 cents.

The first attempt to reduce English Grammar to a system, was, to make it conform to the *Latin*—about as correct a mode, as for a farmer to compel his widely spreading oaks to grow up in the form of the prim Lombardy poplar! Nearly every succeeding Grammarian, adopting the great, Latin frame-work of Wallis, Lowth and Murray, has pointed out increased exceptions to, and deviations from the general rules—or added new technical terms and subdivided the numerous division, all fanciful enough already—until perplexity impeded the progress of the learner, and damped the delight which the youthful mind naturally feels in the acquisition of real knowledge. He wanted things, and they gave him technical words—facts, and they gave him finely spun theories—reasons, and they furnished him with arbitrary rules, to which there were as many exceptions as agreements. Is it any wonder that the disgusted student, when arrived at manhood, forgot faster and easier than he learned—that, in the daily practice of reading, speaking, writing and hearing the English language, he forgot all about the art and science of reading, speaking, writing, and understanding? If our *Latinized* English Grammars are in accordance with the genius and structure of the language, and with the laws of thought, why should the art and science be forgotten by nine out of ten who daily *practice* speaking and reading the language? It is not so in other things, but the reverse.

But, enough—"more than enough," the lover of the cumbrous and mystical old system will say—and more than I intended as an introduction to a recommendation of the works whose titles are placed above. The Rev. Mr. Balch is a pupil of the late Wm. S. Cardell, and in

his Grammar has improved considerably on the work of his predecessor—rendering it more practical, more simple, and less controversial. His Lectures on Language, are intended to supply the place of Mr. Cardell's Essay on Language, now out of print. Though Mr. Balch is more simple and clear, yet I can not say that I prefer the Lectures to the Essay. Notwithstanding, I hesitate not to declare it as my belief, that three months study of Mr. Balch's works, by a thinking student, will give him a better and more practical knowledge of the English language, than a year's hard study of the old system—of Murray, or any of his improvers (!). I therefore cordially recommend them to the attention and adoption of parents, teachers and students.

It is but justice to say, (though I say it reluctantly,) that the Reverend grammarian has laid himself open to the attacks of critics, by his inexcusable *grammatical errors* in these works. For the Lectures he pleads *haste*—but neither haste or carelessness is excusable in text books. If grammatical accuracy is necessary in any case, it is in school books—especially in works on Grammar. I hope that future editions will be freed from these and typographical errors, of which there are some also.

A. B. G.

Mr. Hutchinson, 41 Genesee-street, is the agent for these works, and will constantly keep a supply for sale.

A. B. G.

#### HYMNS OF ZION.

Mr. Hutchinson is about receiving a new and large supply of this work. It has in it as many hymns, (and as good hymns, to say the least,) as Streeter's Hymn Book; and has, beside, a large and good collection of hymn tunes arranged for two or three voices. It is therefore the cheapest collection, on the whole, that can be procured by country societies, where the choir seldom uses more than air and bass; inasmuch as it saves nearly the entire cost of the music books. To this it need hardly be added that it is as good a collection as they can get for nearly double the money. For social meetings, and family circles, it is by far the best thing of the kind that has ever been issued from the press. The following certificate will show what our brethren at the East think of the work. I wish it could be generally circulated and used in our families in this region.

A. B. G.

HYMNS OF ZION, with appropriate music, designed as an aid to devotion in families, social circles, and meetings of public worship. By Abel C. Thomas, 578 Hymns, and 178 pieces of Music.

The undersigned having examined this work, deem it worthy the attention of the Universalist public; and take pleasure in recommending it to their brethren of like precious faith. The hymns are of a superior order; and the music is adapted to the sentiments expressed. And we are persuaded that the introduction of this book into our families, social circles, conference meetings, etc., would tend to increase among us true feelings of devotion to God and of good will to man.

We may add, that the book is so arranged as to present the music in connection with the hymns, thus facilitating the performance of singing as an important part of religious worship.

WALTER BALFOUR,  
OTIS A. SKINNER,  
THOS. WHITTEMORE,  
CHAS. SPEAR,  
ASHER MOORE,  
A. A. FOLSON.

JOHN G. ADAMS,  
H. BALLOU, 2d.  
S. STREETER,  
WM. FISHBROUGH,  
HENRY BACON,  
WM. HOOPER.

#### SABBATH SCHOOL CONTRIBUTOR.

The second volume of this useful semi-monthly periodical will pass from Br. E. N. Harris, of Lyun, into the hands of our enterprising and judicious brother, Abel Tompkins, of Boston, Mass. Br. Tompkins is the publisher of the most of our Sunday school books—takes a lively interest in all pertaining to those schools, and is not only well qualified, but will undoubtedly much improve the character of the paper. We wish him and it abundant success, and will be very happy to receive subscribers for it, send on their orders, etc. Parents will find in the Contributor a great amount of valuable

matter for their own perusal, and much more that will be profitable and interesting to their children. Will they not subscribe for it? The new volume commences in June next. Terms—one dollar per annum in advance. Size—nearly the size of this paper—26 numbers per annum.

A. B. G.

#### STAR IN THE WEST.

This faithful and excellent coadjutor in the cause of impartial grace has just entered its eleventh volume, (third, new series,) under the care of Br. Garley as editor, assisted by Br. Pingree, and a good corps of correspondents. Long may it beam brightly in the Western horizon, shedding its mild but powerful rays over the regions that are yet in darkness, and be a beacon to the weary and heavy laden sons of error and transgression which shall lead them to Gospel rest and peace. Let but our Western brethren be true to the Star, by supporting it, and it will shine more and more brightly leading thousands to the perfect day.

A. B. G.

MAILING EARLY.—We often receive requests from subscribers to mail their papers early, that they may receive them on, or soon after, the day of publication. Our paper goes to press as early (and some may say too early) as is consistent with the convenience of those who wish to give notices and information to the public through it, week by week. It is mailed as rapidly as the pressman can supply the printed sheets to the mailer. The mailer puts them up in as convenient order as we can devise, for furnishing the greatest number of subscribers with them, at the earliest day to render the notices, etc., most useful to those concerned. Consequently, it is but seldom that we can make any changes to accommodate a few, without greatly incommoding the many. We might issue the paper as we now do, and *date* it two or three days later, and thus enable our distant subscribers to receive it on or even before the day of its date; but this would not give them any later news than they now receive—nor would they get the paper one hour sooner than the time now required to send it to them. If they will but reflect that the paper can not be mailed before it is printed, nor sent to them in less time than the mail can carry it, they will see the propriety of our present arrangements generally. And if they will suggest any change which we can make for the better, so far as all are concerned, we will prove our gratitude by adopting the change at once.

A. B. G.

Br. McCune's remarks on publishing extracts from copy right books—particularly the offer—are satisfactory to Br. Hutchinson. I supposed it a very long extract he was making, in which case the sale of the book might be injured. Giving *credit* does not obviate the difficulty. In copying copy right books, the *injury sustained* by the proprietor in consequence, is all that is to be considered by the jury or court, in making up its verdict. I mention this fact, not because any dissatisfaction exists, but because from Br. McCune's remarks I am led to suppose he is of opinion that *giving credit* is all that is required by law—and lest he may be led to copy entire or to make more copious extracts, from some other copy right works.

A. B. G.

APOLOGY.—I should have stated some time ago, that for six or seven weeks past I have been unable to devote more than a very few hours each day to writing, in consequence of a pain in the side and breast. Consequently I have been obliged to leave undone many things which should have received my attention. I have been getting better for a few weeks past, and hope soon to be entirely over the difficulty. My health otherwise is good.

A. B. G.

The notice for the meeting of the Pennsylvania Convention was delayed, by seeing a public proposal to change its place of meeting, and a belief that it might be thus changed. We waited for the change, until we almost forgot the notice.

A. B. G.



## POETRY.

## MY HOME.

BY MARY EMILY JACKSON.

They say my home, my gentle home,  
Is where rude mountains rise;  
The sunbeams shed a cheerless ray,  
From these cold Northern skies;  
They say, though sweet the song it gives,  
My harp is rude, and wild;  
And though I speak the notes of Joy,  
Yet I am sorrow's child.

They say I'm friendless and alone,  
In some secluded dell,  
With not a ray to light my path,  
And none to love me well;  
That I have never known the world,  
And its all glorious things,  
Nor felt the ray which knowledge bears,  
On its mysterious wings.

And they all pity me! they feel  
How transient is my stay,  
Unless some hidden light should gleam  
Upon my troubled way;  
They fear that 'mid those darksome wilds,  
The lonely flower may die,  
Unheeded by the world's cold frown,  
And Pleasure's tearless eye.

They know not that, though rude the path,  
With wild and untamed glee,  
As when in Childhood's happy days,  
My feet can wander free,  
High over hill and mountain side,  
By green wood fount and bower,  
Light as the wild deer's artless leap,  
In Summer's gayest hour.

They know not that, though rude and dark,  
Those mountain haunts may seem,  
That friendship sheds her genial ray,  
On every sunny stream;  
And though the flowers which deck my path,  
Are hueless all and wild,  
Yet Summer's warm and glad some beam,  
Has o'er them kindly smiled.

They know not that the gentle air  
Which kisses off my brow,  
And whispers me of holy things,  
Through every leafy bough;  
The calm and misty twilight hour,  
The greenwood wild and free,  
And that the friends I love too well,  
Are all the world to me.

**SINGULAR EFFECT OF DRUNKENNESS.**—Capt Marryatt gives the following account of a scene which was enacted, by himself and a man who appears to have been a good deal "worse for liquor," at the table of a public house in Upper Canada:

He sat down opposite to me, at the same table. It appeared as if his vision was inverted by the quantity of liquor which he had taken; every thing close to him on the table he considered to be out of his reach, whilst every thing at a distance he attempted to lay hold of. He sat up as erect as he could, balancing so as not to appear *corned*, and fixing his eyes upon me, said, "Sir I'll trouble you—for some fried ham." Now the ham was in the dish next to him, and altogether out of my reach: I told him so.—"Sir," said he again, "as a gentleman, I ask you to give me some of that fried ham." Amused with the curious demand, I rose from my chair, went round to him, and helped him. "Shall I give you a potatoe," said I, the potatoes being at my end of the table, and I not wishing to rise again. "No, Sir," replied he, "I can help myself to them." He made a dash at them, but did not reach them; then made another till he lost his balance, and lay down upon his plate: this time he gained the potatoes, helped himself, and commenced eating. After a few minutes he again fixed his eyes upon me. "Sir, I'll trouble you for the pickles." They were actually under his nose, and I pointed them out to him. "I believe, Sir, I asked you for the pickles," repeated he after a time.—"Well, there they are," replied I, wishing to see what he would do. "Sir, are you a gentleman—as a gentleman—I ask you as a gentleman, for them 'ere pickles." It was impossible to resist his appeal, so I rose and helped him. I was now

convinced that his vision was somehow or another inverted, and to prove it, when he asked me for the salt, which was within his reach, I removed it further off. "Thank you, Sir," said he, sprawling over the table after it. The circumstance, absurd as it was, was really a subject for the investigation of Dr. Brewster.

**INDIAN MARRIAGE PROMISE.**—A young Indian failed in his attention to a young squaw. She made complaint to an old chief, who appointed a hearing or trial. The lady laid the case before the judge, and explained the nature of the promise made to her. It consisted of sundry visits to her wigwam, "many little undefinable attentions," and presents, a bunch of feathers, and several yards of red flannel. This was the charge. The faithless swain denied the "undefinable attentions" in toto. He had visited her father's wigwam for the purpose of passing away time, when it was not convenient to hunt; and had given the feathers and flannel from friendly motives, and nothing further. During the latter part of the defence, the young squaw fainted. The plea was considered invalid, and the offender sentenced to give the lady "a yellow feather, a brooch that was then dangling from his nose, and a dozen of coon-skins." The sentence was no sooner concluded, then the squaw sprung upon her feet, and clapping her hands, exclaimed with joy, "Now me ready to be courted again."

**NATIONAL CHARACTERISTICS.**—"The Yankee of pure race," says M. Chevalier, "is discovered by the desire of locomotion; he can not rest quiet in one position; he is under a necessity of coming and going—of agitating his limbs, and keeping his muscles in action. If his feet are still, he must move his fingers—with his inseparable knife he must notch the back of a chair or score a table. He is fit for every kind of labor except that which requires minute action and slow progress." On the Pocahontas steamboat, M. Chevalier was surprised that the passengers should one and all leave their beds on a foggy morning, at four o'clock, to watch till eight for the appearance of Norfolk, their place of destination. "If," said an American fellow-traveller, "you knew my countrymen, you would think it but a matter of course, that, in order to arrive at nine, they should rise at four. It is the nature of an American to be always in fear lest his neighbor should arrive before him. If one hundred Americans were about to be shot, they would fight for precedence, such are their habits of competition."

**EARLY DISADVANTAGES.**—"I learned grammar," says William Cobbet, "when I was a private soldier on the pay of sixpence a day. The edge of my berth or that of my guard bed, was my seat to study in; my knapsack was my book case, and a bit of board lying in my lap was a writing table. I had no money to purchase candles or oil; in winter time it was rarely that I could get any light but that of the fire, and only my turn of that. To buy a pen or a sheet of paper, I was compelled to forego some portion of my food, though in a state of starvation. I had no moment that I could call my own; and I had to read and write amidst the talking, laughing, singing, whistling and bawling of at least half a score of the most thoughtless of men; and that too in the hours of their freedom from all control. And I say, if I, under circumstances like these, could encounter and overcome the task, is there, can there be, in the whole world a youth who can find an excuse for the non-performance?"

**TOO LATE AT MEETING.**—In Mr. Dean's History of Scituate, there is the life and character of Rev. Mr. Witherell, who died there in 1684. The following anecdote is given to "illustrate the prevailing manners in those times." Mr. Bryant entered the church after the services had commenced, and Mr. Witherell, at the close of his prayer, thus addressed him: "Neighbor Bryant, it is to your reproach that you have disturbed the worship by entering late, living as you do within a mile of this place; and especially so since here is Goody Barstow, who has milked seven cows, made a cheese, and walked to the house of God in good season."

**DEPEND UPON YOURSELF.**—At an inn in Sweden there was the following inscription, in English, on the wall:—"You will find at Trohate excellent bread, meat and wine, provided you bring them with you!" And this will almost serve for a description of human life—so much depends upon the temper that events are met with, and on the prudence that foresees end provides against them.

**TWO SHARPS.**—On Saturday an old man picked up a half a dollar in the Park. "Old man, that's mine," said a keen looking rascal, "so hand it over." "Did your's have a hole in it?" asked the finder. "Yes, it had," said the other smartly. "Then it isn't thine," mildly replied the old man, "thee must learn to be a little sharper next time."—*New-York Times.*

**A NOTORIOUS SIN.**—In this day, when particular sins are made a matter of church legislation, and offenders are dealt with on account of it, it is said that honest church members of several sects are beginning to have serious scruples of conscience against communing with, or retaining in the church, persons who are guilty of the sin of taking and reading a newspaper which they have not paid for. Doubtless this is a sin—and an aggravating one—especially to publishers—and should be made a matter of anxious concern amongst brethren; for he who would cheat a printer out of his pay must have much more fellowship with Belial than Christ, whose religion expressly enjoins—"owe no man"—which being amplified means, take a newspaper and pay for it.—*Gospel Banner.*

**WIT OUT-WITTED.**—A well-dressed fellow came to the shop of a pork-butcher, and asked for a yard of pork, when the pork-butcher, without hesitation cut him off three feet (pigs' feet.)

## MARRIAGES.

In Hume, February 13th., by Rev I. B. Sharp, Mr. VINCENT FRISBY to Miss LUCY SCOTT, both of Hume. In Portage, March 11th, by the same, Mr. LUMAN PECK of Hume, to Miss SARAH ANN RICH of Portage.

In Royalton, March 9th, by Rev C. Hammond, Mr. N. B. PHELPS of Darien, to Miss PAMELA MARIA WATSON of the former place. Also, by the same, April 23d, Mr. JACOB TAYLOR to Miss EMELINE ODELL both of Royalton.

In Boonville, Sabbath afternoon the 26th of April, by Rev. Geo. W. Gage, Mr. THOMAS TRAFFARN to Miss HANNAH SNOW, both of that place.

In New-Hartford, on the 27th ult. by Rev. A. B. Grosh Mr. ALLEN HINDS, Merchant, of Hume, Allegany county, to Miss ELIZABETH P. RICHARDSON, daughter of the late Jonathan Richardson, Esq., of the former place.

In Carthage, March 19, by Rev. J. French, Mr. AUGUSTE NAPOLEON SALTZMAN, to Miss MINERVA AUBURN, daughter of Mr Calvin Auburn, all of Carthage.

## DEATHS.

In Orwell, O., February 17, Mrs LAURA BATES, wife of Daniel Bates, Esq., in the forty sixth year of her age. Mrs. Bates had drank deep of the cup of affliction, so much so that the last eight years of her life were one unbroken chain of sickness, and for the last three years before her death, she was almost entirely confined to her bed.—During her long and protracted illness, she bore her afflictions with Christian patience and submission, saying, as did the patient man of old, "though the Lord slay me, yet will I trust in him." And with the confidence of the Apostle, she could say that, "If the earthly house of his tabernacle be dissolved, she had a building of God, an house not made with hands, eternal in the heavens." It might be said of her, that she lived the life of the righteous, and her last days were like his. She possessed the hope that is an anchor to the soul, both sure and steadfast; not for herself alone, but for the whole ransomed world of mankind. She has left a kind and affectionate husband, together with six children to mourn their loss. The consolations of the Gospel were tendered to the mourners by the writer of this article. B. H.

April 14th, Capt. TRUMAN SPENCER, aged 76 years. Old age, and hereditary melancholy, producing paroxysms of indescribable agony and distress, referable to the nervous system morbidly excited. His faith triumphed over the disease, and he met death with a perfectly sane and composed mind, trusting and rejoicing in the living God, who is the Saviour of all men. Rev. O. Ackley tendered the consolations of the Gospel to an attentive audience.

In Henderson on the 14th of April, JOHN S. PORTER, Esq., in the 68th year of his age. P. M.

In Canesuda, February 27th, MORGAN, son of Olive and Elijah Vary, aged 6 years, 6 months and 25 days. This little child was for about 3 years, a constant sufferer from the rickets. For the last three months it rendered his limbs entirely useless. May the grace of God which bringeth salvation to all men, enable the afflicted father and mother to be reconciled to the will of God. I. B. SHARP.

THE MAGAZINE AND ADVOCATE,  
IS PUBLISHED EVERY FRIDAY.

By A. B. &amp; C. C. P. GROSH.

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C. C. P. Grosh, Printer, 41 Genesee-street



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

L. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, MAY 15, 1840.

NO. 20.

For the Magazine and Advocate.

## ORIGINAL SERMON.

Delivered at the funeral of Mrs. HANNAH CHIPMAN, of Pavilion, N. Y., March 19, 1840.

BY REV. A. KELSEY.

[Published by request.]

"Therefore, all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets," Matt. vii: 12

This instruction of the blessed Saviour—of him who was "kind to the unthankful and the evil," is profitable at all times, and under all circumstances of life. And obedience to this direction can not be yielded in any particular, without advancing in some degree the sum of human happiness. And the nearer we come to rendering perfect obedience to this divine injunction, the greater will be the amount of happiness enjoyed. This instruction, however, is thought by many to be too pure for man—too elevated for his attainment, and above or beyond his powers; and therefore they do not strive to render obedience to its requirements. Your speaker once felt this same objection, and was in a measure discouraged in view of so perfect a law. But he became convinced that no reasonable excuse was furnished him for a neglect of this instruction, from the fact, that the law was perfect. And his conviction was obtained in the following manner. By an examination of his feelings, conduct, and powers of improvement, he was fully satisfied that with a proper strife, he could come nearer to this principle than he had yet done. And perhaps an examination of the same kind, would produce a similar conviction in the minds of others. And if such would prove to be the case, then it is rather unbecoming for us to stand still and find fault with the purity of a law, which we can, if we will, come nearer obeying than we do. We ought not to say we can not obey a law, while we confess that we can come nearer to it than we have done. But we will pass from this particular, by saying there are many respects in which the text can be fulfilled. And wherever we can render obedience, it is important for us to begin.

The text was introduced in the following manner. A contrast was drawn by our Saviour, between the goodness of an earthly parent and the Father of our spirits. "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is heaven give good things to them that ask him?" And then in the application of the superior goodness of God, for the instruction of his disciples, Jesus adds the language of the text. "Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." The disciples were not to imitate a hard-hearted and cruel parent, who would give his famishing son a stone when he asked for bread—or a viper instead of a fish. This was not the way God was represented as dealing with his children, and the disciples were to imitate God's goodness, who is represented, by Jesus, as being more willing to confer favors than an earthly parent.—And the instruction therefore contained in the text for us, is as follows. Since we should not like to have a stone given to us when we stand in need of and ask for bread, so we must not give a stone to others, when they ask for bread, or a serpent, instead of a fish. We are to observe the instruction of the text in all the social and religious duties of life. We are to strive for the practice

required by our Saviour, in all our intercourse with the world. If a fellow being ask for bread at our hand, we must remember that under the same circumstances, we should not wish to receive a stone, and then we must bestow the favor accordingly. This is certainly possible. It is not beyond our power. It is not too pure for humanity to practice. And as professed Christians we ought to keep this principle in view, and strive to render obedience with all our ability.

And we are not only to observe this direction in the bestowment of literal bread, but we are to observe it in our religious and social intercourse with the world. The Saviour is called "the bread of life," and his Gospel is represented in the figure, by bread and water of life. It is religious food adapted to the wants of mortal man. And when our fellow-beings stand in need of this provision, and call for it at our hands; are we then to give them the deadly serpent and the frozen rock?

Here are now assembled before us, those on whom the hand of affliction has fallen with its sorrowful power. The hand of death has removed one from their midst, who was a wife, and a mother, and they are left to feel and mourn their loss, and sorrow for her departure. And they have said to us, while feeling their loneliness in this fleeting and transitory world, and while their hearts are filled with pain and anguish, "come; give us the consolation which the Gospel is designed to impart, for nothing of an earthly nature can reach our wants, or cure our sorrow." They ask of us by their falling tears to break to them "the bread of life." The language of the heart—the sorrowing heart—is asking for a healing balm to mitigate its sorrow, and ease its pain. And shall we give them a scorpion? Shall we offer them a stone? Shall we offer them a doctrine, which, if realized and believed, would add a thousand sorrows to their present affliction? and send a thousand daggers to the heart? Shall we add to their present afflictions a thousand stings, by carrying the idea, that it is *probable*, or even barely *possible*, that the departed has gone to a place of "endless despair?" What saith the Saviour? "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." If we were called to part with a companion, or a mother, by the hand of death, should we wish to have others give us for "the bread of life," the scorpion of endless pain? If we should not wish to have our fellow-beings pierce our hearts with the doctrine of endless pain, when the hand of affliction rests upon us, then we have no right to treat others in that manner.

But there is no possible good to be derived from the presentation of such a doctrine. It will not melt the heart of the mourners, and make them love God more, or serve him better. The mourner is in want of greater confidence in God, to mitigate his sorrow; and that confidence can never be increased by the fear of utter woe. It can only be increased by receiving evidence, that God is good in all his ways, and that the afflictions which we are called to endure, taken in connection with the ultimate object and final end of his government, are for the best. And such is the view we are permitted to take of the ways of God. All the dispensations of his providence are tending, though perhaps unseen by us, towards the completion of that object for which a Saviour died. God's goodness presides over all worlds, and is intermixed with all his dealings with his dependent creatures. The great object of his government—the salvation of the world—is never lost

sight of while chastisements and afflictions are permitted to fall upon us.

And since we would not wish, while calling for this "bread of life" under the sorrow of bereavement, to have our fellow-men join in giving us a deadly serpent, to add a thousand pangs to our grief; so, under the like circumstances, we ought not to do this by others. And your speaker, therefore, must in the fear of God, offer to this mourning circle what he would wish to receive at the hand of his dying fellow-men under the same circumstances. And blessed be God, we are furnished with "the bread of life" in the revelation of his grace—with that food which the mourner craves. And we are devoutly thankful to the author of all good that he has not made it necessary, by the revelation of his will, for us to give our fellow-mourners a stone when they ask for the bread of life. I dare not, with the word of God before me, tell the mourner that the departed object of affection was ever in danger of "endless punishment," or that there is the bare possibility of such a doom. For such a punishment is not revealed in the Bible, and can not be proved by it. The terms by which this doctrine is supposed to be proved, do not prove it. "Everlasting punishment" in the Bible acceptation of the term, does not mean "endless punishment." The terms everlasting and forever, when connected with punishment are expressly limited by God himself. See Isaiah lvi: 16. "For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made." Again, Lam. iii: 31, "For the Lord will not cast off forever." Therefore, that "everlasting punishment," which God does inflict, and which the Bible teaches, must be a shorter period than the forever through which he says he will not contend, or cast off his creatures.

And this is further confirmed by the revealed object of punishment. Punishment inflicted by a good being must be designed to correct the transgressor. It must have the good of the punished in view. And this is the nature and design of divine punishment as revealed to us. See Heb. xii: 9, 10, 11. "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they, verily, for a few days chastened us after their own pleasure, but he [God] for our profit, that we might be partakers of his holiness. Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." This is conclusive.

But, we are not only assured, that God "will not cast off forever," and that he "will not contend forever," and that his punishment is designed to yield the peaceable fruit of righteousness; but we are also assured that "though he cause grief, yet will he have compassion according to the multitude of his mercies;" and "his mercy endureth forever." Therefore we have not the stone of "endless misery" to give to the mourner, when he asks for "the bread of life." And the Lord knows that none of us would wish for such a doctrine in the hour of bereavement.

But our gratitude to God, stops not here. We not only thank and praise our Father in heaven because he has delivered us from the cruel task of rending still more the wound of the mourner's heart which bleeds under the present afflictions—and from the necessity of breaking "the bruised reed" already tottering, by opening a scene of af-



ter and hopeless misery beyond the sorrows of death; but we offer unfeigned gratitude and thanks to God, for the light of his truth, for the life of the Gospel, and for the "bread of God which giveth life to the world."

He has given us a hope that reaches beyond the vale of death, and this hope is set before us in the Gospel of his Son. And the truth, upon which this hope is made to rest, is confirmed by the death and resurrection of Jesus Christ. And it embraces within its ample folds, the final reconciliation of all intelligent beings to God. "For God is in (or by) Christ, reconciling all things unto himself, not imputing their trespasses unto them."

This hope embraces the fulfilment of the promise of God to ancient Abraham, that in his seed, (which Paul affirms is Christ,) "all the families of the earth shall be blessed." Or as Peter expresses it, Acts iii: 25, "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed."—Therefore if God's promise fail not, every individual who is a kindred of the earth—every one who is of the earth, earthly, must, in the fulness of times, be blessed in Christ. And Paul says expressly, "As we have borne the image of the earthly, we shall also bear the image of the heavenly"—and the connexion plainly teaches us, that the heavenly image will be put on at the resurrection. Therefore, when all are "made alive in Christ," then the blessing promised to ancient Abraham will be fulfilled. For then "all the kindreds of the earth," will be blessed in Christ. Then, too, God's will concerning man will be done; for he "will have all men to be saved and come to the knowledge of the truth." And then also, will the declaration of the Psalmist be accomplished—"all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall come and worship before him." Then also will the testimony of the prophet, Isaiah xlv: 23, and 24, be proved true. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength—to him shall come, and all that are incensed against him shall be ashamed." (We leave out the supplied words.)

The apostle Paul has borne witness to the truth of this prophecy, and its sentiments, by giving the same, substantially, in his letter to the Philippians, chapter ii: 9–11. "Wherefore God also hath highly exalted him, (Jesus,) and given him a name which is above every name, that at the name of Jesus, every knee shall bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Thus it is perceived, that in performing the services of the Christian ministry, and the offices of Christian benevolence, we can come to the mourner and the sorrow stricken of our race, and do unto them as we would wish others to do unto us. We can obey the apparent design of Heaven, "to comfort all that mourn," guided by the Revelation which God hath given us. We can come to the mourners in the fulness of the blessings of the Gospel of Christ, and point them to the hope which is set before them, as the true fountain of consolation, and the bread of life. We can instruct them to look away from the sorrows of a fleeting world, to Jesus, the "resurrection and the life," and there, with the eye of faith, behold "death destroyed," and life and immortality brought to light, for a dying world. We can assure them, that God is good in all his dispensations, even if we are unable to see clearly the reason for all his ways. We even, by the light of those truths which we have brought to view, look forward to the time when the object of the Redeemer's mission shall be accomplished, when all things shall be subdued unto him, and

God shall be "all in all." This faith gives life to the desponding soul, and joy to the sorrowing spirit. It teaches us to contemplate the departed as the object of God's unfailling love, and an heir through grace, unpurchased grace, to an "inheritance incorruptible and undefiled."

"Tis here the Lord indulgent sheds  
His kindest gifts, a heavenly store;  
With life immortal crowns their heads,  
When earth's frail comforts please no more"—

and O what kindness, what unspeakable love, is thus revealed, to console our hearts. Through that love which was commended to us in Jesus Christ, we are permitted to believe with Paul, that when this "earthly house" is dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

"Wide it unveils celestial worlds,  
Where deathless pleasures reign;  
And bids us seek our portion there,  
Nor bids us seek in vain."

This is the happy privilege afforded to the mourner, in the Gospel of the Son of God; and this hope rests on the word of God, the immutable promise of Jehovah, who is able to perform. And it was for our benefit that "life and immortality" were brought to light, and their truth confirmed by the death and resurrection of Jesus Christ. It is through this medium, that we are blessed with a light which dispels the darkness of the tomb, and points to "fairer worlds on high." By the resurrection of Jesus, we are assured of a future being, immortal, incorruptible and glorious. This is to be received by faith in the testimony of Jesus and his apostles. And besides this hope of immortality, we are taught our duty to ourselves, our God, and to our fellow men. And we are further instructed that our happiness on earth depends upon our obedience. Not that our future being depends upon our works here. Obedience to the directions of Heaven, is essential, however, to the enjoyment of a Gospel faith in this world. If we do not give attention to "add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity;" our faith will grow weak and sickly, and hope will languish in our bosoms, and barrenness will be the consequence. Therefore if we would receive the faith of the Gospel, and enjoy a lively hope in the doctrine of life and immortality, and be prepared for the hour of adversity and death, we must purify ourselves by obeying the truth. A salvation in the present life, by hope of one to come, is what we need. A salvation from the powers of darkness and error in this world, is what we are to strive for, and duty requires of us, not to lose the salvation which is within our reach, in a vain struggle after a future one which we can not merit or render more secure.

We are to work out our own salvation, (which must be a present one,) "with fear and trembling," by the light and direction of God's truth which is given us. And in order to secure and enjoy this salvation which is opened to us in this world, we must make the language of our text a rule of life. Therefore permit me to say, an conclusion, that the highest of all blessings granted to us on earth, are accumulated or enjoyed, by a "patient continuance in well doing." And in order to the enjoyment of the bread of life, we must arise to the faith and the practice of the Gospel of salvation. We must cultivate a meek and quiet spirit, and walk in obedience to the light which is given us. For we are informed by the word of truth, that "if our hearts condemn us not, then have we confidence towards God." And this is a truth felt by every believer, and may be witnessed in every mind. Our confidence is increased, and our hope purified, by obedience and righteousness; while, on the contrary, disobedience and sin will, by attendant condemnation, cast a shade around our hope, and prevent us from seeing "afar off," as expressed by Peter.—

Therefore, your speaker can but point out the way of righteousness, as the only way to secure the enjoyment of that elevating faith which is given us in the life, death and resurrection of Jesus Christ. "Light is sown for the righteous, and peace for the upright in heart;" and "the way of the just shineth brighter and brighter unto the perfect day."

Here are presented noble inducements to lead us all onward in knowledge and virtue. For by this advancement in the way of truth, our hope will arise in its purified activity—our faith will become lively and strong; and we shall be enabled to "comprehend with all saints, the height and depth of the love of God, and be filled with that peace which passeth knowledge." Such improvement will prepare us more fully to rejoice in the heavenly truth, that "Jesus is the Son of God," and "Saviour of the world." It will cause us to behold more clearly the light of immortality shed around the silence of the tomb, and to feel the truth that Jesus is possessor of the dead and living. Our faith will soar above and beyond the power of death, and there behold a universe of intelligent beings, made immortal by the powers of the resurrection—partaking of the image of Jesus—having on the garment of perfect righteousness, and encircled in the arms of God's unfailling love.

Such is the bread of life!—such the Gospel food, which our Father in heaven hath graciously given us, to enjoy. And in the sincerity of my soul, I now tender the same to my dying fellow-men. We would offer the same food to this mourning circle, and give our assurance that it is good. But we can not receive it for you. We can neither believe or practice the Gospel for another; this is an individual work. And we can only offer it to you as we have received it, and beseech you to receive the same, and be reconciled to God. Then receive this truth in the love of it, and you will find a "soul-reviving feast"—a support in the hour of darkness, and a present help in every time of need. Let us all cherish this principle of Gospel grace in our hearts, and and render thanks to God for his "unspeakable gift," and rise higher and still higher in the scale of human perfection, until the time of our departure is at hand. And then we can look away, by the influence of a heavenly hope, to the meeting of an assembled universe in heaven, there to enter upon that "inheritance which is incorruptible, undefiled, and that fadeth not away." There we shall be like the "angels of God in heaven." Death will be destroyed and swallowed up in victory—"tears wiped from off all faces," and God be all in all.

O, for his grace to aid us on,  
And arm with fortitude the breast;  
Till life's vain dreams and tumult's o'er,  
We reach the realms of endless rest.

AMEN.

For the Magazine and Advocate.

#### AN ANECDOTE.

Some years since, when, as was the custom, one of our Partialist brethren, a clergyman had occasion during a discourse to speak of his favorite tenet, embracing a rigid adherence to the doctrines of the trinity, he made use of nearly the following words!—"My hearers, I am about to speak upon a point which no finite mind can comprehend. Yet it being revealed in God's written word, duty demands that both you and your speaker should assent to it. Obey this solemn warning then, and attend to what follows.—The Bible teaches us the existence of three distinct Beings; the Father, Son, and Holy Ghost: all of which constitute the moral Governor of the universe. Yet notwithstanding they all possess but infinite power and perfections, each one, separately, is infinite in all his attributes. True, it is mysterious how one can be made equal to three, and vice versa, but we are commanded to believe it, by that Power that made us, and if we do not, destruction will come upon us."

Shortly after, one of those to whom the above was addressed, called upon the Rev. parson to pay



him his subscription for preaching, *three dollars* being the sum subscribed, he drew from his pocket *one dollar* and presented it as a sufficient amount to cancel the debt. "What," says the venerable parson, "*three dollars* is the sum you owe me." "Very well," said the gentleman in return "You have received it: for no longer ago than last Sabbath you publicly stated in your pulpit that *three is one*, and that *one is three*, and added that it was a "*hidden mystery*." Now Sir, this being the case, the dollar that I have just handed you cancels the debt I owe you." The Parson made no reply, but received the one dollar, and immediately left his friend, to seek some other employment, and never was he heard again to preach concerning "*mysteries*." P. J. J.

## EDITORIAL ITEMS.

### THE EXPOSITOR—for May, 1840.

The number before us has been read with pleasure and profit, though not as interesting to me as some of the previous numbers. The first article, by the Editor, on the "Opinions of the Christians before the Council of Nice, concerning the nature and method of redemption," is principally taken from the Manual of Christian Dogmatic History, by Muenscher. It is valuable, as showing that modern is not "ancient orthodoxy on that subject." "Ministerial relations and duties," by Br. S. R. Smith, is a well written article seconding the effort of Br. Thayer, in a previous number, to place our profession and its members on their proper and most useful ground in society. "Universalism in Great Britain and Ireland," by Br. T. J. Sawyer, is a clear exhibition of the manner in which the great salvation is presented by those bearing our denominational name over the great water—also, the manner in which it is held and presented by the Unitarians of that country. "The apostolical churches, and the apostolical administration of the Lord's Supper," by the Editor, would be more entitled to the consideration of those holding views opposed to those of Br. H. B. 2d, if he had furnished some testimony—especially Scripture testimony—in favor of some of his statements. The "Literary Notices," by some person or persons unknown, are good. The Layman's Legacy, Vol. 1, is severely handled for its biting, bitter sarcasm, and more so, for its blunders in Greek criticism.\* The other work reviewed is Universalism illustrated and defended, by Br. O. A. Skinner. It is justly praised, and a few omissions, kindly pointed out.

The Expositor is doing much good, and would do more, had it a larger circulation. Why can not a copy be put into the hand of each of our preachers, and two or three copies at least, be circulated in each society in our order? This would more than double its support and treble its usefulness. A. B. G.

\*Another writer in the last Christian Freeman, almost vies with Br. Fitz in the severity with which he condemns the severity of the Legacy. The poor "Layman" is hardly allowed the "benefit of the clergy." G.

### THE LADIES' BOOK.

The publisher and Editors of this monthly, seem determined that it shall not be equalled by any similar publication. Of its numerous colored plates of the fashions, and patterns of lace work, I am not qualified to speak, save to say that the ladies admire them greatly; but of the articles published, I think it may be said that they are nearly all very excellent of their kind. It is wholly original in its contents, and numbers among its contributors, many of the ablest American and English authors of the day. Its essays on domestic economy, cookery, etc., by Mrs. Hale are remarkably well written—combining the interesting and the useful—and were needed to perfect the character of the work. Ladies who wish to procure a good literary monthly, will undoubtedly be pleased with the Ladies Book. L. Godey

Philadelphia, Publisher. Br. Hutchinson acts as Agent, at his bookstore, Genesee street, Utica. A. B. G.

### THE UNIVERSALIST PULPIT.

I am very anxious, for particular reasons, to ascertain early what encouragement we may expect for this publication. The approaching State Convention will afford a good opportunity for our friends to inform us what we may expect in their respective neighborhoods. Will they please stir themselves in getting names, and let us know the result by that time?

If encouragement is then given, sufficient to warrant our going on, we will issue the first number as soon as we can get it ready. If not, we will wait until July, and then either go on, or abandon the project altogether—though reluctantly. A. B. G.

### DEFORMED FEET.

Our sympathies are frequently excited by beholding persons otherwise well formed and active, suffering from the misfortune above noticed—a deformity far more common than need be, were parents but aware that, in many cases, their own care, aided by a little ingenuity, might greatly lessen the defect, by attending to it in early infancy, while the parts are soft and yielding. But, happily for mankind, the improvements which have taken place in surgery are reaching this evil also. For some time past we have heard of some marvellous, yet well attested cures, by Dr. Detmold, of New York.—Dr. Simon Z. Haven, of this city, having been led to pay attention to the subject, by having a son afflicted with a club foot, visited Dr. Detmold, made himself master of the mode of operation and treatment in such cases, operated with great success upon his son, and is now ready to operate upon others. From my acquaintance with Dr. Haven, and especially from his success in the present case, I would recommend him to all who have children, or who are themselves, thus afflicted. Dr. Haven's son was five years of age. Up to April 14th, he had always walked on the side of the foot. He now walks upon the sole, with the toes turned in the natural direction. Dr. Haven may be consulted at his office (and residence) No. 6, Bleeker street, Utica. A. B. G.

### NOTICES.

Br. Goodrich's letter (supposed to contain the notices alluded to by him in his last,) was received by Br. H. in due time, and attended to by Br. H., but was not put into our container, and was mislaid—or, at least has not been found. We regret the unintentional neglect to place it in our hands, but know no way to remedy it, but for him to send on the notices again.

Permit us to suggest to persons writing on business, to put their business articles on a part of the sheet that can be torn off, without injuring the parts of the letter containing matter for the paper. Also do the same with all religious and obituary, or marriage notices, as, from the nature of the case, they must often be disposed of before other communications can be attended to. Attention to these requests will save us considerable trouble, and often prevent delay in publishing such notices. A. B. G.

### DESTITUTE SOCIETIES.

It is particularly desirable to many, that all the destitute societies should be represented at our associational meetings, and their delegates be prepared to state definitely what is their present condition, and what they are able to do toward supporting the preached word, stately or occasionally. In cases where the societies are too drowsy to hold a meeting to choose delegates, perhaps some individual may be wakeful enough to put down the statement on paper, and send it to the Association by some neighbor who will attend—or by mail to the Standing Clerk, previous to the session—and in this way some information may be obtained by the council, that may lead to beneficial results to the soci-

ty itself. It is a fact, that there are many places that need, and might be supplied with preaching, if the facts of their case were only generally known. Let us try to arouse to our several duties. A. B. G.

My thanks are due to Dr. Trowbridge of the H. of R. of this State, for a copy of the Report of the Superintendent of Common Schools, on District visitations and Common School Libraries. A. B. G.

Br. Bazin—Rev. S. J. Gibson, Norwich, Chenango county, is a new subscriber, and wishes the volume for 1840 entire: Also send number 5, vol. 3, to Rev. J. T. Goodrich, and Z. S. Cary, Oxford. It was never received by them. Credit S. Goff, Mendon, Monroe county, and G. H. Patrick, Kanawha C H, Va., each \$2. Credit also M. W. Jenkins, Marengo, Wayne county, volumes 2, 3, and 4, \$5. Send Expositor to Rev. J. M. Cook, Churchville, Monroe county, credit him \$2. charge us.

Br. Tompkins—Send Repository to R. D. Murray Rutland, Jefferson county, and credit him \$2. Credit G. H. Patrick, Kanawha C H, Va. and Rev. Wm. Rounseville, St. Charles, (Ills.) each \$2. charge us. Transfer Eliza Arnold's Repository to Rev J. M. Cook, Churchville. Send January number to Julia Ranney, and Miss S. Murdock, Le Roy, N. Y. and discontinue the latter. G. and H.

Br. Tompkins.—Please send the October number of the Universalist and Ladies Repository, present volume, to Henry Balcom, Oxford, Chenango county, N. Y. It was never received.

Br. Bazin.—Please send the 6th number of the 3d volume of the Universalist Expositor, to Zalman S. Cary, and J. T. Goodrich, Oxford, Chenango county, N. Y. Neither ever received it.

### ONONDAGA BOOKSTORE

Mr. L. H. Redfield of the Onondaga Bookstore, Syracuse, will hereafter keep a supply of Universalist Books. We hope our friends will encourage such Booksellers as are not too bigoted to keep our works.

NEW AGENTS—L. D. Briggs, Pillar Point—John Wells, Benton Town, Pa.

### RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. H. GREEN, in Parker's Settlement, Virgil, at 11 o'clock A. M.—Br. WHITAKER, in Vernon—Br. GROSH, Bridge-water.

There will be preaching on the fourth Sunday inst., by Br. GREEN, in Dresserville, Sempronius, at 11 o'clock A. M.—Br. WHITAKER in Marshall.—Br. GROSH in Lee, and Delta, at 5 P. M.—Br. BARTLETT in Mohawk village.

There will be preaching on the fifth Sunday inst., by Br. FRENCH, at Black River, (Lockport,) and at Felis Mills at 5 o'clock P. M. and the same once in four weeks thereafter—Br. CHAMBERLAIN in Collinsville.

There will be preaching on the first Sunday in June, by Br. CHAMBERLAIN, in Leyden—Br. GREEN, in Smithville, in the stone school house near Br. Beedles, at 11 o'clock A. M.

A Quarterly conference of the Hudson River Association will be held in the Presbyterian meeting house in Stephentown, to commence Wednesday May 20, and continue two days. The services will commence Wednesday at 3 o'clock P. M. at which time an appropriate discourse will be delivered by Br. S. R. Smith, on the occasion of the removal of the remains of the lately deceased companion of Br. Wm. Wilcox. Ministering brethren are earnestly invited to attend.

J. A. ASPINWALL, Standing Clerk

The Central Association of Michigan will be held, as per adjournment, in Ann Arbor, Mich., on the first Wednesday and Thursday in June next.

The Central Association of Universalists, will meet at Hamilton Centre on the first Wednesday and Thursday in June next (3d and 4th). Occasional Sermon by the writer. Societies and churches will be careful to select and send two delegates each, with statements of their condition and prospects. T. D. Cook, Standing Clerk.

The Central Association of Universalists in Michigan, will hold its annual session in Ann Arbor, on the first Wednesday and Thursday, third and fourth of June next. It is desirable that preachers and delegates should be present the evening before, or by 8 o'clock, Wednesday morning, as the council will be opened at 9 o'clock, A. M., on Wednesday, at the Universalist Church. N. STACY, Standing Clerk,



For the Magazine and Advocate.

## NOTES ON THE RESURRECTION—No IX.

BY A RURAL EVANGELIST.

*"The last enemy that shall be destroyed is death."*

It is held by some, that a part of our race will finally and eternally be annihilated, or struck out of existence. Of those who hold this doctrine, some believe that the wicked, as they call them, will be struck out of existence at death; others, that they will be in existence awhile, and then cease to be; others, that after being raised, they will be *tormented* to death.

Those passages of Scripture in which the terms death and destruction have the sense of punishment, are by the advocates of annihilation applied to that subject. I shall present in this place two principal reasons against the truth of the doctrine, and the correctness of such applications of Scripture.

1. I can not receive the doctrine that some of our race have no existence after the death of the body, because Jesus affirms, Luke xx: 38, that *"all live unto"* God. And Paul declares, in 1 Cor. xv: 22, "As in Adam all die, even in Christ shall all be made *alive*."

2. The doctrine of annihilation in any or all of its forms and modifications, I conceive to be negated by the apostle in 1 Cor. xv: 25, 26, where, speaking of Christ, he says, "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

The expression "put under his feet," is evidently not to be taken in a literal sense—its meaning must, then, be learned from the next verse, where we read of *one* of his enemies being *"destroyed."* To put them under his feet, and to destroy them, are here convertible expressions, and the latter gives the sense of the former.\*

But what is meant in this place by being *destroyed*? In some passages of Scripture, to destroy is to punish; but this can not be its meaning here, since one of the enemies is *death*, which can not be punished. It must then mean to be annihilated, which is just the meaning that annihilationists are wont to affix to the word in many other passages. We have it, then, that Christ must reign till he hath annihilated *all* enemies, and that the last one to be annihilated is death.

Now what is meant here by the enemies? Are they some of Christ's subjects that are disloyal and inimical? Paul says that the last enemy is *death*; and it would seem that the others are something analogous to this, not human beings, but such things as are inimical to the prosperity of his kingdom, the happiness of his subjects, etc.; as for example, "the carnal mind," which this same apostle says, "is *enmity* against God, for it is not subject to his law, neither indeed can be." Rom. viii: 7. But to render the case perfectly clear, let us for a few moments suppose otherwise. The enemies, then, are human beings. Jesus declares, Luke ix: 56, that he came not "to destroy men's lives, but to save them." But notwithstanding this, he commences and carries on among them the work of destruction, adding death to death, till all inimical human beings are annihilated. The "enmity" that was in them, alias "the carnal mind," as also every thing of that nature, is of course gone. Now there is but one enemy left, and that is *death*. But where now is death to be found, or over whom does it reign? Evidently in and over those, and those only, whom the Saviour has just finished putting to death. Shall they eternally remain under the power of death? The annihilationist answers, yes. But can death reign, or exert any power after itself is destroyed? Evidently not. But death "shall be destroyed"—so says the book—and

will not its victims then escape? In other words when death comes to be destroyed, must it not be a fact that there will be nobody dead? (I speak exclusively of human beings, and so did Paul.) When *darkness* is destroyed, light succeeds, because the former is merely the *absence* of the latter. In like manner, death is the absence of life; and when death is destroyed, will not "all live?" I think the response of the intelligent reader must be yes. Is not, then, the doctrine of the annihilation of some of mankind disproved by 1 Cor. xv: 26?

If now the reader is anxious to know who or what the enemies are, let him consult Heb. ii: 14, and John iii: 8, where he will learn that our Lord is to destroy the devil, as also his works. We thus discover that, according to these passages, *destructiveness*, as manifested by our Lord, is under the guidance of *benevolence*; a strong indication that he will never annihilate any of mankind.

There are, indeed, certain passages of Scripture, in which destruction is set forth as the doom of some of mankind; but we believe that on an examination of them, it will be found that far the greater share of them relate to the destinies of mankind in an associated capacity, as nations, cities, etc.; of which Acts xiii: 19, is an example: "And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot." So in Ps. ix: 5, we read, "Thou hast destroyed the wicked, thou hast put out their name for ever and ever." This would be a capital text to prove annihilation by, were it not for the next verse, which thus explains it, "Thou hast destroyed cities, their memorial is perished with them." A city may be demolished, and there may be none of its inhabitants left; and yet they may be far from being annihilated.

In Deut. xxviii: 48, 51, Moses tells the Israelites that in case they should transgress to a certain extent, they would be "destroyed." In 2 Kings xiii: 23, it is said that "the Lord was gracious unto them, . . . and would not destroy them, neither cast he them from his presence as yet," that is, as it is afterwards explained, he did not yet cast them out of their land. But in chapter xxiv: 20, it is declared that he did at last "cast them out from his presence," that is, as it is said in the next chapter, they were "carried away out of their land" to Babylon. In 2 Thes. i: 9, Paul speaks of those who troubled the Thessalonians by persecuting them; and he declared that they should "be punished with everlasting destruction from the presence of the Lord." This passage is often adduced by the advocates both of endless misery and of annihilation, in proof of their respective doctrines. But creeds aside, it would seem that as this language of Paul is evidently borrowed from the Old Testament, it is most likely that it has the sense which the same expressions have there, and that therefore the meaning is, that those persecutors were to be destroyed as a nation, and totally ejected from the land of Judea.

In a few instances, destruction is spoken of as the destiny of individuals. It then means either the death of the body, as it does in most of the cases; or else it is synonymous with *death* used in a figurative sense.

As for those passages in which mention is made of "the second death," I remark that they seem to import *misery*, rather than a cessation of life, and therefore can not mean annihilation. Besides, as we have already seen, Christ is to *destroy* death; and the Revelator in chap. xxi: 4, speaks of a time when, as he declares, "there shall be no more death." At that time even the second death will be no more.

Penn's Woods, 1840.

For the Magazine and Advocate.

## A FRAGMENT.

O death! Thou art the destined fate of every human being, brought upon a world of mankind, by the transgression of our first parents. Thou

art ever ready with the bended bow, to hurl the terrific dart, and pierce the heart of some hapless victim. The happiness of man has been destroyed by thy ghastly form, which has ever exhibited itself with all its formidable horrors, since thou wert appointed as the destiny of every son and daughter of Adam, for the violation of the law of God. Riches, youth, beauty, and virtue, are insufficient to soften thy adamant heart, and appease thy ever-cruel voracity for human prey; and the blood of nations is not sufficient to slake thy everlasting thirst. The very virals of the helpless infant, swathed in innocence, snatched from the fond embrace of the tender and affectionate parent, seem precious to thy taste; and the mother, by thee bereft of all her earthly joys, moirns, and pines away in solitude, and sinks into thy devouring jaws, which are ever ready to sacrifice the offered victim, and her name and memory, by thy withering touch are plunged into forgetfulness. The rich and poor, the philosopher and statesman, the prince and peasant, and even the proud king sitting upon his lofty throne, bearing a crown of gold upon his head and swaying the sceptre over the mighty nations of the earth, must all be laid equally low by thy destructive hand. Thus men of every grade, whether high or low, great or small, are doomed to plod their way through the rugged scenes of life, and at thy approach, appalled they fall into thy arms, and are crushed within thy iron grasp. But how consoling is the thought, that we shall live again—that we shall be enabled to burst asunder the chains of death and rise triumphant o'er the grave.

Cazenovia.

F. H. P.

For the Magazine and Advocate.

## REVIEW OF A SERMON.

In Justice to myself and to others, I offer for the consideration of the public, and for the particular benefit of Rev. Mr. Wilcot, of Whitehall, Washington Co. N. Y., a brief sketch of a sermon delivered last Sabbath in Hebron by that gentleman. His text was Heb. x: 31, "It is a fearful thing to fall into the hands of the living God." The preacher said it was a fearful thing to fall into the hands of God only in the sense in which the term was used in the text; namely, for punishment; and that this was an obvious fact from the nature of things, for when one fell into hands of God for punishment, "the day of grace was past of course, and there was no hope for him. It was not fearful to fall into the hands of God as a convert; (though a wiser than he has said that the fear of the Lord is the beginning of wisdom;) neither at birth, for existence is a blessing; nor yet for chastisement, as Job and David did, and this must be obvious to every thinking mind, for blessings followed those chastisements; therefore it was only fearful to fall into the hands of God to be punished, which was the same as falling into hell; and when you once get a man into hell you can never get him out again on any principle whatever, (the declarations of David and Jonah to the contrary, notwithstanding.)—Directly after this argument he assigned as another reason why it was fearful to fall into the hands of God, that he was a living God; therefore the conclusion became inevitable, that as God lived forever, the punishments which he inflicted must be absolutely endless. The preacher dwelt upon this argument to a considerable length, and pretended that it was conclusive." Admit it for a moment and see how soon it will annihilate its own existence. Adam and Eve, according to the account, came into existence from the hand of God spotless as Christ himself. And as the existence of God is eternal, this spotless pair must always remain in their primeval state. But they did not, but made it necessary for a day of grace to be given them, at the hand of God: and as God lives forever so his day of grace must never end.

No, says Mr. Wilcot, that argument would prove your Universalism. Men have sinned away

\* The phrase "put under his feet," occurs in both the 25th and 27th verses of 1 Cor. 15th chapter; and in each case an equivalent expression follows it, and shows its meaning. This method of determining the import of an obviously figurative expression, must, we think, commend itself to the good sense of every intelligent reader; and according to this, the phrase in question signifies in the one case, "*destroyed*," in the other, "*subdued*."



the day of grace, one by one, and many more will sin away this day ere the adversary has ceased his work. Thus stands the doctrine of Mr. Wilcot! Reader, think of this! can a man sin away the day of grace? "Where sin abounded grace did much more abound." And tell me not that man has sinned away the day of grace so long as the God of Abraham, Isaac, and Jacob continues to rule this earthly ball. Tell me not that there is no hope for man so long as the sun shall shine, or the refreshing showers descend upon the just and upon the unjust.

But perhaps Mr. Wilcot will feel himself constrained to acknowledge that God preaches Universalism to man here on earth, especially when he reads where Christ has proved the doctrine to the opposing Pharisees, from nature as a text book. But he may contend that it is a strong delusion sent to deceive the hardened Universalists, and that the moment we enter the unseen future, the whole will be changed. You may tell the child that there are bears in the cellar, and make him believe your story, but never suppose that you can beat such consummate folly into the head of a Universalist who deserves the name, as to make him believe that subtleties like these will ever be practised upon man by his maker.

Mr. Wilcot came to the conclusion that his case was made out in favor of his doctrine, if he could prove that the text meant falling into the hands of God to be punished. And to prove that fact he read the 28th and 29th verses of the chapter in which his text was found. "He that despised Moses' law," etc. which any candid mind might see with a glance of the eye, would take his text entirely out of his hands as meaning endless misery, and apply it to its proper place, the punishment of the Jews, which falls far short of miseries like those described by Mr. Wilcot. I hope that the good sense of the reader will supply that which brevity forbids me to publish.

Mr. Wilcot contends that falling into the hands of God to be punished, is falling into hell, and he says that if you once get a man into hell you can not get him out on any principle whatever; (what a pity the wisdom of this man had not been known to Jonah and David;) but he must remain in hell to all eternity, (whether this hell, here spoken of is *Hades* or *Gehenna*, I should be pleased that the learned Mr. Wilcot should inform me,) sinning and suffering for the purpose of satisfying the demands of goodness, justice, and omnipotence.—He stated the fact that man had sinned, and argued from thence, that because man had become unjust and unholy, justice and holiness required that he should be taken into the hand of God for punishment; that he might continue to grow worse to all eternity—and this too for the purpose of supporting the moral government of God, which according to the speaker's estimation was always in favor of holiness and happiness. One pang of punishment, (and punishment in his scale was measured only by pangs,) would call forth many sins and blasphemies against the inflictor, and justice, the old cross landlord, determined to let his pay of his debtor to the full, would require for such blasphemies many pangs of punishment. Thus this inflexible tyrant justice gets his pay at most famishing rate. He had better have let his culprit alone in the first place, for it is impossible that the culprit should receive any measurable share of his punishment at this rate; and it must be a woful pity that God should ever have been confederate with such a miserable justice—justice that requires God at the peril of his dignity and character, to forfeit every principle of consistency.

How will the policy of Christ, comport with Mr. Wilcot's theory for building up the house and kingdom of Pluto? He said to the woman taken in sin, "go thy way and sin no more." Not so our advocate for justice. Go thy way and sin forever. This is what perfection requires, and justice and other perfect principles must be obeyed. No, says the woman, I repent, receive me as a lost sheep to thy fold. No, silly

woman, you have sinned away the day of grace, and God has determined to take you into his custody for punishment; and when once a being is taken into the hands of God for punishment, that punishment can never terminate. So you see that *we* who are to be saved, God does not punish at all. But *you* are of the non elect, therefore a subject of punishment. You have sinned away the day of grace—there is no hope for you. Thus we see the issue between Christ and Limitarianism.

But one argument in favor of the perpetuity of sin, was, that God was opposed to it. And the following was quoted to prove it. God will not look upon sin with the least allowance or approbation. He seemed to think that the Universalists were perfect ignoramuses for not viewing the matter in the same light that he did. He spoke of their being extremely ignorant of the scriptures in particular. But he found another philosophical reason for their not believing with him concerning the character of God, the nature of justice, and the other doctrines which he taught on that occasion. It was extreme depravity and wickedness, and it appeared to be the endeavor of the speaker to represent them in the worst light that his ingenuity could invent. This in a great measure was no doubt intended as a shot at me, who was a stranger in the place, and at whom he had, as it appears, a few Sabbaths before, become somewhat incensed from seeing me take notes. Near the close of his discourse he bid us a triumphant defiance, from his little safety fort. He said, "Where is the Universalist who dares to dispute these doctrines?" Then followed some defamatory language. And now to satisfy his inquiry, I will invite him to discuss with me in public, at some convenient time and place near at hand, the merits of that eloquent discourse. If he accepts my invitation he has only to appoint his time and place. LUTHER M. GORE.

Hebron, April 2d, 1840.

For the Magazine and Advocate.

#### MOSAIC ACCOUNT OF CREATION—No. 1.

BR. GROSH—The design of the following numbers is to vindicate the mosaic account of the creation, and formation of the solar system, and thereby take out of the hands of the rejectors of the Bible, an objection which doubtless by them is esteemed unanswerable, viz: that the earth, with its strata of rocks, minerals, coals, earths; its mountains, seas, volcanic eruptions; its fossils, shells, and the various remains of extinct genera of animals deeply imbedded in rocks, etc., all, refute the notion that the earth and the heavens were brought into existence, or into form, about 6000 years ago. And we confess the full force of the objection, if the *six days* work of God does not extend beyond so recent a period. But only understand these days to mean indefinite periods, and the mosaic account is the only one that is or can be supported by geological facts. On this hypothesis, all the objections raised from the earth's phenomena, or from pagan chronology, become of no force. We, alike avoid Scylla, and Charybdis, or the absurd notion that there has been no creation, but, "all things are eternal"; or the still more ridiculous notion that they sprung into existence by chance. Either of these theories denies that *intelligence* had any thing to do with the *existence* of the present system of things; whereas, Moses' account traces their origin to an infinitely wise, powerful and good designer and Creator. The sacred historian fixes no date when the work of creation was commenced, or when it was completed. He only affirms that "the heavens and the earth" were created "in the beginning." The term "beginning," signifies the "original of the world," or of creation. Millions of ages may have elapsed since the work of creation began. Indeed the words in Gen. ii: 4, "These are the generations of the heavens and the earth," seem to imply that Moses had travelled over immeasurable periods in his brief history of the creation and formation of the solar system.

All these stupendous events are condensed in about one short chapter. Now we shall understand the term *generations* to mean the same as *formations*, and, consequently, shall use Gen. ii: 4, as a key to unlock the arcana of creation. As we have a vast field before us for speculation, it will be necessary that we observe great brevity in our intended illustrations. We shall follow no writers on Geology, only so far as their views tend to harmonize and illustrate the mosaic statements relative to the creation.

Let us begin with Gen. i: 1. "In the beginning God created the heavens and the earth." This embraces the creation of the *matter* of the solar system. Yea, the verse would seem to embrace the *creation*, in all its periods or generations, from its commencement to its completion. Viewed in this light, all the remaining verses in the chapter contain an *explanation* of the *modus operandi* of the creation. Thus we read, "And the earth was without form and void." Mark, it does not say, the heavens were without form. Should it be said, "The reason they are not alluded to in verse 2, is because they were not formed until indefinite ages had elapsed after matter was created," we reply, both are said to be created "in the beginning." It is difficult to conceive of our earth, covered with "the deep" or with "waters," for ages before our sun and planets were brought into "form," or separate existences. We see no necessity for such a lapse of time between the creation of matter and the commencement of the formation of the solar system. We are aware that we are dissenting from the views of Br. "G. W. M.," as expressed in the Expositor, Vol. iv, No. 1, New Series, in an article, entitled, "The Mosaic account of the Creation." Although there is much in that article which we do fully approve, yet there are some points on which we are constrained to differ in opinion from its author. We do not however attach infallibility to our opinion. That esteemed brother may be right, and we wrong. To point out therefore wherein we differ, we trust will not be construed into a fault-finding spirit. Speaking of the second verse, he says, "In the second, he (Moses) must have had reference to the time when God gave to the solar system its present order and arrangement. Between these two periods long and indefinite ages elapsed." He adds, "It is evident that those indefinite ages must have embraced a great duration of time, as existing facts on the surface of the earth prove." Now what are the facts on "the surface of the earth" that it must have existed, as a sphere, having a surface, and undergoing a forming process, for ages before the solar system received its present order and arrangement? Do these facts consist in the evident ages required for the formation of the strata on the earth's surface, from the lower or diluvial, to the upper or alluvial soil; from the remains of "extinct genera" in the "transition rocks," or diluvial strata? These evidently were formed more than 6000 years ago. But how could the earth have existed as a sphere, covered with strata of rocks, coals, earths, etc., in which are deposited the remains of shell fish and animals that existed before the solar system was arranged? Could these changes take place on the earth's surface, and animals exist, without the solar and atmospheric influences, which could not begin to operate until the arrangement of the solar system? Again, it may be said that the state of matter on the earth's surface was such that it could not be brought into form, nor the solar system created out of it, until it had gone through a cooling process, which required the lapse of ages. This I know would be the result of Dr. Buckland's theory, which Br. G. W. M. adapts. But matter, in this state, could not be congenial to the existence of genera now extinct. True, the Dr. supposes that "when God created the matter of the earth, it was a mere melted mass of metals and metalloids bases of the earths and alkalis."—"Over this melted mass, he thinks, granite was formed," which, by volcanic eruptions, was sub-



sequently broken. "and disposed at unequal levels," etc. Now if this mass became thus crusted and then broken and disposed in unequal levels, so as to form mountains, and vallies, and seas, then it must have been originally spherical, when in a melted state. We have then to learn how the waters could have existed on its surface, and have penetrated the fissures of this crust of granite, and produced volcanic eruptions; before the solar system was arranged, or the firmament divided the waters above and below. We have also to inquire whether the sun and the other planets were formed out of our earth, or out of other melted masses of matter. Indeed we find much difficulty in supposing that the earth was originally, and is now centrally a mass of melted lava or metals. We can not harmonize the hypothesis with Br. M.'s idea that fire and heat were not formed until the first day, "in the arrangement of the solar system." There must have been fire and heat for ages before. Neither do we think that boiling springs, or volcanic eruptions, demonstrate the correctness of the theory. May not these springs take their rise near some burning mines, which mines may be the source of these eruptions? Now from such localities we can conceive how explosions could take place, through the power of generated steam, or compressed air; whereas, if the earth is centrally one entire mass of lava, we can not account for its periodical convulsions. We should also think that if the earth has gone through a cooling process for ages, there would be great danger of its becoming too cold for the purposes of vegetation or of animal existence.

Now we confess that the abstract question, whether the earth is a mass of melted metals, or a rock, does not at all affect Br. M.'s or my general views. He has fully shown, from the earth's surface, that it must have existed for indefinite ages. Our only query has been, how vegetable and animal remains could have been deposited before the solar system was arranged. Perhaps we do not comprehend his meaning in the words, "The solar system was arranged in six days.—These events, according to chronology, occurred about six thousand years ago." K. H. Shoreham, Vt.

## MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, MAY 15, 1840.

### OMNISCIENCE.

Let the unbeliever doubt, if he must, the reality of a spiritual and superintending providence; it is not alone against the evidences which materiality throws around him, or the testimony of "the book," that he has to contend, but he must even take a stand against the native feelings of the human heart. The child, when he first begins to feel the power that is within him, and to understand the station which he occupies among thinking, reasoning beings, trusts his life in the hands of those who love him, and as he grows up he comes into their presence with happy smiles, and holy confidence.—How many blissful hours has he passed in the enjoyment of their society. And when he has gone forth into the world, with his soul beating with holy integrity, how has the guidance of parents strengthened him—how has the watchfulness of those dear to him and to whom he was dear, and the consciousness that, in his hopes of usefulness, he was not alone in the world, urged him to surmount difficulties that the friendless would not dare to provoke. And when a false or an irresolute step would have prostrated him and his hopes together, how has he stepped firmly over the chasm, under the high consciousness that the eyes of parents and friends were upon him. O, if the world could understand how many links have, by its sneers and its unfeeling arrogance, been broken in that chain of sym-

thy which binds man to the interests of his fellow man; if they could see how the heart's smile, and the cheerful look, and the encouraging word, and the act of friendship which offers to do good without ostentation, have kindled the flame of gratitude in the youthful mind, and fired him with the determination to be worthy of the favors bestowed upon him, methinks they would not see so many treading the thorny paths of human degradation! The heart, too frequently from the necessity of the case, has struggled against its dying throes, after the world has ignorantly declared that it is determined to drive its unfortunate victim to the desperation of moral abandonment! And when it has lifted its last look of supplication to those who should have lent the helping hand, it has been chilled with the cold repulse, "Stand by thyself, for I am holier," or richer, or mightier "than thou." And thus that heart which might have bid defiance to the tempests of time had it been touched by the offers of love, has been palsied and death stricken by the voices that should have soothed and comforted and saved!

And yet there is a higher power, and a holier love, and a more penetrating eye, than man's. Hagar when she went out into the wilderness, felt and acknowledged the truth of this, when she named the place where she had received the words of instruction and comfort from the Almighty, "Thou God, seest me." And if mankind could realize this truth as they should do, it would be to them a theme of rejoicing and a hiding place from the shafts of iniquity. Good men have realized it, and passed through, and finished their pilgrimage here with thanksgiving and praise. They have felt that in consequence of this sentiment, they were in the society of heaven. They were not alone, though forsaken by every earthly friend they ever had. And if their friends were not mere butterflies, playing in the sunshine and vanishing before the shade, the hours would come, when the passing thought would rest upon the mutation, and the perishability of even friends, and this consideration would leave a sadness and a desolation in the heart, which nothing but the consciousness that God is present, could prevent reaching there. And so it is with every individual upon whom this truth has its proper influence. He may even feel that he is "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Fortune may frown upon him, and the riches of earth take to themselves wings and fly away, but his trust has not been in them, but in the God who seeth him in all his reverses. Earth may look dark, and her sons may frown upon him, but his hope<sup>s</sup> are anchored in heaven, and from thence his God looks upon him with complacency and love. He may have wandered from the path of rectitude, but when he returns, he again feels that the same eye that watched the prodigal in his wanderings, is beholding him penitent and humbled as he flies to his Father. Loved ones may be cut down by the relentless hand of death; but though they are snatched away from his sight, they can not go where God's presence is not. Thus is the Christian's purest desire gratified, in the consciousness that he is not friendless and alone in the world. He knows that God has watched him with a Father's eye, in prosperity and adversity, in health and in sickness; and having thus tried and witnessed the faithfulness of his God, insured to him by what is passed, he stands upon the borders of the grave, firm and unmoved by the prospect of death, and launches upon its cold stream, exclaiming in the fulness of his soul, "yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." A. R. B.

### OUR CAUSE IN MICHIGAN.

An esteemed correspondent in Ionia, Michigan, writes to us:—

"Our friends here are very much in want of a preacher. Although we have a healthy, pleasant and fertile country, possessing every natural ad-

vantage, with a number of flourishing villages, and a rapidly increasing population, yet there has never to my knowledge, a preacher of the Gospel in its purity, visited this part of Michigan; while we have multitudes of Partialists of almost every denomination, who are making use of every means to establish and perpetuate their cheerless and soul-withering doctrines.

"There is a large number of intelligent, practical and zealous Universalists in this town and vicinity, who are anxious to have a preacher located here, and have taken considerable pains to procure one but without success. A meeting was held here last fall for that purpose, and a subscription was drafted and circulated, to which about one hundred and fifty dollars were subscribed, and probably considerably more could have been obtained. Our friends in the town of Maple, adjoining this, say they will raise one hundred and fifty or two hundred dollars; and I am informed that our friends in the town of Portland have now subscribed nearly one hundred dollars, and will raise more, if necessary. I have no doubt, therefore, that by preaching in the above named places, and perhaps delivering occasional lectures in other places, a minister would receive a handsome compensation without going out of the county, and would be the means of doing much good. We want a man of good character, good natural talents, and well qualified to preach and defend the doctrine. Respectfully Yours, OSMOND TOWER."

Some months ago we were delighted to hear that our well known and able correspondent, "Philo Paidon," "Author of notes on Sacred Subjects," "A. S." "S. S." etc., had entered the ministry of reconciliation. He is known also, to the readers of the Expositor, as "T. C. A." Br. Stacy who is personally, and by report, well acquainted with him, wrote to us that his first sermons were of a high order, and delivered in superior manner, to the great delight of the congregation at Ann Arbor, with which church he has connected himself as a communicant. Dr. T. C. Adam is a native of Scotland, was educated in the University of Edinburgh, and resigns the medical profession, in which he is an able practitioner, for the ministry, for which he is well qualified by a long course of theological reading and study. He has, (by the urgent persuasions of Father Stacy, addressed to both parties, with a disinterested zeal for the cause which knows no obstacles as invincible,) received and accepted an invitation to become the pastor of the church and society in Ann Arbor, the seat of the University of Michigan, where his talents and education will have full scope for usefulness in the spread of Universalism. May God make him, indeed, "a burning and a shining light" in our Zion, and abundantly reward and support the "good old man, eloquent" who has been the means of locating him there, by casting his lot in his declining years in another circle of as warm and admiring friends as that which he is now about leaving.

Br. Stacy in his last letter mentions the following accessions to the ministry in that region—D. K. Lee, Ann Arbor, (known to our readers by some excellent poetic articles furnished for our columns,) and John S. Porter, of Richland. May God cause their bow to abide in strength, and make them useful instruments in winning many to truth and righteousness. A. B. G.

### REPROACH ON THE DEAD REMOVED.

CONCORD, Erie Co., Pa., April 4, 1840.

BR. BEEBE.—We have noticed in the Universalist Magazine and Advocate, of the 15th Nov. 1839, the death of our beloved brother, Ichabod Blakeslee, which stated in part as follows:

"Towards the close of his life, his faith in God's love supplied the deficiency in his narrow creed, although he was not an avowed Universalist."

We understand, from the language made use of by the writer, that Br. Blakeslee believed the doctrine of Universalism to be true, yet would not confess it publicly. This, therefore, is to certify, that he was not such a character as above represented, but was greatly



opposed to the doctrine, and would not let any of it have a place within his heart; for, previous to his death, he said that the Lord had made a Baptist of him, and the Devil could not make a Universalist of him; and also, when he was breathing his last, he said, No Universalist could feel as he did. He would often, at this time, exhort his brethren and friends to shun every appearance of the deadly poison and snare, that would tend to draw them into the iron grasp of the enemy. His daily walk and conversation showed that he was not tinged in the least with the doctrine of Universalism, but his firmness in the profession he had made.—During the summer, the joy and happiness he manifested in the religion of Jesus was great, and still increased to the last. Although his sickness was short and painful, he bore it with Christian patience, and often said he was going home; until, we hope and trust, he fell asleep in the arms of Jesus. By the request of his family, and for the cause of Christ and the church of God, we present this for publication, which we would humbly ask, and desire you to give it a place in your columns.

Done by order and in behalf of the church.

SILAS GRAY, Clerk.

REMARKS.—We copy the foregoing from the Baptist Register of this city. Of course, we know nothing concerning the deceased, or of his last moments, save what was communicated to us in the Obituary notice referred to. That notice was written by Br I. B. Sharp at the request of the widow of the deceased, who, it must be admitted, is as likely to know what Mr. Blakeslee's dying words and views were, as the Clerk of the church can be.

As to the "reproach" of believing in God's universal love, Paul and Timothy rejoiced to bear it, though our partialist brethren would remove it if in their power. "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." 1 Tim. iv: 10. And if they thus suffered reproach, we are willing to bear the same reproach at this day. And when all men "know even as they are known," we believe Mr. Blakeslee will hardly consider it a reproach to have thus believed, if he did not so believe—a reproach still greater.

In the very paper from which we copy the above notice, there are a number of sayings and anecdotes of Robert Hall, the great Baptist preacher, of England, lately deceased. Among them is his remark in favor of the Episcopal Liturgy, as follows. "One petition it involves, embracing to my mind the very essence of Christ's teaching, and breathing the impress of Christ's spirit—that it may please God to have mercy upon all men." This is very good for our Baptist brethren, as a prayer; but to say that one of them died with an increasing faith in the doctrine here prayed for, is a "reproach on the dead," which they endeavor to remove! Oh, consistency, where shall we find thee? Now let the reader look at the notice of the Baptist Clerk—what does it say of the deceased? Any thing that manifests his belief in endless sin and wo? Any thing that shows a decrease of faith in the love of God, or the salvation of Jesus? Any expression proving that his narrow creed was rendered still narrower in his mind? I tell you, Nay. His dying hopes, and consolations, and joys, prove that he must have been sustained by something else than a belief in the endless sin and endless misery of a great portion of the human family. True, they represent him as denying that a Universalist could die thus; but we know that real Universalists do thus die.

But enough—we give their statement for what it is worth; if false, the widow of the deceased may deem it her duty to correct the corrector, and fasten on him a worse "reproach" than that of believing in God's universal goodness—if correct, it is but fair that our readers, who have seen the original notice, should also see the correction, however insulting the ignorance of its writer respecting Universalists and Universalism, may have led him to make its insinuations. A. B. G.

T. C. A's of 11th March received. Mr. H. will supply his order.

WOMAN VS. LADIES.—Upon this text the Bangor Whig thus discourses:

"We enter our protest against calling any female, high or low born, thrumming a piano, or frying doughnuts, married or single, a lady. If, however, any females are known as ladies, let them be such as are useless, and vain, and silly.

"Who are praised in scripture for the blessings and comforts they confer upon men? Women. Who bathed the feet of Jesus and dried them with her hair? Woman. Who was first at the sepulchre of the Son of God? Women. "Ladies," if such things then existed, never engaged in such high and holy duties. It was the women thus honorably noticed, and the term is, and must forever be, an honorable one in point of character, and a rich one in point of language."

The foregoing has been going the rounds, about long enough—it is time it was nailed to the counter—so we have cut it out of an exchange paper, and pasted it on this sheet with a wafer, and will proceed to show that some people who undertake to meddle with Scripture for all kinds of purposes, only expose their ignorance in doing so. Ladies are ranked among the wise, in Judges v: 29, "Her wise ladies answered her, yea, she answered herself." The word ladies occurs in no despicable sense, in Esther i: 18. When the "daughter of the Chaldeans" was degraded and deposed from her high and honorable estate, Isaiah said, "Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, the lady of kingdoms . . . . And thou saidest, I shall be a lady forever," etc. Isa. xlviii: 5, 7. And who, I ask the editor of the Bangor Whig—who is named in the Scriptures with more respect and affection, than she, whom the beloved disciple calls the "elect lady?" Hear him—"The elder unto the elect lady and her children, whom I love in the truth, and not I only, but also all they that have known the truth . . . . And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another." 2d John i: 5.

The truth is, ladies are women—and all well behaved, intelligent females are ladies, in our day, and probably were so considered in Scripture times. But most particularly are they ladies whose practice is in accordance with the origin of the word. In good old Anglo-Saxon times, the mistress of the palace, castle, mansion, or hut, prepared and dealt out with her own fair hands the provisions of her household and guests. The manufacture and division of the loaf, or leff, was particularly her province—and the breaking and dealing of it around, day by day, led to her being called the leff-day, from whence our modern English term, LADY. May every wife and mother, and every female head of a household, in our beloved country, richly merit, and proudly wear the title of lady by her daily deeds, the Bangor Editor to the contrary, notwithstanding. A. B. G.

#### NEWS DEPARTMENT.

At a Conference held in Waterville, Maine, April 22d, a society was formed "to aid in the promotion of religious and general knowledge"—"to exercise a careful watch over the educational movements of the country, so as to counteract the influences of sectarianism," and encourage the liberal schools in our country. It is called "The Universalist Educational Association." W. C. George, of Dresden, Secretary.

A new society of Universalists was formed last month in Annsville, Oucida county. Considerable attention to the cause has been excited in that town and vicinity, and meetings are sustained once a month, at present, at Taberg in that town. If the friends in Lee would awake properly, they could settle a preacher in that neighborhood.

Br. Abram Paige was ordained to the pastoral charge of the Society in West Brattleboro', Vermont. Sermon by Br. J. W. Bailey. The neat brick meeting-house, owned by our friends there, was completely filled during this and the other services of the day.

A Protestant Methodist preacher, named Atkinson,

in Cincinnati, Ohio, has embraced and commenced preaching Universalism. He was highly prized by his denomination, and his conversion has occasioned considerable excitement there. Two young preachers in that vicinity have also just commenced their labors in the ministry—Br. J. C. Miller, and Br. W. Dean, lately of this State, and a graduate of Union College.—May they prosper the good cause, and be prospered.

Br. S. Brimblecom, late of Danvers, has agreed to settle with the society in Barre, Massachusetts.

Br. Jerome Harris has removed from Danville, Vermont, to Lebanon, New Hampshire.

#### THE UNIVERSALISTS GUIDE.

Will Br. Whittemore accept my thanks for a copy of the Universalist's Guide, which he sent me? I acknowledge the book is worth more than thanks, but "I'll owe him" the rest, and make good use of the book for interest. It is not often—this was not expected—that publishers have the means, or the memory, to search up an obscure laborer in this way, and hence Br. W's. favor is most gratefully received.

A word to the reader. I have read the above work through carefully, and I am certain that if your judgment and mine, are any where within gun shot of each other, you will like it. It contains a clear and well sustained statement of our faith and the duties connected therewith. Some may dissent from Br. W's. views on some points, though I have found nothing essentially at variance with my own feelings. To the student and preacher, it will be an excellent reference book, while all kinds of readers will find it careful to state all objections in their strongest light, and powerful in sustaining the truth. Reader, buy it, read it, and lend it to your opposing neighbors. It will do you and them good. A. R. B.

#### THE N. Y. STATE CONVENTION.

We should have stated earlier, that Br. K. Townsend, of Newark, was appointed to deliver the occasional sermon, with power to appoint a substitute. The ministers and delegates, on their arrival, will call at Br. Hutchinson's book-store, 41 Genesee street, where they will be directed to places provided for their reception. A. B. G.

P. S. I have been so unfortunate as to mislay my copy of the rules for business adopted at the last session, and may not be able to find it in time. Any person having a copy, will much oblige me by sending it to me by mail, immediately. A. B. G.

#### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No.

P M, New Berlin Centre, for self and T A B—M C, Lafayette, for self, A P, Z N, I N, V B, S C, C G and A V—P M, Butternuts, for E T and J H B—P M, Schroon, for H H—Rev W R, Harford—P M, Prompton, (Pa.) for L S, H B, J C, G D, C P, R L, E R and S S—P M, Three Mile Bay, for R H and J W H—Rev E M W, Lebanon, for E S S—P M, Barre Centre, for A M and H C—P M, Fenner, for A B—P M, Kendall, for S T, I S, C B, and A C—P M, Depauville, for A S—E M, Copenhagen, for J H, E H, M C, and J R—P M, Clarendon, for C H, H R, D M, and J L—A W, Walled Lake, (Mich.)—T C, Little Falls, for self, D B, I P, J E, I E, and E R B—P M, Chester, (Vt.) for J W and A P—E S, Hopkinton, for self, S B, J S R, and J P—S B, Perry, for self, B A, J A A, H O, A H, D S, C B, F W and D M—P M, Carbondale, for J S, jr—P M, Eaton, for J M C, E G, D B and J F—Rev J T G, Oxford—P M, Erie, (Pa.) for H P, G W P, B G, W P, P W, and C S—P M, Hermitage, for D W, I C, A F and E E—Rev J W, Parma, for J H, E B, I M H, and I C—E E B, Kelloggsville—P M, Butternuts, for N S and S H A—P M, Pillar Point, for M W—P M, Richville for H W, and P H—P M, Preble, for I B, O C, A C and J H F—Rev H B, Scipio, for W T, A G, W B, J L, S C, V B, W C, and R B H—J B, Scipio, for W B, T C, W Y, D P V, W G, and P B—B R C, Merrickville, (U. C.), for self, and M K—P M, Rouse Point, for E B W and A A—A P B, Madison, for self, I C, O C and W L—P G, Gustavus, (O.), for self, E H B, and D S—Rev W H W, Watertown, for self, W P, F R L, and J G, former remittance received—P M, Victor, for E K F—Rev C S B, Upper Lisle, for self, J R, H D, A T, G B, and C B—S D, Coffee Creek, (Pa.), for P R W, E D, S C, E W L, J W B, and F H—P M, Champion South Roads, for W T, E P, V H and J T—P M, Russell, (O.), for L G—P M, Clay, for J G and H M H—P M, Stow, (Vt.)—Rev T J S, North Bloomfield, for self, W R, H L, J C, and R H—P M, Mayville, for D D—P M, Florence, (Mich.) for self, and C B E—P M, Conneaut, (O.), for T G, P B, J S, E F, R S, and D H—W W, Euclid, for self, A J, J B, and R W.



## POETRY.

For the Magazine and Advocate.

## GRACE.

BY T. C. WORDEN,

"For by grace are ye saved." Eph ii: 8th.

'Twas grace that moved the Fathers love,  
To send the Saviour from above,  
To heal the maladies of sin,  
And nations to his glory win.

'Tis grace that heals the aching breast,  
And gives the weary pilgrim rest;  
Which bids the streams of mercy flow,  
And sheds a balm for every wo.

And grace proclaims in tones of peace,  
That sin and sorrow yet must cease,  
And man enjoy an endless rest,  
In the bright regions of the blest.

'Tis grace reveals to fallen man,  
The fulness of the gospel plan;  
Assures him that the world will share,  
God's kind provisions and his care.

And grace unveils the ample field,  
Where heaven her choicest blessings yield;  
Where glory sheds its cheering rays,  
And angels sing their Maker's praise.

Grace will present the human race  
Before Jehovah's smiling face,  
Where they will mingle round his throne,  
And Christ the friend of sinners own.

Sherburne Falls, Mass., Jan. 1840.

We have long wished to give our readers some of the beauties, some of the excellent things which are to be found in the works composing the Massachusetts School Library, published by Marsh, Capen, Lyon, and Webb. The extract which follows is a part (all we have room for) of the Sunday reflections commencing the sixth week of Summer, volume three of "The Seasons," and ninth volume of the series. We believe it will please our readers, and perhaps it may induce them to examine the Library as fast as it shall be published.

A. R. B.

## THE INVISIBLE ARCHITECT.

Let us suppose that a skillful navigator, who ploughed the deep five hundred years ago, had taken soundings, and laid down accurate charts of the Southern Pacific, so that no islet, no shoal, no dangerous sunken rock, had failed to be noted by him. Let us farther suppose him returned now to his ancient occupation, and afloat on his familiar waters. It would not be the new inventions about his modern-rigged vessel, the skill in taking observations from the heavens, not even the occasional apparition of a ship propelled by steam, and rolling its wheels upon the unstable floor, that would most amaze him. He would gaze around on leagues, where wave succeeding wave was all that ere while met his vision, and behold islands in which active tribes now dwell under the shade of full grown palms, and around whose swelling headlands the many peopled canoes dart in all the activity of commerce; islets where the young cocoanut already unfolds its leaves, and groups uncounted of flat green spots just emerging from the waters; and in places over which his ancient bark had sailed in safety, he might see and hear the foaming breaker, indicating that some new obstacle has arisen to impede the long roll of ocean, and to warn the mariners of the reef that lurks below. "Whence come all these?" cries the astonished sailor. "Has some star been shivered, and dropped its beautiful fragments into the sea, that was once so unbroken in its solitude? Have volcanic fires been at work to heave up these blooming islands? Has some genius of mischief built these leagues of submarine dike, to work the doom of many a gallant vessel?"

Thou mayest inquire, thou ancient man, but the architect of all these fair islets will give thee no reply. Thou mayest resume thy plummetline, and take anew thy bearings, and again form an accurate chart for the guidance of thy fellows, and then go sleep again; and when again five centuries have come and gone, thou mayest return; and then peradventure these islands will be formed into one vast continent, of which these dangerous reefs will constitute the noble promontories, and still around its coasts will have arisen new islets and new reefs; and smiling dwelling places, thronged with human beings, shall arise

where now the white waves curl upon the briny waters. "But" says the incredulous man of the seas, "will God descend and resume the work of creation, that all this may be brought to pass?" No: the Creator will not resume his creation work. He will only continue to exercise his preserving power, and his architects will accomplish all this. "Still the architect appears not: who and where is he?" He is a mason who not only uses stone for his building, but produces them. He knows nothing of mortar or of cement, and yet his walls are as adamant. He has neither plane, nor chissel, nor trowel; there is no sound of hammer in his city. He erects edifices loftier than the Pyramids, yet has no mechanical power by which to raise his rocks to their summits. He can answer thee nothing;—no tongue, no eyes, no hands, no brains, has he, yet from the caves of old ocean has he raised that, which fills you with admiration. Let me describe him, that you may admire with me the wonderful work of God.

He is a being scarcely belonging to the animal creation, a minute pouch of organized matter, with no organs, save a few tentacles surrounding his mouth; yet with these he is able to secrete calcareous particles from food collected amid the waters, and to transpire or re-gurgitate them so as to construct a limestone house. He is also empowered perpetually to send forth germs that repeat the same action; and thus in process of time, by the combined efforts of millions, are groups of islands built up in the midst of the fluctuating ocean, which eventually arrive at the climax of their purpose, by becoming the abode of man himself.

Here is indeed a marvellous edifice and an invisible architect,—a process continually advancing unaided and unnoticed by the world. But there is a more mysterious edifice, which has been in progress for six thousand years—an edifice permanent and beautiful, of which the world takes no account, would you see it? It is but in fragments here. Its chief, its foundation stone was long since cut out of the mountain, without hands. The living stones with which its walls are built, are hewn and fitted in the quarry: all their irregularities being there smoothed away, all their rough places broken off, they are polished and rendered beautiful before they are removed to be placed in the walls of that living temple of which Solomon's was but a feeble type.

But what, ask you, is this noble temple? And where is the busy quarry out of which its stones are hewn? Reader, it is "God's building!" The world is the quarry; you are, perhaps, yourself, or at all events you may, if you will, become, one of those living stones, built up into a spiritual house. Have you ever been moulder under the warnings or invitations of the word of life? It is because the Master Builder has shed an effusion over the stone of your hard heart, and thus prepared, it has yielded to the hand of the Workman. Has conscience become quickened by the power of conviction and rent off some darling sin? Then was a visible alteration produced in the surface of the stone. Has calamity broken away some inveterate evil, and left you suffering, but ductile and praying, "Lord what wilt thou have me to do?" Then may you well believe that you are in the hands of the Workman, and that the process of fitting you for the spiritual building is going on in earnest. Take heed to it, watch over it, pray over it, lest the work be impeded, and the master Builder cease to apply his forming hand to you. Muse much upon that living temple. Its foundation is laid in atoning blood—blood shed for many; and why not for you? Salvation it has for walls and bulwarks; and there all the saved shall find their appropriate place. But if the builders of the temple on Mount Zion would have rejected a stone, whose proportions or whose polish failed to suit the designed place, how much more will the Holy One reject from among his living stones, any one whose dispositions and whose delights are unsuited to the heavenly edifice! In Christ Jesus, himself being the chief corner stone, is all the building fully framed together, and growth unto a holy temple in the Lord; in whom all who love him are builded together for a habitation of God through the Spirit.

The work is silent, the world heeds it not; or if it hear, believes not in its reality; or again, if its reality is forced upon its conviction, it puts forth impious hands to pluck it down. But the building grows apace. The eye of God is not withdrawn from his designed and glorious habitation. If each stone of that wondrous work is "living," each instinct with the conscious presence and approbation of the Deity, each a temple for the Holy Spirit to inhabit, what must the grand, united and completed temple be? Let not your heart die within you at the thought, as if you never could have an assigned place there. The scarcely living coral insect erects many a palace in the fathomless deep, because his Creator aids him; he applies his powers to that for which they are designed, and prospers; and will not God prosper you, when you apply yourself to do that for which you were bought with a price, namely, to glorify Him in your body and in your spirit which are his?"

## A SEA-STORM—BY T. S. FAY.

A tornado at sea! It struck us in the afternoon abruptly as we were speeding on, luckily with all our sails close reefed, through a warm but gloomy rain, at nine knots. We were on the edge of the Gulf stream, and took the full benefit of what the sailors called the butt-end of a north-wester. The rise of this whirlwind was instantaneous. It had been blowing pretty stiff all day, when suddenly I saw the fore and main top-sail carried away, and a wave burst into the round-house and rolled backward and forward, there leaving us all nearly knee-deep in water. In an instant the wind was—not blowing—but bursting over the vessel in a rapid series of explosions, each one like water forced violently from the spout of an engine. The sea and air were foam to the top-mast. The ship lying over low, her gunwale under water, her deck scattered with pieces of broken bulwarks and great fragments of sail, ropes, spars, and entire blocks flying off and up upon the gale. The sounds exceeded all I had ever imagined; a mingled and fierce crash; thunder, whirl and tumult almost beyond conception. The masts bent like willow wands. The noise resembled those of some tremendous conflagration, the roar of broad flames and the crash of beams, roofs, walls and timber. There is, indeed, a similitude between the extreme fury of fire and water when those elements attain mastery. Above our heads sail, blocks, and cables loosened and rent, were hurled up and down again upon the roof of the round-house. It is not possible for one unacquainted with the sea to conceive fully the phenomena of such a scene. The wind is there a new and appalling power, or rather a fiend omnipotent and infernal. It breaks in volumes and audible billows over your head; producing sounds which seem like the conflict of unseen demons in the air. Each separate part of the rigging in motion, the huge fabric strained to its utmost tension; ropes, waves, sails, spars, cables, chains, blocks, doors, beams instinct with the phrensy of nature. We were deafened with the slamming, banging, cracking, crashing, snapping, splitting, flouting, roaring, thundering. It seemed impossible that such fearful noises could be produced except from the crushing to pieces of planks and timber. Each moment as I turned my eyes from the masts I thought I heard them go, and could scarcely credit my sight that they were not yet gone. The prominent feature of this hour is the noises. In addition to the full thunder of the sea and wind, a thousand whips cracking, a thousand masts breaking, a thousand doors banging, a thousand planks splitting—all together—all with the most incessant, persistent, intense violence and rapidity. It was a madness, a delirium of the elements, a paroxysm, an ecstasy of rage and ruin.

If the surrounding scene was appalling, its horrors were not decreased by that more near us. The round-house continued to be swept by the deep surges which rolled to and fro across the floor. We had in vain endeavored to persuade the ladies to go below. Every heart quailed before the gigantic madness of nature. Most of the females abandoned hope utterly. One was terrified to a calmness that made me shudder. Poor Sophia was sometimes on her knees in prayer and sometimes in actual convulsions. Cries of "Oh heavens! what's gone now? There go the masts. Is there any hope?" were all that was said. Of us gentlemen, I can only say we were all decently still and most thoroughly frightened. It was terrible to behold the sailors aloft on the yard endeavoring to furl the fragments of a sail, the mast bent frightfully, and each moment I looked to see the men whirled off upon the air. After raging for two hours, the tornado subsided to such a gale as would have of itself alarmed us at any other time. I went into the cabin. Every thing was overturned, broken, drenched, desolate. Tired, sleepy, sick, hungry; my eyeballs burn; I am beaten out and exhausted. Ah, people ashore how faintly you feel your blessings! —Mirror.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, MAY 22, 1840.

NO. 21.

For the Magazine and Advocate.

## NOTES ON THE RESURRECTION—No X.

BY A RURAL EVANGELIST.

"For all live unto Him."

There are some who hold that the spirit of man dies with the body, so that all which constitutes man what he is, dies at death; and that all mankind thus die, and will remain dead till some period yet future, when all shall be brought to life, and each furnished with a body. This doctrine I deem erroneous, and that for many reasons; one only of which will be particularly insisted upon in this place.

In Exodus, 3d chapter, we read that the Lord appeared to Moses, and a voice came to him, saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." In the New Testament, we are told that Jesus, in conversation with the Sadducees, made use of this incident to show them the falsity of their doctrine, which, according to Josephus, was, that the souls of men die with their bodies.\* "Have ye not," said the Saviour, "read in the book of Moses, how in the bush, God spake unto him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?'" He is not the God of the dead, but the God of the living: ye therefore do greatly err." Mark xii: 26, 27. The doctrine of our Lord here, is obviously this, that at the time God spoke to Moses, the three patriarchs mentioned, though their bodies had been dead for years, were as truly in existence as they were while living among men on the earth, else it would not have continued to be a fact that God was their God; since it is a perfectly plain case, that a being which does not exist, is incapable of having a God, or indeed anything else. It is proved then, from the Scriptures, that *three* individuals of mankind, (and probably four, for Moses's father is also mentioned,) were alive a long time after the death of the body; we claim, therefore, that the doctrine under examination is disproved by facts.

I know of but few passages of Scripture which can be brought in proof of this doctrine with any show of applicancy. It is indeed said, "The soul that sinneth, it shall die;" but I presume this text will not be cited, for it is obvious that the word soul here means person, and that the death which is here denounced is that which is the wages of sin. The person that sins will surely "die in his sins," and of course be "dead in sins," and that too "in the day that he sinneth," as the Scriptures abundantly teach.

It is also said in the Scriptures, that "man dieth;" and as the word man may include in its meaning both body and mind, it may be thought that this passage teaches the doctrine of total death. But it is proper to observe, that the passage reads, "man dieth, and wasteth away." Job xiv: 10. Now does the writer here mean that the mind or spirit dies with the body? If so, he must mean also, that the mind, after it is dead, *wasteth away* with the body—that the body and mind both die, and that both are afterwards gradually dissolved. A strange doctrine this. Yet the literal death of the mind, soul, or spirit, is no more certainly taught here, than is its gradual dissolution after such death. And to believe that the mind is susceptible of such a dissolution, in such circumstances, is to believe that the mind is in philosophical reality, a compound of organized matter, like the body, a dogma which few

are prepared to swallow. I therefore conclude that man is here spoken of only so far as he is visible and tangible—that the passage affirms only the death of the body, and its subsequent dissolution—that it relates to death and its effects, only so far as these are cognizable by the senses.

But the latter half of the verse claims a moment's attention, both on the account that it has been quoted in proof of the doctrine of total death, and because that, according to the *parallelism* of Hebrew poetry, the two members of the sentence explain each other. The whole reads thus:

"But man dieth, and wasteth away:

Yea, man giveth up the ghost, and where is he?"

To die, in the first line, is the same as giving up the ghost or spirit in the second; and as that which yields up the spirit, is evidently not the spirit, therefore, that which "dieth" is not the spirit. The question in the second line, "where is he?" is not a call for information, but is equivalent to the affirmation, He is not, and corresponds to the phrase in the first line, "wasteth away;" and as it is evidently the body that wastes away, so it is the body, or in other words, the man so far as he is visible and tangible, respecting which it is asked "where is he?"—the implied answer to which, is, He is gone, he is wasted away, he is not.

Job continues: "As the waters fail from the sea, and the flood decayeth and drieth up: So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised up out of their sleep." If in this passage he has reference to an hereafter mode of being, then he certainly affirms, in opposition to the Christian Scriptures, that there is not, and will not be any resurrection at all. But I do not so understand him—I think he merely affirms, in opposition to the doctrine of *transmigration*, that when a man is dead, he lives no more here—that death is a perpetual sleep, so far as concerns living again in this world. And that this is really his meaning appears also from the manner in which he introduces the subject: "There is hope of a tree, if it be cut down, that it will sprout again. . . . But man dieth and wasteth away: . . . [he adds in conclusion] man lieth down, and riseth not up." Job xiv: 7—12.

It is freely admitted that the Scriptures nowhere say that the soul or spirit of man is *immortal*; and it is also a fact that it is not said in that book, that the soul or spirit is *incorruptible*. But as no one would infer from the latter fact that the spirit may have a "fever sore;" so I, for one, do not infer from the former fact that the spirit may literally die.

Our next number will be on another point of doctrine; but a weighty objection will be therein presented against the doctrine examined in this.

Penn's Woods, 1840.

For the Magazine and Advocate.

## THE GOSPELS HARMONIZED AND EXPLAINED

BY REV W. E. MANLEY.

SECTION V.

### The Shepherd's visit the Infant Saviour.

LUKE II: 8 And there were in the same country, shepherds abiding in the field, keeping watch over their flocks by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

10 And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born, this day, in the city of David, a Saviour which is Christ the Lord

12 And this shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,

14 Glory to God in the highest, and on earth peace, good will towards men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen it they made known abroad the saying which was told them concerning this child.

18 And all they that heard it wondered at those things, which were told them by the shepherds.

19 But Mary kept all these things, and pondered them in her heart.

20 And the shepherds returned glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

LUKE II: 8. *Keeping watch.* This was intended to protect the flock either from the wild beasts that infested the country, (John x: 12,) or from the more dangerous banditti that lived by theft and plunder. See Josephus Ant. B. 14, ch. 15, sec. 5, and also Job i: 15—17, and John x: 10.

10. *Fear not.* As human beings, it was natural that the shepherds should be agitated by fearful emotions, though, in reality, there was no just occasion for alarm. In the same manner, "it is a *fearful* (though not, as some suppose, *dangerous*) thing to fall into the hands of the living God." Heb. x: 31. Good men may fear, when there is, in truth, no danger; so may all men.

11. *City of David.* Bethlehem was called the city of David, because David was born, and spent the early part of his life there.

14. *In the highest. Among the Highest Beings,* would express the sense of the original more accurately; for two classes of beings were evidently intended to be included in this verse. The language "*and on earth,*" contains a clear intimation that beings not on earth were previously referred to, by the expression *in the highest* (Greek, *en apsisiois*.) The birth of the Saviour was an occasion of *glory among the angels in heaven,* and of *peace and good will, among men on earth.*

*Jesus circumcised and named.*

LUKE II: 21 And when eight days were accomplished for the circumcision of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

LUKE II: 21 *Circumcision.* The Jews circumcised their children at the age of eight days.—See Gen. xvii: 2, they named them at the same time. See Luke i: 57.

*The Magians visit the infant Saviour.*

MATT. ii: 1 Now when Jesus was born in Bethlehem of Judea, in the days of Herod, the king, behold there came wise men from the East to Jerusalem.

2 Saying, Where is he that is born king of the Jews? for we have seen his star in the East, and are come to worship him.

3 When Herod, the king, heard these things he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem, in the land of Judea, art not the least among the princes of Judea: for out of thee shall come a governor that shall rule my people, Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently, what time the star appeared.

\* See Antiquities of the Jews, B. XVIII, chap. i: sec. 3.



8 And he sent them to Bethlehem, and said, go and search diligently for the young child and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed, and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they had come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts, gold, frankincense and myrrh.

12 And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

REMARKS.—We have placed the visit of the shepherds to the Saviour, and also the Saviour's circumcision, before the visit of the Magians, because to the careful student of the Bible, it will be obvious that such was the order of time in which these events occurred. For the benefit of others to whom this may not be at first obvious, I will state the reasons for supposing that the events occurred in the order of time that we have represented them. First. The shepherds were in the same country where Jesus was born, (Luke ii: 8,) whereas the Magians (or wise men, which should have been rendered Magians) were from the east, that is, from some country east of Judea: and the former went immediately to Bethlehem, after the Saviour's birth was announced; while the Magians had a long journey to perform, and were hindered by Herod for an indefinite period before they came to Bethlehem. Again: the shepherds found the Saviour in the manger, (Luke ii: 16,) before he had been removed to any house; but the Magians found him in a house. (Matt. ii: 11.) That his circumcision, as well as the visit of the shepherds, also took place before the Magians reached Bethlehem, is probable from the length of the journey they had to perform, and the preparation to perform it, and their stay at Jerusalem while Herod could assemble and consult the chief priests and scribes, which would be likely to employ as many as eight days. We will now proceed with our comments.

Matt. ii: 1. *Bethlehem of Judea.* This designation was necessary to distinguish the place of the Saviour's birth, from another Bethlehem that belonged to the Philistines. Respecting both these places, see Judges xvii: 7. Gen. xlviii: 7. Micah v: 2. Ruth i: 2. 1 Sam. xvii: 12. Josh. xix: 15.

*Herod the king.* See the notes on Luke i: 5. *Wise men.* The original (*Magoi*) more properly denotes the name of a certain religious sect which we commonly call the *Magians*. By rendering the term wise men, the idea is conveyed that the persons designated were men of superior wisdom, whereas there is no certainty that such was the fact. The sect denoted by this title, embraced many that were far from being remarkably wise. As the Gnostic sect, at a subsequent date, (whose name means *knowing*) had among them as much ignorance as any other sect, so the Magians embraced as much foolishness as many others that assumed a less pompous title. The Magians mentioned in this verse, might have been wise men, and they might not; as God more often employs the foolish things of the world to accomplish his purposes, than he does those that are more excellent. Among the Magians were many Jews, some of whom retained a knowledge of the true God, and of the Jewish Scriptures, and who, like Simeon, waited for the promised Messiah. To these a miraculous appearance, resembling a star, would be an indication of the Messiah's advent, and would naturally lead them to Judea in search of that illustrious personage.

3. *Troubled.* The term here rendered *troubled*, denotes excited feelings, connected either with hope or fear. Herod was doubtless really troubled; but the Jews were influenced by very different feelings. See Parkhurst on the word *tarrasso*.

4. *He demanded of them.* Herod was a professor of the Jewish religion, but was too ignorant

of the Jewish Scriptures, to know where the Saviour was to be born. Hence he gathers the chief priests and scribes together to obtain of them the desired information.

*Chief priests.* "That is not only the high priest for the time being, and his deputy, with those who had formerly borne the high priest's office; but also the chiefs or heads of the twenty four sacerdotal families, which David distributed into as many courses. 1 Chron. xxiv."—Parkhurst.

*Scribes.* These were doubtless the public teachers of the people, and were supposed to be well acquainted with the Scriptures. The word may also denote men of learning in general.

6. *And thou Bethlehem etc.* The prophecy here referred to is found in Micah v: 2, and reads quite differently from the language of this verse; from which (and numerous other instances) we discover that the writers of the New Testament, in quoting from the Old, do not always quote verbatim. They merely express what they understood to be the sense of the passage quoted.

7. *Diligently. Accurately* would be more correct.

9. *It came and stood over, etc.* It is thought by some that the star or luminous appearance encircled the brow of the child—but this is mere conjecture.

11. *They presented unto him gifts.* This was done to show respect for the infant king of the Jews; and not because the child could be essentially benefited by the gifts presented. It is a common practice even at the present day in those countries, for persons, visiting kings or other distinguished men, to carry with them some present, as a token of respect to the person visited.

*Frankincense.* "A resinous substance produced from a tree growing in the east, particularly in Arabia."—Parkhurst. *Myrrh.* "A vegetable production of the gum or resin kind, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in Egypt, Arabia and Abyssinia."—Parkhurst.

For the Magazine and Advocate

#### HEARING OF THE WORD.

BY REV. MOSES BALLOU.

"Take heed therefore how ye hear." Luke viii: 18.

##### CHAPTER I.

That there is much depending on the state of mind and feeling with which we listen to the divine word, and the object we have in view in hearing; a moment's reflection will make evident. Though there are many, undoubtedly, who make the Bible a careful study at home, and who devote other periods than that of the Sabbath to devout religious meditation; yet, those who are thus true to their duty, and especially those who neglect it, receive a great share of the religious influences that may affect them, through the medium of public religious exercises. These, as the apostle said of faith, "come by hearing;" and hence the importance of the injunction quoted at the head of this chapter, "take heed, therefore, how ye hear."

After delivering to the multitude, the parable of the sower, in which the Saviour evidently designed to set forth the effects which the hearing of his Gospel would produce upon different individuals, according as they were more or less prepared to receive it; he unfolds more fully his meaning to his disciples, and closes with this emphatic requisition; which I view as affording a suitable theme for serious and candid reflection at the present time. I am satisfied that there are some considerations connected with it, which, could I succeed in setting them forth in their proper light, would, were they realized, serve to correct some deplorable evils, into which, if I do not greatly err, many hearers of the present day have fallen. There are undoubtedly, many objects that induce individuals to attend meetings, the nature of which they never perhaps think of inquiring into, or make the subject of a moment's reflection; and which, could they be prevailed on

to carefully consider, they would at once pronounce utterly unworthy a follower of Christ. Some of the more prominent, I propose to notice briefly in the few following chapters. Let me premise, however, that my remarks will be designed for readers as well as hearers, and I respectfully request all who may give them a perusal, to enquire carefully of their own consciences whether their practical application can regard themselves.

Among the various classes into which they may be appropriately divided, I wish to call attention to that which I shall denominate,

I. *Literary hearers.*—I do not mean to include by this term, literary characters, or persons of a literary reputation; for many such are far from being of that kind to which we have reference. I mean simply, those whose great object in hearing, is the gratification of a literary taste. Such must have a preacher of a liberal education to begin with. No other could answer their purpose, however excellent he might be in other particulars. And then, too, he must preach literary sermons—he must select for his themes of discourse, chiefly, literary, scientific or philosophical subjects, and set the Gospel entirely aside. He must not attempt to preach any thing like *religious doctrine*, for that would be decidedly out of taste; it having become an old story. In short, to suit this class of hearers, his sermons must display much learning; his style must be polished and poetic; his periods rounded according to the most approved rules of rhetoric, and the whole must come off with a literary air and manner. Let it not be supposed that I look upon the literary qualifications of a preacher as a matter of indifference. Talents and education are essential aids to the public speaker, and unless he possesses them to some considerable extent, he ought by no means to enter upon the duties of that high office: but let it be distinctly understood, that they are essential as *instruments* only. They are to be used as aids in setting forth the Gospel, and not to be preached themselves. If the object of education is to assist the preacher in presenting clearly and forcibly the truths of Christ's doctrine and morality, the hearer may be justified in requiring that his teacher possess it; but if desired simply that he may make a display of it on other subjects, and show himself off as a learned man, or to enable him to preach literary, scientific, or philosophical discourses, it becomes an object utterly unworthy any Christian disciple. I would, by all means, have the truths of the Gospel illustrated, and enforced, by appropriate appeals to nature, science, or philosophy; but when these things become the *object* of discourse, and not the medium of conveying religious truths; the pulpit is desecrated, and its great design perverted. And those who attend meeting only to hear something of this kind, are certainly committing a most deplorable error. They might attend as profitably, in a religious point of view, attend a Lyceum, a debating club, a theatre, or sit down to the perusal of some literary journal. And I have no doubt that there are many in every community, who attend church on the Sabbath, with similar views and feelings to those which would actuate them in attending either of the places I have named, the gratification of a literary taste. But let all such remember that the sanctuary of worship is dedicated to a different object, and its exercises should have in view a far higher and holier purpose than this.

For the Magazine and Advocate.

#### A THOUGHT ON THE JUDGMENT.

BY A FEMALE UNIVERSALIST.

I have observed that Paul said, "it is appointed unto men once to die, and after this the Judgment," and I learn from the 5th chapter of Romans, that death has passed upon all men, and judgment has come on all men unto condemnation. From the book of Genesis I learn that when Adam sinned, he died, and then came the judgment—the judgment was, that he must gain his bread



by the sweat of his brow, and then return to dust. I think the serpent was cursed, by being doomed to live on the dust of the earth, and as the "carnal mind"—"or man of sin"—"is of the flesh," when the flesh, (which is the first Adam) returned to dust, will not our serpent nature return there also? When man is extracted from the flesh, will he not then be free from the dominion of the serpent, or satan? I think we need not look for the serpent nature (or devil) in any other place but in the *dust* or earthly nature, because to that he is confined by the power of Heaven, and will in due time be overcome and destroyed by Him—who has the power of LIFE, and the keys of the *New Jerusalem*.

For the Magazine and Advocate.

# THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XXVI.

**MATTHEW IV: 1.** "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil."

This transaction appears to have taken place immediately after Christ's baptism, and this bringing up of Christ was through the influence of the Spirit of God—that spirit which had rested upon him in his baptism. See Clark on the Gospels.

There have been various opinions respecting this transaction. Some have supposed that Jesus was tempted by a real personal being called the devil; but unless we admit that this being has the power of working miracles, this opinion can not be true. Others have supposed this to have been a vision, but it certainly appears to be a relation of fact.

If we allow that Jesus was tempted in all points like as we are, which the Scriptures declare, (see Hebrews, iv: 15,) then it will appear evident that all these temptations passed in the mind of Christ, and that this was only a trial of his faith, and virtue, and to put him on his guard against all temptations in future. The devil, or adversary here spoken of, is a personification of all kinds of evil desires, but Christ was without sin—sin consisting in giving way to temptation, not in being tempted. Christ resisted the devil, or temptation, and it or he fled from him. See James iv: 7.

It appears from reading this whole account that Jesus was tempted, 1st. To distrust God: "Command these stones to become bread," see verse 3. 2d. To presumption: "Cast thyself down," see verse 6. 3d. To worldly ambition: "All these will I give," see verse 9. 4thly. To Idolatry: "Fall down and worship me," see verse 9.

Chap. v: 22. "But whosoever shall say to his brother, thou fool, shall be in danger of hell fire," see the whole verse.

There are three kinds of offences here, which exceed each other in guilt. 1. Anger against a man. 2. Contempt expressed by the opprobrious epithet, Raca, or shallow brains. 3. Hatred and enmity, expressed by the term Moreh, or apostate.

Now proportioned to these three offences were three different degrees of punishment, viz:

1. The Judgment—the council of twenty three, which could inflict the punishment of strangling. 2. The Council—the Sanhedrin or great council, which could inflict the punishment of stoning. 3. The being burnt alive in the valley of the son of Hinnon, or Gehenna, translated hell. "This," says Dr. Adam Clarke, "was the meaning of our Lord."

Chap. xxiii: 5. "They make broad their phylacteries," etc., etc.

These were small slips of parchment or vellum, on which certain portions of the law were written. The Jews tied these about their foreheads and arms.

Verse 15. "Ye make him two fold more the child of hell than yourselves."

This was a Hebraism for an excessively wicked person. Justin Martyr observes that "the Jewish proselytes were abundantly more blasphemous,

and greater persecutors of Christ and his followers, than themselves."

Chap. xxiii: 39. "For I say unto you, Ye shall not see me henceforth till ye shall say blessed is he that cometh in the name of the Lord."

The light of the Gospel shall be hid from you until the fulness of the Gentiles is brought in, and so all Israel shall be saved. See Romans xi: 25, 26.

Chap. xxvii: 51. "And behold the vail of the temple was rent in twain from the top to the bottom."

That is, the vail which separated the *holy place*, where the priests ministered, from the *holy of holies*, into which the high priest alone entered once a year, to make a grand expiation for the sins of the people. This rending of the vail was emblematical, and pointed out that the separation between Jews and Gentiles was now abolished, and that the privilege of the high priest was now communicated to all mankind. All might henceforth have access to the throne of Grace.

For the Magazine and Advocate.

## INFANTS.

"Their natural unregenerate state is a state of alienation from God."

MOSES STUART.

"But what if a human being dies, before his moral nature is in any degree developed? I answer; if he exists in another state, he will doubtless act out his disposition there. As soon he has an opportunity, he will, if unrenowned, show himself to be a sinner, and will thus make it manifest, that his character was stamped for eternity by his descent from apostate Adam. The disposition certainly leading to sin, existed in him from the first; and it would have acted itself out in the present life, had opportunity been given. But the want of opportunity does not alter the disposition."

LEONARD WOODS, D. D.

"Infants are contaminated in their moral nature, and born in the likeness of apostate Adam."

DR. DWIGHT.

Corollary 1. If infants die, "alienated from God," they will remain so to all eternity unless some change takes place at or after death.

Corollary 2. If they die with a *disposition* "morally corrupt," some moral change must take place either in leaving, or when having left this world; else infants must ever remain with a disposition, or "propensity, morally corrupt."

Corollary 3. If they die as they are said to be born, "contaminated in their moral nature," and "in the likeness of apostate Adam," (and they must die so if they die at all,) then a renewing of the spirit—a moral renovation in the eternal world, is indispensable to infant salvation.

The question now arises, will there be a change morally at or after death?

I suppose it is useless to appeal to the Scriptures on this point, because the enquiry of the nineteenth century is not, what saith the Scriptures? but what says Professor such an one? St. Paul is thought to be of no great importance compared with "orthodox divines of all ages;" and I presume that if he had uttered the following sentences, they would not have half the weight they now will. These learned and great men have led us into the mire up to our necks. Let us now see how they will manage to get us out.

Prof. Stuart hopes all infants will be saved; but says, "if," (mark that) "if they are saved, they must have a taste" or "relish for the joys of heaven implanted in their souls." He then asks: "Is there nothing then which Christ by his Spirit can do for infants, in *implanting such a taste*?" This question relates to eternity, and it is impossible to mistake its meaning; for the same author maintains that they die "destitute of holiness," and need a "new heart."

But hear another oracle. I quote from Prof. Woods: "If regeneration takes place, which Professor Stuart, in common with all orthodox divines, represents as indispensable to salvation even in infancy; then the new-born child, dying before there is any opportunity to develop his renewed nature in moral exercises, will doubtless have a speedy opportunity to develop them after death, and will spontaneously love what is holy,

and hate what is sinful." This language also has reference to an *after death change*. Verily, light is a dawning—learned men are in trouble; their hearts are at war with their heads, their heads are at war with their creeds, and their creeds are at war with their Bibles; and should a coalition be formed by the first and the last powers, I do predict that the time is not far distant when *infants*, at least, will be permitted to walk the sapphire courts of heaven in peace; and when learned men will dare speak what they think, not under a hypothesis or an interrogative shield; but in a plain honest and categorical manner. When this shall be, the Bible will be taken as the *only rule* of faith and practice, and self-styled "orthodox divines of all ages" will not be permitted to assume the infallibility of a "thus saith the Lord." Then, whether all men are born sinners or not, *heretics* will not be the only class who believe that St. Paul uttered the truth when he said they are raised, "immortal," "incorruptible," "glorious," and "spiritual" beings, not in the "image" of the earthly, but of the "heavenly" Adam. I make no pretensions to *learning*, but I do claim to be in possession of common sense, whether such has been the opinion of orthodox divines of all ages or not.

W. H. G.

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For the Magazine and Advocate.

## DIALOGUE,

*Between a Partialist and Universalist (continued.)*

Universalist, agreeably with his promise, visits his neighbor Partialist; is met at the door of the latter with a friendly shake of the hand, and a cordial reception; is invited into the parlour; both become seated and their previous conversation is resumed.

P.—I have been thinking much, the past week, of the conversation which we had last Monday at your house. And although you have accounted in some measure for those moral and social evils that have long deranged and oppressed human society, yet I am not fully convinced that a period will ever arrive, in time or eternity, when all evils will be entirely done away, and the whole human family "dwell together in unity." Such a consummation is certainly very desirable to every good and philanthropic heart; but there seem to be several declarations of holy writ which forbid the indulgence of such hope.

U.—Neighbor P., I admire that goodness of heart which prompts you to *desire* the happy and glorious result of the divine administration for which I am contending; and I think that *desire* may be enlarged and improved into a true Gospel *hope*, by a little careful and unprejudiced investigation of the Scriptures. Your *heart* is evidently right, and if there is any thing wrong in your religious views, I think it must be attributed to a difficulty in your *head*; and with your consent and co-operation, I stand ready to exert my feeble powers in administering to the removal of the obstructions that seem to block up your path to that conclusion which, you admit, is very *desirable* to all good hearts.

P.—Whether it be a disease of the *heart*, or *head*, or whether it be a disease at all, I am not certain; but I am certain, notwithstanding the *desirableness* of the conclusion at which you have arrived, relative to the ultimate and final condition of mankind universally, that I have strong *doubts* in relation to the truth of your conclusion. I do not, however, doubt the benevolence of your heart, or the sincerity of your belief in this matter.

U.—Well neighbor, I think you will admit that I have one advantage of a very valuable nature, of which you are deprived; which is this—of enjoying both the *desire* and the *expectation* of ultimately "Beholding how good and how pleasant it is for" all the "brethren" of the human family "to dwell together in unity;" whereas, *you* have the *desire* without the *expectation*. Those *doubts* of which you speak, being directly opposed to your benevolent *desire*, must constitute a very serious draw-back upon that moral happiness which you would evidently enjoy, were your doubts removed. And, as your benevolent *desire*, and your serious *doubts*, stand in diametrical opposition to each other, I think you will agree with me, that both can not be justified by the principles of the Gospel, and either your *desire*, or your *doubts*, should be at once dispensed with. Now which would you relinquish in order to increase your *virtue, usefulness and happiness*?

P.—I will be frank, and admit that you have "surrounded me," as an Indian said to a soldier on a certain occasion. But I am not much surprised; I have conversed with your sort of people before, and I believe they are quite celebrated for setting *traps* and drawing their opponents into them. But I am by no means angry. I would indulge no anxiety to maintain and perpetuate *error*. I am resolved on throwing aside all educational prejudice, and striving to ascertain the truth of God. But as I told you during our first interview, it is not so much my wish to *answer* questions as to *hear* them answered; for I am fully satisfied that a manly defence of my creed, requires talents much superior to mine.

U.—Brother, I can but admire the commendable spirit which you manifest, and it rejoices my heart to be informed of the excellent resolutions you have formed. But really, I think you have fallen into a mistake, though a very prevalent

one, in charging us with "setting *traps*, and drawing our opponents into them." The *fact* is this—our *opponents* furnish and *set* the "*traps*" you speak of, and in spite of all we can say and do to prevent it, they will, blindly and heedlessly, get into them! And be assured neighbors, that there is no possible way of *getting out*, only by acknowledging the deformity of error, and embracing and glorying in heaven's eternal truth. I will not dwell upon this subject, but hear, if you please, some "question" which you wish to propose.

P.—Well Sir, leaving minor considerations, I would wish, as I remarked at the close of our former conversation, to learn on what *authority* you predicate your belief in the ultimate reconciliation, and unity, and happiness of the human race.

U.—In answer to this fair and important question, I would say that the authority upon which I predicate my belief, on the subject in question, is found in the principles of reason, and the declarations of Divine Revelation. Reason teaches her pupils that man did not create himself—that he derived his existence from a superior intelligence and power—that all mankind, possessing the same physical, intellectual and moral nature, derived their existence from the same source—that, as all came *into* the world without their own agency, or consent, and are removed *from* the world without being consulted at all in relation to the matter, they are dependent alone on their Creator—that man, being a rational, moral being, is susceptible of extensive mental and moral improvement—human happiness is graduated by knowledge and virtue; that intellectual beings bear the impress of the origin from which they spring; and though like streams issuing from a pure fountain, and becoming contaminated by the filth through which they progress, they have degenerated, and lost in a degree, the moral image of their Creator, they shall ultimately be restored and perfected in holiness, bliss and peace eternal.

P.—I admit that human reason would seem to teach that, as all men possess the same nature—are governed by similar moral laws—are all imperfect and sinful here, and wholly dependent on the grace of God for all moral as well as literal blessings, our eternal Creator will bring all at last to the same destination. But I have been taught to reject human reason in matters of religion, as being opposed to the truth of God's holy word.

U.—I am aware that you have been thus taught, and that, unfortunately, such is the prevalent opinion. But a more delusive error was never palmed upon a credulous world. The truth is, when, by the exercise of reason, we are led to the consistent conclusion which you have stated, and in which we perfectly agree, and are unable to progress any further, in obtaining a true knowledge of the nature, attributes, and perfections, of our unknown Creator, divine revelation steps in to our aid, and becomes a friendly guide through life's uneven journey. This heavenly instructor informs us that there is a God, who is the Almighty and affectionate Father of the spirits of all flesh—that he is eternally the same gracious and all-perfect as well as all-powerful Being—that he is infinitely and immutably wise, good, just and true—that "he is good unto all, and his tender mercies over all his works." It also gives us the happy intelligence, that "there is one Mediator between God and men, the man Christ Jesus," who "is the head of every man," the "the propitiation for the sins of the whole world," and "the Saviour of the world," who "tasted death for every man," and who "shall see of the travail of his soul and be satisfied." Thus we are enabled to learn most clearly, our origin, our moral condition here, our relation to God, the object of a Saviour's mission, the high, and holy, and happy destiny which in the future world awaits us, and the efficient process by which we shall arrive at our final destination.

P.—This, then, is the authority on which you establish your belief in the final unity, peace, and

joy of the world of mankind? Well, if it were not for some few things which I find in the Bible, that seem to contradict your conclusion, I might be induced to agree with you. But at present I am under the strong impression that the joyful result which you contemplate will never be realized. We know that there is much sin in the world, and we have some reason to conclude that moral evil will eternally continue to exist; for the time is coming when it shall be said, "He that is unclean and filthy, let him be unclean and filthy still; and he that is righteous and holy, let him be righteous and holy still." I do not suppose that unreconciliation, hatred, wrath and contention, will continue any longer than *iniquity* continues, for they are identically the same. Prove to me that there shall be an end of moral evil—*iniquity*—sin, and I will then be constrained to look more favorably upon your sentiments.

U.—Well, brother, I will endeavor to comply with your request. I have not given you a hundredth part of the direct testimony of Scripture that might be given, in proof of my faith. But for the *present* I will attend to the subject in the manner you require.

David says, "Let the wickedness of the wicked come to an end; but establish the just." Again he says, "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Again, the angel of God said unto Joseph, concerning the approaching Messiah, "Thou shalt call his name Jesus; for he shall save his people from their sins." Again, John the Baptist said, "Behold the Lamb of God, who taketh away the sin of the world;" thus verifying the prediction, that he should save his people—the world of mankind, from their sins. Thus, it is proved that *wickedness* shall come to an end—that *the wicked* shall not be—that Jesus shall save his people *from* their sins, by *taking away the sin of the world*. Now sir, by your own agreement, you are bound to look something *favorably* upon my sentiments. But it is time we adjourned, though I should be happy to have you call again on me, and pursue the subject still further.

P.—I shall certainly avail myself of the privilege you have politely given me; for there are several *threatenings* in the Bible, which, notwithstanding your plausible arguments and apparent evidences, still forbid my embracing your views. There is a *devil* and a *hell*, and a *judgment day*, spoken of in the word of God, and if your doctrine be true, *these* must all be considered as *useless* things; and therefore I am anxious to hear what you have to offer upon these subjects. I must acknowledge that I am pleased with the conversation we have had, and think I *may* have received some benefit from it; but I am yet some distance from being a *convert* to your creed. I shall however, hold myself open to convictions of truth.

U.—Any time, neighbor P., that you can make it in your way, I should be happy to see you, and will do all I can to convince you of what I honestly consider as *truth*. As soon as it is convenient, we will attend particularly to the subjects you have mentioned. Perhaps I can dispose of them to your satisfaction. Exit U. J. C.

Rochester, April, 1840.

For the Magazine and Advocate.

## AFFAIRS IN NEWVILLE.

Bz. Grosh.—In the Lutheran Herald, a paper published at Fort Plain, an article appeared on the 16th of March past, by the Rev. S. Otman, giving an account of the successful result of a protracted meeting held at Newville, commencing on the last of January, and continued, or protracted, to near the middle of February last. And here I would say, that were it not for the erroneous, nay, false impressions to be made abroad by the article in question, I should have treated it with the contempt it merits, and received in this community, and left it to sleep in silence.



After informing his readers that he had been often and earnestly solicited to make a protracted effort, and getting one started, Br. Ottman says that "Amidst the tempestuous scenes that have surrounded our brethren and sisters in that place," (Newville,) they "sighed, and, prayed, and supplicated God for the conversion of sinners." And he further says "the enemy's camp was considerably disturbed; the greatest rage and fury was evinced in the immediate neighborhood of what I once heard a certain brother call 'the breathing hole of hell.'" He says "The greatest opposing influence we had, was that of Universalism." And then he tells us that notwithstanding the opposition of this trained band, "about forty-eight publicly manifested a desire for, and with the exception of perhaps six or eight," found religion and "are now rejoicing in the Lord, among whom are a number who once professed the soul-withering doctrine of specious infidelity, and some too, who, had experienced religion once before."

It is obvious, from the few brief quotations, that I have made from Br. Ottman's article, that the natural, and only inference to be drawn from it, is, that the Universalists of Newville, organized themselves in some form and were repeatedly guilty of some gross wickedness, or some atrocious plotting for the purpose of defeating the objects of their meeting, which he pleases to characterize as tempestuous scenes. Yet, notwithstanding all these high-handed measures in wickedness, in what I suppose he characterizes our village to be, the breathing hole of hell, some who once professed the soul-withering doctrine of specious infidelity, experienced religion too!—Was it not a miracle!

Now for the information of our friends abroad, I will barely say, that we have a little Universalist society in this place, numbering between twenty and twenty-five. We have a union meeting-house, in which the Universalists own a very generous share of the stock, about one half of the time the house has been appropriated to the use of the Universalists by the trustees for 1840. We have regular preaching every second and fourth Sabbaths in every month by Br. J. D. Hicks, and we think our cause is advancing, that it is gaining favor with the people. A spirit of enquiry is abroad in the land, the truth is sought for, and when found, will be embraced, all the protracted efforts to the contrary notwithstanding.—And now kind reader, is not this cause sufficient for our Orthodox brethren and sisters to be solicitous, yea, very solicitous, for a protracted effort? Surely it is, and they have had it, and re-converted their old converts, with some half-dozen new ones, and thus endeth a more than two weeks protracted effort.

It is now, something like eight or nine years since the preaching of God's impartial grace was first introduced in this place. It was first preached by Br. Britton. An occasional sermon, followed by another, and so growing more frequent, until for the last three or four years past, we have had regular preaching, teaching that "soul-withering" doctrine, that God will have all men to be saved, and come to a knowledge of the truth!—When the doctrine was first introduced and preached here, few would allow themselves to hear it, but the prejudices of the people are in a great degree removed and wearing entirely away, and the result is of a very happy character. Hence the cause and the pressing necessity, with our orthodox friends, for a "protracted effort," and not only one effort, but repeated efforts.

For within the last six or seven years, we have had no less than four protracted meetings in this place, and from six to ten more within the same time, within the limits of from four to six miles from our village, on the East, West, North and South. So that our Orthodox brethren in our district of country, will never have cause, I think, for reproaching themselves, for not having made protracted efforts enough, for sustaining their dearest sentiment, endless misery—a sentiment which they have so long hugged and cher-

ished, as the main pillar upon which, it would seem, their whole hope of future happiness, has long been, and still continues to be resting.

I have only to say, in relation to Br. Ottman's converts, that out of the forty or forty-two, with some six or eight exceptions, I believe they were of the class that had been converted once before. And the six or eight exceptions, were some staunch advocates of the dear doctrine of endless misery, and some very respectable young ladies, belonging to Orthodox families. I am perhaps not so well informed in relation to those converts, as Br. Ottman, there being but few in our village and neighborhood; so that I may not be perfectly correct. As to the converts from infidelity, I can say nothing, but I can say that if it is designed to make the impression, (and no doubt can be entertained on that point,) that they had converted some of the members of our society, the statement is false, for we have all passed through the last February effort, without having a single hair of our heads scorched—our society remains unhurt.

One word as to the organized opposition to the meeting in question. And here I am pleased in being able to say, that there was none on the part of Universalists. This I know to be so. But many of us attended the meeting a good part of the time while it was in progress. Indeed there could be no necessity for hostile opposition to such a meeting, for the people only need to attend, to see and hear the many ridiculous manoeuvres and relations there made, and the meeting defeats itself. And here, good reader, let me ask, is there not generally enough of the ridiculous in all protracted meetings, to defeat the object for which they are got up? Is there not an antidote in the poison itself? methinks I hear the affirmative, yea.

Br. Ottman I think, has got his great opposition, twisted a little, and that the thing may be the better understood, I will give the facts as they occurred. On the second Sabbath of the "effort" meeting, Br. Hicks had an appointment, that being a day appropriated to us, in the house. Br. O. and many of his congregation with him assumed nerve enough to hear Br. Hicks, but his sermon (for he preached an excellent discourse) I thought, disturbed "the camp" of our Orthodox friends very much, for they, or many of them, immediately on its delivery, stepped out into the aisle, champion-like, attacking the sermon, giving rise to general discussion through the house, the first during the whole protracted effort. And here let me ask, does not this look like organizing a force, to bully down Universalism? To me, it seems something like it. But it failed.—And I will say in relation to the forty or forty-two converts, that were converted and re-converted, that if most of them do not need another re-conversion, ere a twelve-month pass away, they will certainly wear better, than those who have been converted in former meetings of the kind in Newville.

A. SNYDER.  
Newville, April 20th, 1840.

For the Magazine and Advocate.

#### THE UNCERTAINTY OF LIFE.

Think not, kind reader, that my subject is altogether an unimportant one. Closely connected with it is the well-being and happiness of man, while on the journey of human existence. Duty to consider it, rewards one with many great and lasting benefits. And it was in view of the momentous truth, upon which our minds are led to reflect, from a consideration of this all-important subject, that the wise man of old, declared, "*it is better to go to the house of mourning, than unto the house of feasting.*"

Surrounded as we are, by those whom we love and esteem, and whose tender regard, is oftentimes exercised over us, is the thought void of interest, that they, and even we ourselves are mortal, and must at God's appointed time, be separated from earth, with all her various charms and allurements? Impossible. Too well we love

our friends, and too strong is the regard we have for our private, individual happiness in this world, for such reflections to pass over our minds, unaccompanied with a corresponding effect upon our conduct. Having a deep and realizing sense of the truth, that our lives are not prolonged to the extent of our wishes—that man has no power to control the messenger of death, surely, none will deny the propriety of often reflecting upon the great truth, that man is wholly ignorant of what may take place in future—that he hath not the power or ability to know what a day, or even an hour may bring forth. We are prone to look upon the bright countenances and sprightly movements of those yet in early life, and hastily form the idea that nothing can prevent their enjoying the pleasures of earth for many years yet to come. But alas! how often are we disappointed in our expectations! The tender youth, like those in advanced life, is often summoned to the silent tomb. How many, ere they have reached the age of manhood, have since our remembrance been numbered with the dead? Methinks I hear a voice responding from the tomb, Alas! how many!

Neither is usefulness a sure safeguard against the assaults of man's last enemy—death. Perhaps the reader may, even now, have in distinct recollection, some one who has passed from earth to heaven, who left this world in the very midst of his usefulness to himself, and those by whom he was surrounded. If so, such a circumstance strikingly illustrates the truth, that however useful one may be to himself and others, he has no reason to conclude that earth is to be his everlasting abiding place—his eternal home.

Indeed, I know of no situation, in which an individual can be placed, wherein he is not, at all times, subject to immediate death. How important it is, then, that we think seriously upon this momentous subject, and carefully examine our hearts and feelings, in order to ascertain whether we are prepared to meet the change of our earthly existence—whether we could at the hour of dissolving nature, look back upon a life spent in the service of God!

P. J. J.  
Walpole, N. H. April 1840.

#### MAGAZINE AND ADVOCATE.

A. B. GROSS, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, MAY 22, 1840.

#### LOOK HERE.

Perhaps there is as much consistent zeal manifested by Universalists, in regard to some of the subjects which concern the welfare of our cause in the earth, as by any other denomination for theirs. But we certainly ought to show more on all subjects. Instead of remaining in that condition, where we could be benefited by copying after our opposers, we should take the lead in devotion to the truth, in engagedness in the cause of humanity—and, if necessary, in sacrifices for the defence of the principles of Christianity. What! shall we fold our arms and look coldly on the efforts of our enemies to put down the doctrine of the grace of God which hath appeared unto all men, without making an effort for its vindication—without even bending our whole powers to sustain it? Shall we see men going to and fro through the earth, disseminating the seeds of despair and suicide, sealing up the fountains of human sympathy, and human love, shutting out the light of God's truth, and the balmy influences of his immutable and unconditional promises, by enshrouding the soul in the dark folds of error and superstition, and perverting the declared purposes of the Eternal, and not feel that there is something for us to do in counteracting these influences? nothing to say for the hope of salvation? nothing to urge which shall rescue the name of our God from the unjust imputations which have been cast upon it by mistaken, impious man?

The hopes which have been created and sustained by



the Gospel, have been precious to our souls. They have given us peace that passeth understanding. They have tuned our hearts to lively praise, and strengthened us against the insinuations of corrupt teachers, and the anathemas of infatuated men. Reason, experience, and revelation, have taught us that faith in the doctrine of impartial salvation, and implicit reliance on God as the author of that doctrine, are necessary to enjoyment in life, as the ultimate holiness revealed by, and connected with them, is to happiness in the eternal world. What is clearer, then, than the solemn obligations which rest upon us? Who can dispute that, proportioned to our superior motives for obedience to God, should be our faithfulness and zeal.

Some are awake and vigilantly at work. Some have buckled on the armor of living faith, and taken their stand among the armies of the living God. But where are the countless host, who have seen the Captain of our salvation, but who now stand back and withhold the acknowledgement of their allegiance? Where are those who ran the course joyfully for awhile, but fell fainting and cold, by the way side? Where are the lifeless societies, whose divided or indifferent members are now the laughing stock of Phariseism? Where are the houses of worship, whose closed doors have rusted upon their hinges, and whose altar, from whence have gone up praises to the living God, now echoes to the sound of the bat and the moaning wind? Where are the social meetings, the singing circles, the sabbath schools, and the Bible classes? I ask a redeemed world; let them answer—not me, but their God?

A. R. B.

For the Magazine and Advocate.

#### BIBLICAL INTERPRETATIONS—No. 11.

There is one fact in regard to the Bible, which is very evident—viz.: any person of moderate capacity can discover the great principles of doctrine contained in the Scriptures by properly perusing them. This, indeed, can not be effected by merely catching up the bible at short and irregular intervals, and reading a verse here, and a chapter there, and a piece of an epistle at another place. Because, by pursuing such a course, the bible will be no better understood than any other book can be comprehended by reading a couple of pages in the middle of it. But if each of the books, gospels and epistles, which form the bible, are carefully examined from beginning to end, with reference to the general facts contained in them, and not only read once, but twice and repeatedly, with desire to obtain their great principles of truth, no person of common capacity need remain in ignorance of Christianity.

But though this fact is certain, yet there is another of equal certainty; viz., that there are many short passages, verses and paragraphs in the Bible, which are not understood by many readers, because they have no opportunity to search the books necessary to obtain the required information. There are multitudes of females burdened with the cares of a growing family, with all its wants and sicknesses—there are multitudes of men so absorbed in the business of life, with its anxieties and its demands upon their time that they can not make the research necessary to understand the references to physical facts and oriental customs and manners, which are found in the Bible. And for want of this knowledge, they lose the power and beauty of many passages; though, as has been remarked, enough, and more than enough, is as clear as the sun in imparting a knowledge of Christian truth and human duty. Some passages will be adduced in proof of this position.

When Moses was describing the blessings with which God visited Israel, he said, "*He made him to suck honey out of the rock and oil out of the flinty rock.*" Deut. xxxii: 13. How much clearer this declaration is, when we understand what almost every traveller tells us, that even on hills of bare rock the Jews formed terraces, on which a thin soil was spread, that soon bore a luxurious

crop of wild flowers, from which the innumerable wild bees gathered honey, and of olive-trees, from which olive oil is extracted. Thus giving origin to the declaration, that Israel should suck honey out of the rock, and oil from the flinty rock.

When Moses was describing the land of Palestine to the Jews, he said, "For the land, whither thou goest in to possess it, is not as the land of Egypt from whence ye came out, where thou sowedest thy seed and wateredest it with thy foot, as a garden of herbs; but the land whither ye go to possess it, is a land of hills and vallies, and drinketh water of the rain of heaven." Deut. xi: 10, 11. This comparison between Egypt and Palestine, is clear to us, when we remember that they have no rain in Egypt—that they depend on the overflows of the Nile for all moisture—and when their gardens become dry, they have a machine worked by the foot, with which they draw up water from the river and pour it upon their gardens—so that they are literally watered with the foot. Not so in Palestine—it was a land of rain; and as it had hills and vallies, so it was a land of springs, brooks and rivers—and consequently the Jews were to have none of the toil in watering their lands, which the Egyptians had to endure.

When David was dwelling upon the superiority of the service of God over the results which the wicked gain, he said, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Ps. lxxxiv: 10. By the phrase, "*tents of wickedness*," the Psalmist referred to the Arabs of the desert who never dwell in houses, but always in tents, which are easy of transport from place to place, made necessary because the Arabs are continually on the move. The Arabs are those of whom it is said in scripture, "Their hand shall be against every man, and every man's hand shall be against them,"—they are robbers of travellers and plunderers of caravans. In view of this fact, how clear is the declaration of the Psalmist! He loved the worship of God so well and enjoyed rightness so much, that he had rather be a door-keeper, in the house of the Lord, humble as was that station, than to dwell in Arab tents of wickedness filled with plunder.

The allusion very often occurs in the scriptures of leading sheep, and calling them by name. How much light these allusions receive, by knowing the fact, that it is customary in Eastern nations to lead but not to drive sheep, and also to give them names. The following extract is very much to this point. "A year or two since, I heard in Boston, that some person had imported a large flock of Saxony sheep, and that they had just arrived in the city. One morning I happened to look out of my window at the moment they were passing by. And I was delighted at the illustration of scripture, which the scene afforded. There were probably a hundred or a hundred and fifty in the flock. The shepherd who had come over to this country to take care of them, went before the flock. He held his right hand behind him, with the palm turned towards the sheep. A large buck followed close behind, almost touching with his forehead the palm of the shepherd's hand. The rest of the flock were arranged in very regular order, behind the leader, somewhat in the form of a wedge. \* \* \* \* Whenever the shepherd turned a corner, the leader of the flock obeyed the turn of his hand, and thus the whole number were led, without the least difficulty, through any part of the city." Abbott's Scripture Natural History, P. 29. How much beauty this fact gives to the declaration of Christ, when speaking of believers, he said, "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice." John x: 4. The Saviour always goes before the humble, contrite, and inquiring soul, and leads the way to truth, virtue and affection. And how touchingly tender and unspeakably excellent does this fact make the 23d Psalm appear to the mourning heart which wants con-

solation. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Let the heart riven with anguish—the mind sorrowing for lost friends—the individual bowed down with affliction—let them come here for consolation—the Lord will lead them to truth so full of joy, salvation and anticipated good, that it will rob death of its sting and the grave of its victory. G. W. M.

#### CHANGE.

Men in this country are peculiarly fond of change. Perhaps it is well that it is so, and at the same time I fear it will be unfortunate in having been as much so. The earth changes, the planets, the atmosphere, the waters, all change, and why not man? And man does change. But as yesterday, he was a youth, his frame light and agile, his mind buoyant and happy with hope and his eye undimmed with the tears of disappointment. To day he has reached the meridian of life and his plans, are or should be characterized more by experience than anticipation. His frame has borrowed the strength of maturity without the decay of age, and his mind now feels how much it can bear of earthly responsibilities, how much it can resist of earthly importunities. But with all his advantages, a shade has come over him which has dimmed the dazzling brightness that he once fancied might last forever. The dark side of the picture has occasionally been turned towards him, and he has gazed upon it, perhaps too much. Yet it was necessary that this change should come over him, for he might have indulged in vanity had he not seen that sorrow lay beneath it. He has marked the fleeting joys of time, and felt that they alone are not enough to sustain him. Cares and responsibilities have gathered around him until he almost intuitively looks forward to the morrow as a day that may bring relief. But ere to-morrow comes, he will be standing upon the threshold of the tomb, and looking back at the few improvements he has made, or perhaps at the many which he might have made. Will he be happy then? He may be.

But this is not all. Man is not content to be a subject, he aims to be master of changes. The plans of yesterday may not be adapted to the circumstances of to-day. At least, because they answered his purpose yesterday is not always a sign that they should be adhered to to-day. Acting upon this rule, what are his ambitious aspirations! By his hand, mountains are levelled to the surface of the plain, and conveyed to the sunken and treacherous marsh; rocks are torn from their antediluvian beds, and by patient toil wrought into symmetrical proportion as art and taste may suggest; forests are shorn of their towering columns, and their solemn gloom opened to the sun-beam and the storm, that the city may find its deep foundations and rear its lofty spires; where the red man floated in his bark canoe, may be heard the busy hum of a thousand souls intermingled with the noise of hissing steam and giant engines; over hills and plains and valley streams rushes the still more modern car, in fleetness vying with the tempest storm. Man is engaged in all these, and still he looks forward for an opportunity to effect still mightier changes, as unprepared to cease now as he was a century since. All this is well if the change does not indicate a greater march of physical power than it does of mind.

The staid and contented husbandman, who has toiled upon the hard and sterile soil of the East until he has even subdued its natural sterility and ruggedness, and beautified the face of nature with the fertile pasture and the teeming corn, that he might enjoy the golden harvest which he has so richly earned; feels the spirit of change coming over him, and he yields the hearthstone and fireside, the homestead and farm, the through-



ed house of prayer and the graves of his fathers, to the possession and keeping of another, and goes in search of new scenes, new incitements to industry, and new sources of wealth, in the forests of the west. And this too is well, for he carries along with him the business habits, and the stern integrity, and the love of order, and the pious devotion which is to give power, and respectability, and prosperity, to the countless host that ere long will people the shores of the Pacific.

These are some of the changes of the age. But even these are not all. The feeling has gained so deep a hold upon the heart, it has reached to so great an extreme, it has lost so much of higher principles, that a revulsion must take place; and it is to be feared that its effect will be paralyzing. If it goes on unchecked, we must feel ourselves highly favored if it does not blast the prospects of our happy country, in the destruction of patriotism, and enterprise, and virtue. It is to be hoped that it may not, but the signs are alarming.—When men make wealth the end of their existence, and anticipate and hope for riches which they can not honestly earn and do not deserve, and thus live upon dreams which are as unnatural as they are unreal; when strife and selfishness enter into every avenue of society and mark its emulation with grasping and envious cupidity; when men in the high places of power are corrupted by private ambition, gross and deliberate violations of propriety, abuse and slander which would stamp the less protected with merited disgrace—and conventional bribery, and a disregard for the feelings and interests of community which defies the exertions of their more honest colleagues, we may be sure that a change has taken place in the state of society, which is alarming, fearful in its aspect. Let us beware of these things.

A. R. B.

## MALFORMED FEET.

In last week's notice of the remedy for this misfortune, I should have included Dr. Hurlburt of this city, as a successful operator for the cure of deformed or club foot. The operation is described as a very brief and simple one to any skilful surgeon; and, in the case named by Dr. H., it will be seen that the little fellow was able to walk in *three days* after, by the aid of the "shoe," as the apparatus used, is termed. From a partial acquaintance with Dr. Hurlburt, and his success in this case, I think him capable of operating successfully in similar cases, and can recommend those who need his aid, to submit to so easy a mode of being set on their feet, in the proper position. Dr. H. says in his advertisement:—

"All the writers upon the cure of the different species of club-foot, assert that the operation is attended with but very little pain, that many of the worst deformities are perfectly removed and that within a very few days. Within the two last years the subscriber has paid much attention to this subject, has operated successfully for this deformity, and has now a little patient two years old, who on the 22d April, walked on the outer side and back of the foot, with the sole backward and the toes turned directly in towards the other foot; now, April 25th, walks on the sole of his foot with the toes naturally forward.

"The subscriber is prepared to operate, or to procure and apply such apparatus as the case presented may require."

Dr. Hurlburt can be found at his office and residence, No. 5, Mary street, Utica.

A. B. G.

## NEW BOOKS.

The annual (if not semi-annual) business of "putting things to rights" in house and office, together with a little other spring business, etc., etc.—for when did a lazy man need an excuse for neglecting work?—have prevented me from preparing any detailed notice of new books received; and the pile keeps growing higher all the time, so that I will have a fine job of it soon. Br. Price has sent along copies of Layman's Legacy, Vol. 2; Williamson's Defence and Exposition of Universalism (a capital book, by the bye;) and Scripture

Scales, (a beautiful and expressive picture for framing!)—and Br. Tompkins has sent along a new lot of Chapin's Lectures to Young Men, and of Br. J. G. Adams' Christian's Triumph, including death scenes of believers—all of which I do hope our readers will buy and read for themselves, whether I find time to notice them at length or not. I do not want to write more than I must, so please call at Br. Hutchinson's Book-store, and take particular notice of all the new books for your selves—I am sure you will purchase freely if you be gin to examine them carefully.

A. B. G.

## CLINTON LIBERAL INSTITUTE.

The summer term of the schools will commence on Wednesday the 27th inst.

Mr. Edwin J. Stebbins has been appointed by the Executive Committee to receive and disburse moneys for such young students as the parents or guardians may wish to remit to him with directions for the expenditure and application of the same.

D. PIXLEY, Secretary.

## BOARDING AT THE INSTITUTE.

Mrs. Miner, whose contemplated removal to Clinton, from New Haven, Conn., we noticed some time since, has opened her boarding house for the reception of pupils of the Institute as boarders. She will receive, and take kindly charge of such young misses as may be confided to her care, on reasonable terms.

I again repeat, that Mrs. Miner will be found every way qualified to discharge the arduous duties of a temporary guardian of young ladies with great kindness, propriety and conscientious correctness. I cordially commend her to the confidence of our friends who may wish such a guardian for their daughters during their attendance at the Institute.

Her terms made known on application at her residence near the Female Department of the Institute.

Miss Barker, the Principal of the Female Department continues to receive as boarders, young ladies—pupils under her charge—on moderate terms.

A. B. G.

Br. M. B. of Buffalo, is informed that the letter containing a list of subscribers for the Discussion, has not yet come to hand. Will he please send another list? The other letter was duly received.

A. B. G.

For the Magazine and Advocate.

## THEORY AND PRACTICE.

A consistent and perfect theory is truly beautiful and admirable. The mathematician solves for his own pleasure, the most intricate problems—problems, which at first might appear absurd, and contradictory, but when explicated, prove to involve truths of the greatest importance. The astronomer observes the order and harmony of the heavenly bodies in their orbits, and sees in their magnificent revolutions, the wonderful workings of an incomprehensible mind. Viewing our own earth he sees himself wafted with it through the regions of space, at a velocity almost incalculable; travelling onward, and still onward, until finally, he arrives again at the starting point, not to stop, but to continue on forages? The chemist can dissolve the air into its simple elements, and again unite them and form a respirable breathing fluid. He can separate the component parts of water, and by his arch skill can, with those parts, form water again. The botanist can roam through nature's delightful garden and collect from her heterogeneous bed of roses, specimens of every kind, and deposit them carefully among the numerous charms of his rich herbarium. The philosopher delights in the examination of nature's laws, the laws of motion, of light, heat, and electricity.

But what of all these, if no practical good were to be derived from them? What will these marvellous operations of the human mind effect, if by its workings, the human race is not benefited?

if they are only charmed, their senses dazzled by splendid experiments? But from all this knowledge which has been acquired by the ingenuity and assiduity of mind, the world has received the most numerous and the richest blessings. Why? Because theory has been reduced to practice, agriculture, manufacture, navigation, and all the multifarious machinery of the civilized world, owe their perfections and utility to correct theory and its application to the exigences of human life.—Without this application, science could only please the fancy—present an arena in which intellect might revel, but which would be productive of no positive good to any living creature.—Like the aeronautic car which the treacherous and inconstant wind wafts into the clouds, but can not be guided by man's utmost dexterity to any particular point, and is consequently useless, so all science, however complicated, grand or sublime, unless it results in some practical good, is no real benefit to our race.

Thus it is with our religion. Though our theory may be based upon the immutable foundation of eternal truth, supported by the testimony of all the prophets, Jesus Christ and his apostles, though we may believe in a God of infinite goodness; "that he will punish sin, and put an end to transgression;" that "the way of the transgressor is hard;" though we may have committed to memory all the precepts of our Saviour, yet unless this superhuman and transcendently beautiful theory is reduced to practice, unless we make it the rule of our life, the "man of our counsel," to guide us safely through the dark labyrinths of life, to direct us in our daily avocations, and in the social circle, in our reciprocal obligations as in the sanctuary of our God, it is all empty pagantry, and dazzles but to blind.

Yet how many there are in every denomination of professed Christians, who regard a belief in their peculiar theory, as the life and soul—the essence of all true piety and religion! How many of those who "do justly, love mercy, and walk humbly before God," are expelled from the church because they do not believe, and are not in all things "after the strictest sect." Thus, faith in certain dogmas is made the criterion by which Christianity is recognized! This is wrong—intrinsically wrong. Virtue and morality are the life's blood of Christianity. True religion and practical piety are not derived from a mere knowledge of an abstract theory, or from wild speculation in biblical disquisitions, but rather result from the benevolent effusions and aspirations of a pure, charitable disposition. And, though entertaining and cherishing correct ideas of God and his attributes, and embracing "that faith which was once delivered to the saints," will have a tendency to expand the soul and develop the moral powers of the mind, yet a knowledge and profession of that faith is not an infallible index to a benevolent and Christian heart. The theory should be reduced to practice.

ANGELO.

West Richmond, N. Y. 1840.

## RELIGIOUS NOTICES.

There will be preaching on the fifth Sunday inst., by Br. PICKERING in Newport—Br. GOSH in Bridgewater—Br. FRENCH, at Black River, (Lockport), and at Felt Mills at 5 o'clock P. M. and the same once in four weeks thereafter—Br. CHAMBERLAIN in Collinsville.

There will be preaching on the first Sunday in June by Br. PICKERING in Eatonsville—Br. GOSH in Taberg by Br. CHAMBERLAIN, in Leyden—Br. GREEN, in Smithville, in the stone school house near Br. Beedles, at 11 o'clock A. M.

There will be preaching on the second Sunday in June by Br. GREEN in Scott, near Br. Rowe's at 11 A. M.—Br. PICKERING in Salisbury.

The Mohawk Association of Universalists will meet in Middleville, on the second Wednesday and Thursday (10th and 11th) of June, next. Occasional sermon by Br. J. D. Hicks.

The Niagara Association of Universalists will meet in Churchville, on the first Wednesday and Thursday (3d and 4th) of June, next.



## POETRY.

## THE PLAYER ON THE HEART.

BY HORATIO HALE.

I can not wake the breathing flute;  
 The lyre and harp are dumb to me;  
 I can not touch the lover's lute,  
 Nor rouse its speaking melody.  
 Mute, mute for me the lofty roll  
 That fair Cecilia taught to swell;  
 But there's a sympathy of soul,  
 And I can wake it passing well.  
 The merest child in Orphean art  
 Can better strike the Doric quill;  
 But I can play upon the heart,  
 And touch its chords with Magic skill.

A truant boy his task forsook,  
 And loitered in the vale adown;  
 I found him idle by the brook,  
 And warned him of his father's frown.  
 Oh, clouded was his laughing eye—  
 He sat him down and wept the while;  
 I bent to cheer the sobbing boy,  
 And whispered of his mother's smile.  
 And lo! the sudden clouds depart,  
 And lightly bounds he from the rill;  
 For I can play upon the heart,  
 And touch its chords with magic skill.

A soldier slept in stillness hushed—  
 I broke his sleep and whispered "fame!"  
 Forth to the battle field he rushed,  
 To write in blood a deathless name,  
 An infant on its mother's breast,  
 He sought to slay in fury wild;  
 The madman's arm a word repressed—  
 A single name—his own dear child!  
 I woke his spirit's gentler part,  
 And Mercy spoke—the storm was still;  
 For I can play upon the heart,  
 And touch its chords with magic skill.

A dying man, with failing breath,  
 Abode his hour. I entered in,  
 And held before the eye of death  
 The long account of crime and sin.  
 Wild grew that eye in dark despair,  
 And paler waxed that pallid cheek;  
 I taught him then, with fervent prayer,  
 A Saviour's pard'ning love to seek.  
 Oh, welcome now the deadly dart—  
 The Christian soul it could not kill,  
 So I can play upon the heart,  
 And touch its chords with magic skill.

I wooed a maiden in her bower,  
 And lowly knelt and proffered gold;  
 "Oh, wealth may purchase pomp and power,  
 A faithful heart can ne'er be sold."  
 I knelt me at her feet again,  
 And pleaded love, and only love,  
 The heart that scorned a gilded chain,  
 Affection's lightest breath could move.  
 I saw the pitying tear drop start—  
 I felt the bosom's panting thrill;  
 Oh, I can play upon the heart  
 And touch its chords with magic skill.

## CUNNING OF THE SPIDER.

A degree of the marvellous has characterized the stories of the sagacity of this animal that we do not attempt to reach; a simple exhibition of it, however, fell under our observation some two or three days since, which we will relate.—A spider, of moderate size, had fortified himself within a very formidable web—in a corner of our office, where he was suffered to remain, for no other reason than his predilection for musquitoes. His taste for variety, however, was very soon developed. We observed him, a morning or two since, making very rapid preparations to attack an enormous beetle, whose peregrinations had extended into his neighborhood. The web was made fast to two of his legs at the first onset. Mr. Beetle, apparently not altogether satisfied with this "fraternal hug," bade him good morning, and marched off, carrying his chains with him, in doing which he had well nigh demolished the fortress itself. In a few moments however, the beetle repeated his visit. In the

meantime, the spider had repaired damages, and was prepared for the reception of the formidable stranger. The web was about eighteen inches from the floor; the spider precipitated himself from it, but stopped suddenly when within about two inches of the floor.—As this feat was again repeated, we have no doubt that it was an experiment to try his cord. At length he threw himself upon the back of the beetle, attached the web to the posterior extremities, and then retreated. Mr. Beetle's suspicions of the purity of the intentions of his long-legged host were now confirmed, and apparently, with no small degree of displeasure, he turned his back upon the spider, the frailty of whose web, notwithstanding his precaution, not interfering in the slightest degree with the dignity of Sir Beetle's measured tread. The spider convinced that open attack was altogether unavailable, resorted to stratagem. With rather an eccentric maneuver, he fastened the attention of Mr. Beetle upon himself, and then commenced a retreat up the surface of a somewhat rough wall. Whether Mr. Beetle mistook this trick of the spider for politeness, under the impression that he was conducting him to his castle, or whether it was a matter of sheer curiosity that induced him to follow his betrayer, we are not able to decide; it is sufficient that the decoy succeeded. Mr. Spider was vastly civil to Sir Beetle; court language was used on the occasion, without doubt, until they reached a point directly over the web, when, like another Roderick Dhu, he threw off his disguise, and, in a trice, mounted upon the back of Sir Beetle, disengaged his feet from the wall, and then tumbled together into the web. With the rough legs of the beetle, and being unable to obtain foothold, extrication was impossible, escape hopeless; he surrendered at discretion, and on the following evening, was found dead in his chains.

THE SAILOR SHIPWRECKED ON LAND.—If an honest heart beats in ones bosom more warmly than another, it is in that of the brave American tar. Whether it be the many dangers that beset him on a perilous voyage, or a sense of loneliness while rocked upon the mountain wave, that leads him to cherish and lock up with sacred care his affections and the better feelings of his nature, and keep them untouched by the scenes of vice and temptation of which he must often be a witness, certain it is, that the American sailor is more sensitive to wrong, and more keenly touched by his misfortune, than any other individual in the world. It may be that his adventurous life, teaching him, as it must, to cling to his shipmates as to his little world—his all strengthens his nobler and kinder feeling, and warms them into livelier action than the more monotonous and peaceful life of the landsman.

A sailor, who had been long absent on a voyage, came into port the other day, and immediately left Boston on a visit to his friends in Vermont, whom he had left in health a number of years before. Upon his arrival at the spot, the light-hearted tar found that they had all died in his long absence. Even the bright-eyed girl whom he had left in all her virgin bloom—and to whom he was betrothed—she who, year after year had anxiously watched for his return, slept beneath the cold sod of the valley!

He retraced his steps, and when we met him on his return he was seated by the road side weeping like a child. A feeling of loneliness had come over the noble hearted fellow that touched a chord in his bosom which all the loneliness of the ocean could not reach. His home desolate—the cherished of his heart, and the loved of his youth: his affianced bride; the sturdy oak and the lily that bloomed in its shade—gone—all gone forever! The sailor was shipwrecked on land, and the bold heart who had withstood the beating of the surge and the mountain waves—who had braved the perils of the deep in the midnight storm without the trembling of a nerve or the blink of an eye—had now lost sight of his polar star, and bitterly wept at the desolation which had come upon him. Such a man has treasures within his bosom above all price—treasures which are the fruits of a noble nature alone, and can be found embedded in none other than an honest man.—*Claremont (N. H.) Eagle.*

THOUGHTS.—Do sorrows weigh heavy upon your heart?—Cast your eyes upon that cradled infant, whose slumber no troubles discompose, no dreams afflict; you will catch some portion of that breathing innocence, and feel a calm come over your heart. When we visit in the time of misfortune, the scenes inhabited by us in the days of happiness, a something sad seems to exhal from the spot, composed of the memory of past joys, and of the feeling of present ills. What is not here that at such a period you were so happy? and now!—And yet these places are the same: what, then, has changed? ourselves.

The pleasures of youth reproduced by memory in the imagination, are ruins visited by torch-light.

The voice of man revives not like that of the echo: the echo may sleep for centuries in the depth of the desert, and yet respond at once to the call of the traveler: the tomb returns no answering voice.—*Chateaubriand.*

"Ah! Eliza," said a puritan preacher to a young lady who had just been making her hair into beautiful ringlets,—“ah, Eliza! had God intended your locks to be curled he would have curled them for you.” “When I was an infant,” returned the damsel, “he did, but now I am grown up he thinks I am able to do it myself.”

## MARRIAGES.

In Victor, May 4th, by Rev. T. S. Bartholomew, Mr. Wm. ACKLEY, to Miss ANN HICKS, both of Pittsford.

In Vernon, April 18th, by Rev. Wm. Pepper, WILLIAM PENFIELD, of Mexico, Oswego county, to CLARISSA ANN BRIGGS, of Vernon.

In Springfield Valley, by Rev. Wm. Queal, Mr. Wm. CROWE, to Miss MARY ANN BARBER, both of the former place. In Bristol, by the same, Mr. EBENEZER BARRANGER, to Miss ROSELAH PACKARD, all of Bristol.

In St. Charles, Ill. January 15th, by Rev. Wm. Rounseville, Mr. A. R. WHEELER, to Miss FIDELIA RANDALL, all of that place.

In Marshall, May 10th, by Rev. T. D. Cook, Mr. ALEXANDER FOWLER, to Miss HARRIET DICK, both of Marshall.

In this city, May 4th, by Rev. D. Skinner, Mr. JOHN B. HARRINGTON, to Mrs. ANN BRAINARD, all of this city.

## DEATHS.

In Mc Donough, April 4th, Mrs. LOUISA WILCOX, wife of Mr. Edward L. Wilcox, in the 18th year of her age. A year and a half since we saw the deceased led to the hymenial altar, a happy bride. Health bloomed upon her countenance and she had every prospect before her of a long and useful life. She succeeded in winning the ardent affection and esteem of her acquaintances, but she had little time to enjoy it, ere she was taken to her heavenly Father's mansion, there with angels and archangels, cherubim and seraphim, and all the countless blood-washed throng above, to chant the praises of him whose name and nature, center, circumference, and very essence, is love. Her life exemplified her moral worth and excellence, and her death, Christian confidence and resignation. May the smiles of Him who took little children in his arms and blessed them, rest upon her lovely infant, and may her young and worthy companion, her parents, brothers, sisters, and numerous other relatives and friends, who mourn her untimely exit, realize that freed from the ills and storms of life, she bears the moral image of her Maker in the land of everlasting rest. On the 6th, the writer delivered a discourse at her funeral to a crowded congregation and Elder Hines of the open communion Baptist denomination appropriately aided in the services. J. T. G.

In Unadilla, Otsego county, April 18th, STEPHEN BENTON, Esq. aged 66 years. Esq. B. was one of the oldest settlers of the village in which he resided, having lived there for near 40 years. By his untiring industry he succeeded in acquiring a large estate. He has left behind him a worthy partner, and a respected son and daughter, to enjoy the fruit of his labors. By his solicitations I visited and prayed with him a few days previous to his decease, and in accordance with his dying request, the Episcopal house in that place was opened, and the writer permitted to officiate in it, at his funeral. The congregation was large and the Rev. Mr. Adams, (Episcopalian) kindly assisted us in the services. J. T. G.

In Steuben county, in March last, Mr. EZRA FITCH, aged 67 years. Mr. F. while fording a stream which was swollen by a recent rain, was thrown from his horse and drowned. A Partialist clergyman attended his funeral, and instead of imparting the consolations of the Gospel to the mourning friends, irritated the wound already made in their bleeding bosoms. In consequence of the dissatisfaction of the family of the departed, April 19th, by request, the writer delivered a sermon to that portion of his relatives and his old friends and neighbors who live in Green, Chenango county, where he formerly resided, which was devoutly listened to by a numerous audience. J. T. G.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, MAY 29, 1840.

NO. 92.

For the Magazine and Advocate.

## A VOICE TO THE MARRIED. TO WIVES.

BY REV. J. M. AUSTIN.

### Chap. V.—General Deportment.

"A virtuous woman is man's greatest pride."

It is a happy consideration, that as a general rule, woman is more particular in her conduct, and more correct in her deportment and manners, than man. The native modesty of her nature, and the finer susceptibility of her feelings, restrains her from that roughness and carelessness of demeanor, which is so frequently seen in "the lords of creation." But still woman is liable to err in this respect, much to the injury of her happiness and the happiness of those connected with her.

It evidently is as necessary and important that married ladies should observe as strict rules of deportment as those who are unmarried. Matrimony has undoubtedly wrought many striking changes in their situation and circumstances, but it should effect no change whatever in their deportment, in the modesty of their conduct or the purity of their language. Their demeanor should ever be of that delicate character that a stranger can not determine by their actions, or their conversation, whether they are married or single. There is nothing that strikes more unpleasantly upon my observation than to behold one who had the appearance of being a modest, delicate minded young woman before marriage, become soon after that event, bold and brazen-faced, with little restraint upon her conduct or her tongue. It leads me to suspect at once, that in the former propriety of her manners, she concealed the real nature of her tastes, for a sinister motive, viz: to obtain a husband. And now, when that object has been accomplished, she throws off this appearance, and acts out her real character. If such a change does not warrant these conclusions, then my reading of human actions is erroneous. It is exceedingly disagreeable to take this view of the proceedings of any woman, and it is gratifying to believe that changes of the character to which I have adverted, are observable in but a small minority of cases. But whenever they do occur, they are greatly to the injury of those who exhibit them. Hypocrisy in woman, is if possible, more abhorrent than in man. To be compelled to believe that a female assumes propriety of manners, when she does not in reality possess corresponding emotions in her mind and disposition, is a conclusion of a most painful and repulsive nature to the pure minded. It is pleasant and gratifying to all such, to be satisfied that the modesty and delicacy in word and deed, which they observe in ladies, are not deceitful, but that they are the outward exhibition of the genuine emotions of the soul—the natural fruit of modesty and delicacy pervading and ruling the heart. And such all candid and generous minded men will believe to be the character of every woman's modest deportment, until they perceive strong evidence to the contrary.

The woman who supposes that modesty and delicacy in all her deportment, are not as necessary after marriage as before, is involved in a most lamentable error; and the quicker she corrects this mistake, the better will it be for her respectability and safety. The standard of the married woman's manners should be as highly elevated as that of the single lady. Every thing that calls for delicacy in the latter, equally demands it in the former. If modesty in a young lady is requisite to attract and secure the attentions of a virtuous young man, who may eventually become her husband, modesty will

be equally requisite after marriage, to add an indissoluble cement to his love and respect. Nothing will sooner weaken the affection of a husband for his wife, than immodesty and vulgarity in her conduct. No man who is worthy of being a husband, can sincerely love a woman who exhibits characteristics in violation of that delicacy which is ever looked for in a virtuous woman. Hence the wife who supposes that she can throw off from her general demeanor any of that modest reserve which she formerly exhibited, and which was so captivating in the eyes of him who became her husband, will be in danger of pursuing a course destructive alike of his regard and confidence, and of the happiness of married life. At every age of life, in all circumstances and conditions, modesty is one of the highest charms of woman. It gives beauty and attraction to the plainest features, and can not fail of inspiring respect and affection for its possessor. But without modesty, the most dazzling beauty is disgusting and loathsome in the sight of all virtuous minds.

To exhibit and sustain propriety of deportment, there is nothing more essential than *self-respect*. If we respect ourselves, others will be likely to respect us also. But if we have no respect for ourselves, others will have but little respect for us. These maxims are founded upon the well known operations of human nature. Whoever respect themselves, have in this self-respect, a strong guard to prevent their stooping to any course of conduct which would lower them in their own estimation, or in the estimation of the world. But those who have no self-respect, are without any restraint of this nature, and will be very likely to pursue a course which will gain the disrespect of community. Those who possess an inward, conscientious abhorrence of all improper conduct, are much safer than those who act solely in reference to outward detection. The former will revolt from improprieties, even of the most remote and secret nature. But the latter will not scruple to be guilty of wickedness, if they but feel assured that no detection and exposure will follow. Hence the character of our conduct will depend very much upon the manner in which we estimate ourselves. There is great necessity therefore, that a proper self-respect should be sedulously cultivated by all, and by none more than the wife. To have the confidence of society, of her husband, her children, her domestics, she must so far respect herself in her deportment towards them, as to do nothing calculated to excite their disgust.

Another of the chief ornaments of woman, is a reserved, retiring demeanor, which shrinks from public attraction, or the reckless gaze of the profligate. However necessary and useful a forward and bold deportment, and an insensibility to public scrutiny, may be to man in certain stations, in woman they are blemishes of a serious nature. When woman ceases to blush, she has lost the most attractive quality of her sex. It is evident her sensibilities have acquired a hardness and indifference, which will be construed much to her disadvantage.

This leads me to advert to a subject of some delicacy, yet of much importance. I refer to the practice of ladies becoming public speakers. I have witnessed some instances of this nature in late years, and have heard of many others. It must be confessed that when I have beheld a lady arise and harangue a promiscuous assemblage, it has struck me as unnatural and unfeminine. I will acknowledge that custom and prejudice may have had no small influence in producing this impression. But still, this coming boldly before the stare of a public assembly—this standing unmoved under the eyes of a multitude of people—requires

a sternness of character and a deadness of sensibility, so opposed to the shrinking modesty, the retiring delicacy, which is so inwoven with woman's nature, and which to all eyes is so high an ornament to the feminine portion of our race, that it is difficult to reconcile it with propriety and decorum. Every person who has spoken in public, is aware of the peculiar sensations—the desire to shrink back under some covert—which beset a young speaker, when he discovers that he has become the common object upon which the eyes of an audience are riveted. To overcome these emotions requires in most cases years of practice—the feelings, the countenance, the nerves, must undergo a hardening, blunting process, which if not in opposition to true modesty, is not in addition to it. If such is the influence of public speaking on man, with the comparative coarseness of his emotions, what must be its effect upon woman, with all her refined sensibilities? I do not maintain that there may not be cases where it is proper for a lady to speak in public. We read of such instances in the history of the past, and circumstances may warrant similar occurrences in the present and the future. But these should be considered as exceptions to the general rule, which points to man, as the one fitted by his constitution, habits and talents, to become the public mouth-piece of community. While I consider it unfeminine and improper for a woman to address, in public, a promiscuous assembly, I can conceive of no impropriety in her speaking to an audience composed entirely of her own sex. Indeed, I am satisfied that a well informed lady may confer great benefit upon her sex by lecturing before them on topics relative to health and morals, which perhaps, could not, with propriety, be discussed so fully and freely as desirable, before a promiscuous audience. Lectures of this description have recently been delivered by a lady eminent for her extensive knowledge and usefulness, and I hope they may be continued, and others of a like character instituted in the various sections of our country.

It is possible that women have in some instances, put themselves forward in public places and taken part in public transactions, under the promptings of an ambition to rise, to distinction and to shine in the world. But for woman, this is an ambition exceedingly ill directed. An ambitious disposition is a dangerous ingredient of the mind, unless under the strict control of the moral sentiments. It is destructive to peace and contentment, and exposes its votaries to dangers which can not visit the lowly minded.

"Dost thou spurn the humble vale?  
Life's proud summits would'st thou scale?  
Check thy climbing step, elate,  
Evils lurk in felon wait;  
Dangers, eagle-pinioned, bold,  
Soar around each cliffy hold,  
While cheerful peace, with linnet song,  
Chants the lowly dells among."

Ambition in woman to be distinguished, is more dangerous than in man. Besides all the dangers to which it will expose her character, it must necessarily lead her attention from that appropriate sphere in which alone she can excite admiration and respect. An ambition to be great has been the ruin of thousands and the source of immense evil. So highly did the poet Cowley fear this disposition, that he exclaimed—

"If ever ambition did my fancy cheat  
With any thought so mean as to be great,  
Continue, Heaven, still from me to remove  
The humble blessings of that life I love!"

Ambition should have but one object, and that should be, to be *useful* in accordance to our several circumstances and capacities. This is the only ambition that can be properly indulged in the qu-



man heart. The Deity has made it the imperious duty of all, in both sexes, to be as useful as condition and opportunity will possibly admit. If by mingling habitually with the crowd, and taking part in public affairs, a wife can be the most useful, then she should allow her ambition to take this direction, and give it full scope. But if she can be far more useful in the private circle—if she is so constituted by nature, as to be capable of much greater good in superintending the affairs of the household—in making home as comfortable and agreeable as possible for the husband who daily wearies himself that he may obtain wherewith to provide for the support of herself and her family—if she can be of more benefit to mankind in attending to the voice of humanity and the calls of charity, which reach her ears from the poor, the needy, and the helpless—then she will turn her whole attention into these channels, and be ambitious only to excel in the faithful discharge of the duties which may in this manner devolve upon her. This is a question which comes strictly within the province of conscience to decide. I leave it for every wife to determine the course she should pursue in this respect—believing that the most of women will unite in the language of the poet—

"Thou hast a charmed cup, oh Fame!  
A draught that mantles high,  
And seems to lift this earth-born frame  
Above mortality;  
Away! to me—a woman—bring  
Sweet waters from affection's spring."

In the marriage state it is as important that the wife should strive to exhibit an affable and agreeable deportment to all, as before she took upon herself its obligations. Instead of neglecting this appearance, it should be cultivated to its highest extent. No woman is loved and respected in community, who is cold, exclusive and haughty in her deportment. She will ere long perceive that such conduct is fruitful of unhappiness. For say what we will, the good opinion of all around us is necessary to the comfort and enjoyment of every truly sensitive and delicate mind—so true is the old and homely saying, that "the good will even of a dog, is better than his ill will." And besides this, the prosperity of a man may depend in no small degree upon the manners of his wife. Let a woman be vain and supercilious in her deportment—let her be exclusive and dictatorial in her intercourse with society—let her be haughty and overbearing in her dealings with the poorer classes—and who can not see a thousand ways in which this line of conduct must injure the interest of her husband? But on the contrary, when a woman is polite, affable, social and agreeable to all with whom she meets, of every class and description, it not only promotes her husband's welfare, but acquires the confidence and good will of society, which is more to be prized than precious gems.

For the Magazine and Advocate.

#### THE GOSPELS HARMONIZED AND EXPLAINED.

BY REV. W. E. MANLEY.  
SECTION V.

##### *The Saviour presented to the Lord.*

LUKE ii: 22. And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord,

23 (As it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord.)

24 And to offer a sacrifice, according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons.

LUKE ii: 22. *Days of her purification.* The days of purification for a male child were thirty-three, and for a female sixty-six. See Lev. xii.

24 *To offer a sacrifice.* A pair of turtle doves or two young pigeons were the offering for the poor; while the rich were required to offer a lamb of the first year and one young pigeon or turtle dove. See Lev. xii. The offering which the parents of the Saviour presented, proves that they were in moderate circumstances.

*Simeon comes into the temple and embraces the Saviour.*

LUKE ii: 25. And behold there was a man in Jeru-

salem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus to do for him after the custom of the law,

28 Then took he him up in his arms and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word;

30 For mine eyes have seen thy salvation

31 Which thou hast prepared before the face of all people,

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph, and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.

35 (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed.

Verse 31. *All people.* Simeon seems to have entertained more enlarged views of the Messiah's mission, than most of the people among whom he lived.

34. *The fall and rising again of many.* It was through the rejection of the Saviour that many in Israel, even the great mass of the people, should fall from their state of favor with God. And subsequently, by belief in him, the same people would rise again to a state of moral virtue and happiness. The fall and rise again of many in Israel, is particularly described in Rom. xi: to which the reader is referred.

*Sign which shall be spoken against.* A "mark or butt of ridicule."—Doddridge.

35 *A sword shall pierce through thy own soul.* This undoubtedly refers to the anguish which the mother of Jesus would feel while viewing the sufferings of her son—particularly, perhaps, at his crucifixion.

*That the thoughts of many hearts, etc.* This language should be associated in sense with the 34th verse: the language immediately preceding being a parenthesis.

It was not the piercing through of Mary's soul that was to reveal the thoughts of many hearts; but the fall and rising again of many in Israel was to do this. Their thoughts that were opposed to the Gospel would be revealed in their fall—their thoughts in its favor would be revealed in their rising again. And this, in both cases, was spoken of *many*. *Many* were to fall and rise again: and the thoughts of many hearts were to be revealed.

##### *Anna the prophetess.*

LUKE ii: 36. And there was one Anna, a prophetess, the daughter of Phanneel, of the tribe of Asher: she was of a great age and had lived with an husband seven years from her virginity.

37 And she was a widow of about four score and four years, which departed not from the temple, but served God with fastings and prayers, night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth.

Verse 36. *Aser of Asher* was one of the sons of Jacob, and his name was given to one of the twelve tribes.

*Prophetess.* This term is often used in the sense of *teacher*, without implying divine inspiration necessary in foretelling future events.

37. *She departed not from the temple, etc.* If Anna departed not from the temple, how could it be said that she coming in that instant, gave thanks likewise to the Lord? All that is probably meant by her *not departing from the temple*, but serving God *night and day*, is, that she was *punctual* in her attendance at the temple *morning and evening*.

38. *In Jerusalem.* In Israel, is the reading of some MSS.

39. *They returned into Galilee.* It is thought

by some that Joseph and Mary departed with Jesus directly from Bethlehem to Egypt, at the instigation of the angel, who informed them of Herod's design to kill the infant Jesus. This has been inferred from the fact, that Herod sent to Bethlehem and slew infants there, instead of seeking for the Saviour at Nazareth, or slaying the infants of the latter city. Why did Herod, it may be asked, send and slay the infants of Bethlehem, when the Saviour was not there when the design of Herod was formed, but was at Nazareth? The answer is, that Herod supposed that Jesus was in Bethlehem, because that had been named as the place of his birth. Why, then, it may be asked again, was it necessary that the child Jesus should be conveyed to Egypt, to avoid being destroyed, since if he was in Nazareth, he was in no danger of being killed among the infants of Bethlehem? The answer is, that, while the Saviour was any where in Herod's dominions, his life was in danger; for it would have been discovered that the Saviour was at Nazareth, and his life would thus have become an easy sacrifice to the ambition and cruelty of that prince.

We suppose, therefore, that after the parents of the Saviour had discharged their legal obligations, after a period of seven days of uncleanness, and thirty three of purification, forty in all, (see Lev. xii:) they returned to their residence at Nazareth, from which place afterwards, through fear of Herod's cruelty, they fled to Egypt.

##### BR. FULLER'S DEATH AND BURIAL.

Br. S. W. Fuller, whose obituary will be found in another column, was extensively known and generally beloved by our readers in this section. A later mail has brought us the Nazarene, (which was edited by him,) clothed in mourning, and giving an extended account of his last moments, and of his burial. We think we can not do better than give the following extracts—they are by Br. J. H. Gihon, one of the Proprietors of the Nazarene.

Br. Fuller was taken down with bleeding at the lungs in December last—continued very unwell, with a few intermissions, and confined to the house, up to the day of his death. But his pen was not idle. The Nazarene was supplied, almost every week, with able articles in defence and illustration of Universalism, even up to the last number issued before his departure! By a *post mortem* examination, made at his own request, it was ascertained that he died of tubercular consumption, which, years ago, must have been so firmly seated as to prevent all attempts at its cure. Yet who heard him murmur or complain? And he continued thus resigned, patient, and sweetly joyful and grateful to the end. The following are the extracts. A. B. G.

"On the morning of Friday, the 15th inst., the evidences of approaching dissolution became too visible to be doubted, and from that time to the moment of his decease, his strength gradually departed. He was perfectly sensible of his situation, and referred to it with calmness and the most perfect resignation. He never indeed, throughout his illness, expressed a desire to live, without assigning as the reason, that he could benefit his fellow creatures by preaching the gospel or writing in its defence. As this seemed to be the sole object of his life when in health, so it appeared to be his only desire when struggling against the power of the destroyer.—And, although he was the victim of one of the most distressing diseases which it ever falls to the lot of man to suffer, still, it is a remarkable fact, that he was never heard to utter a complaint, while his lips were very frequently employed in praising his Maker for the mercy and goodness which he felt had ever been extended toward him. On Friday afternoon, at his request, several friends sung with him the 471st hymn in Streeter's collection, entitled "Loving kindness of the Saviour," in which exercise he took part, and with an unusual effort, pronounced distinctly and with evident satisfaction and pleasure, the words of the last stanza:—

"Soon shall I pass the gloomy vale;  
Soon all my mortal powers must fail;  
O may my last expiring breath,  
His loving kindness sing in death."

Br. Asher Moore then addressed the throne of grace in prayer, and when during this exercise reference was



made to the love and mercy of the Heavenly Father, and the bright prospect he has opened to our view of the blessedness of a future world for his earthly children, our dying brother devoutly exclaimed "amen" or "praise the Lord;" and when these devotional exercises were concluded, he expressed himself greatly refreshed by their performance. On Saturday evening, he was much weaker, when he exerted what little strength remained, to take part in similar services. When about to take leave of him at ten o'clock, I informed him that I did not expect to see him again alive, —stated that I should preach to his people in the morning, and asked him if he had anything especial for me to say to them. "Tell them," he replied, "that I shall undoubtedly die believing all that I have ever preached to them!"

When the Sun appeared through his window on Sunday morning, he thanked God that he was permitted to behold its light, and intimated that it was the last time he should enjoy that privilege. At about seven o'clock, he desired an attending friend to read to him the 15th chapter of St. Paul's first epistle to the Corinthians, at the conclusion of which, he spoke joyfully of the blessed assurances it contains; and about half an hour afterwards he exclaimed, "Bless the Lord, O my soul!" These were the last words he was heard to speak. In less than a half hour from this time he was numbered with the dead. He died about eight minutes before eight o'clock, without a murmur, a struggle, or a groan. He seemed to suffer no pain whatever, but passed quietly away as the flame of a taper whose oil was expended. He had reached the age of thirty-six years, seven months, and seven days, eleven years of which time, were employed in the gospel ministry."

"The funeral of Br. F. took place on Tuesday afternoon. The procession was formed at 4 o'clock, and moved from his late residence toward the Callowhill Street Church, where the burial services were performed. The concourse of people was immense, filling the spacious house in every part, while many were unable to gain entrance. The corpse was placed in front of the desk, during the services, which were conducted in the following order:—

1. A dirge by the united Choirs of the two Churches of this city.
2. Reading of the Scriptures, by Rev. J. H. Gihon.
3. Hymn, 488 of Hymns of Zion.
4. Prayer, by Rev. John Perry.
5. Hymn, 246 of Hymns of Zion.
6. Sermon, by Rev. Asher Moore. Text, 1 Cor. xv: 57.—"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."
7. Prayer, by Rev. J. H. Gihon.
8. Dirge, by the Choirs.
9. Benediction.

After the performance of these services, the corpse was deposited in the silent earth in the passage directly in front of the Church, where the worshippers in entering the house of God, may look with grateful sorrow upon the tomb of their departed Pastor."

### THE MUDDY WATER.

After an absence of eight years, I stood at the head of one of the streets in my native city. I know not how it was, but my attention was riveted by the muddy water running down a gutter towards the sea,—so riveted, that I fell into meditation concerning it.—And the more I progressed in my meditation, the more was I interested in that muddy water, which seemed to have power of speech given it to answer the queries which arose in my mind.

This muddy water perhaps, thought I, has been all over the earth, in oceans, lakes, rivers, rain and dew—has been on a ceaseless journey to and fro, since "darkness was upon the face of the great deep." Perhaps it was in the rainbow which God did bend in the heavens, as a sign that the earth should no more be flooded. Perhaps—"perhaps," the water seemed to break in upon my meditation, and say, "there is no perhaps about it—I was in that rainbow. And when Pharaoh and his host were overwhelmed in the Red Sea, I was there, and touched the drowning monarch when he was sinking. I was at Canute's feet and rolled over them, when, at the instigation of his courtiers, he commanded the ocean not to flow. I was under the feet of the Saviour when he walked on the sea of Gallilee; and I was in one of the waves which threatened to overwhelm his little vessel, at the time when he arose from his sweet sleep and commanded the storm to be still. I have seen many a sea-battle, have helped cover up many a

brave man, and beheld many a dark deed. I have fallen in dew on mount Hermon, and was in Jacob's well when Christ talked with the woman of Samaria. I have watered the gardens of India, the orange groves of Spain, the tea plants of China, the grass of the prairie, and the trees of the forest. I have—but it would take too long to tell all that I have seen and done; so I must flow along."

"But whither goest thou, muddy water?" thought I. "I am going to the ocean to be purified of the mud which has mixed with me," the water in its gurgling seemed to say. "To be purified, sayest thou? Stay a moment I will tell you a story. When Dr. Beecher, of Cincinnati, was in Auburn, he preached against Universalism. To prove that sinners who die impure, will always remain so, he spoke of a river pouring down from the mountains in thunder, whose waters, black with death and destruction, wither every thing in their course. Suddenly it falls over a precipice—is it supposable that its waters, the instant they disappear, become pure and sweet? And when the sinner drops down the precipice of death, can he become holy and righteous? So the Doctor concluded that men dying in sin, must be made endless sinners and sufferers. What sayest thou to this, muddy water?"

"He was wrong—he had no right to stop at the precipice where the water fell over—he should have traced it to the ocean, and ascertained what became of it. I will tell an incident in my history," said the water. "Many years, yea, many centuries before white men knew that America existed, I fell on the Rocky Mountains, and flowed into the Yellow Stone river. I was very impure by reason of the soil with which I came in contact. The Buffalo would not drink me—the deer would not taste me. I went into the Missouri, and then into the Mississippi, and then into the ocean.—There I was separated from all impurity; so that when I was drawn up into the air in vapour, I was pure as light. I was carried in a cloud by the wind over Palestine, on which I fell in rain. I was drank up by some flower-roots, and actually became those very lilies of which Christ said to his disciples, 'I say unto you, that even Solomon in all his glory, was not arrayed like one of these.' Now, if Dr. Beecher had traced that water to the ocean, he would have found that it became as pure as I was, when I was turned into a lily of the valley. And, as I am a Universalist, (for God when he made me, commanded me to fall on the land of the just and of the unjust,) I will say that the notion of men remaining impure and sinful when they return to God, is not true—for once, when king Solomon was meditating in his palace about the destiny of men, I was in a golden dish by his right hand, and I heard him say, 'then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.'—And now I think of it, the next time I fall in rain at Cincinnati, I will whisper what Solomon said into Dr. Beecher's ear, and ask him if he recollects that God 'will not cast off forever.' So, good bye to you, as I must away; for the ocean is calling me to come and be purified."

"How is your health this morning?" said an intimate friend and believer in the Reconciliation, touching me on the shoulder and shaking me by the hand. "Good—how is thine?" And so we had old matters to talk about, and my meditation ceased. G. W. M.

### MR. SHEPHERD'S ROCHESTER CONVENTION

By a letter from Br. B. M., postmarked Sylvania, Pa., we learn that Silas E. Shepherd says he can substantiate all that he has ever said on the subject of the pretended convention of 50 Universalist preachers, held in Rochester in the year 1836, who deliberated on the policy of avowing to the world their unanimous disbelief of the Bible. But he states it as his opinion, that we would not allow him to do so, in this paper, and that we would not treat him in a gentlemanly manner, if he attempted to be heard in it.

I reply, that I published all he wrote on the subject

at the time; and will publish any reasonable amount having direct reference to the subject, which he may send us; provided that it is written in a respectful manner. If he can, (as I am sure he can not,) let him produce his proofs—1st. That Dr. Luke Shepherd was a Universalist preacher at or before that time—say in 1835 or 1836. 2d. That a convention or other meeting of Universalist clergymen to the number of 40 or 50, was ever held in Rochester subsequent to 1831, and previous to 1839. 3d. That Dr. Luke Shepherd was one of that convention or meeting. 4th. That said convention or meeting deliberated on the propriety of declaring their disbelief of the Bible, or of Christianity. I pledge myself to publish his proofs, if any he has, on these points, when forwarded to me by Silas E. Shepherd.

It is possible that Dr. Shepherd *did* tell his brother such a story; but proof that he *did*, is not proof that the story is true. Dr. Shepherd's declaring that he was once a Universalist preacher, is not proof that he was such, especially as his name can not be found in the minutes of any of our Associations or Conventions, nor in the published lists of our preachers, nor in any of our periodicals. So in regard to the pretended convention, and its pretended deliberations—Dr. Shepherd's story about these things does not prove that such a convention was ever held, or that such proceedings ever took place. Silas E. Shepherd may be able to prove that his brother told him such a tale, and so he may clear himself from the charge of inventing it; but he will only throw the falsehood from his own shoulders on to the dead body of a deceased brother. And if I can prove that Silas E. Shepherd knew that Dr. Luke Shepherd was not a respectable man, or a veracious witness, what will follow then? Answer. That Silas E. Shepherd was willing to circulate for truth, a story he himself did not believe! That is all. I do not desire to stir up the ashes of the dead—let them sleep in silence with all their errors and faults—but if S. E. Shepherd is determined to clear his character at the expense of his deceased brother, he can do so—or, if he wishes to continue his charges against the Universalists of this State, by quoting that brother as a good witness, let the blame of investigating that brother's character, rest on the assailant. It is my duty to defend the slandered innocent, even if I have to do it by unmasking the pretensions of one now departed; for Dr. Luke Shepherd never was a Universalist clergyman—never had a seat in the council of any Universalist Convention or Association—never was named in any Universalist periodical that I have seen, as a member of our denomination—and there never was such a meeting of Universalist clergymen held in Rochester or elsewhere, as is pretended in this slanderous story. I therefore, once more, invite Silas E. Shepherd to prove that story true in any of its important parts or allegations, if he can, and pledge myself to publish his proofs, if he has any, on their being forwarded to me. A. B. G.

### To Universalists and Inquirers after Truth in Auburn and its vicinity:

Br. Wm. F. Gibbs, sexton of the Universalist Society, in Auburn, keeps an assortment of Universalist books for sale; and has made arrangement to have all the new books as they issue from the press. Our friends are respectfully invited to call on him, and procure some of the treasures of moral life. He is found at the office next East of Gen. Warden's Flouring Mill. He is also Agent for the Advocate and the Messenger.

G. W. M.

### NEW BOOKS.

Layman's Legacy, vol. 2.  
Williamson's Exposition of Universalism.  
Letters to Hatfield.  
Scripture Scales.

The Useful Arts, by Jacob Bigelow being, vols. XI and XII of the Massachusetts School Library. Just received by

O. HUTCHINSON.



For the Magazine and Advocate.

## HEARING OF THE WORD.

BY REV. MOSES BALLOU.  
CHAPTER II.

There is another class which I shall denominate

II. *Fanciful hearers.*—They are those who care little about the public ministrations of the temple, any farther than they can be made to minister to the wants of an all-engrossing fancy. Every look of the speaker, every intonation of his voice, his mode of expression, his gesticulation, and even his personal appearance; his form, features, dress, and deportment, are all examined and weighed in reference to this particular. The most solemn and important truths that God has revealed to us, truths that regard his own glorious and ever-blessed character, the nature of his government and the design of his laws; truths that embody the dearest interests, the holiest hopes, and the immortal destiny of mankind, may flow from the speaker's heart, and yet fall powerless upon such hearers' minds, unless, perchance, they may happen to come in such form as to meet the wants of a squeamish taste, or answer to the promptings of a sickly fancy. While, on the other hand, errors of the most revolting nature, or theories and speculations which are little better than sublimated nonsense, will be sought with eagerness and swallowed with avidity, by this class of hearers, if only presented in that peculiar manner which may chance to chime in with the whims of their vain imaginations. The spirit which actuates them is very similar to that which prompts so many to run after some new or smart preacher—some theatrical mountebank, who can look pretty, and say pretty things, and preach most interestingly. As though the worship of God was a matter of mere idle curiosity! And yet, how many there are of this kind of hearers in Christendom. The Poets language is alas! too true:

"Can't's veriest ranter, crams the house, if new,

While Paul himself, oft heard, would hardly fill a pew."

What possible benefit can such persons hope to derive from the exercises of devotion? or what influence do they suppose it will exert on their hearts? or are these questions they care nothing about? If the object of preaching is the mere pleasing of the fancy, or rather, if this is the main object in hearing it, then, for aught I know, the mythology of the ancient heathen is a thousand times more valuable than the Christian religion; for while the former is made up of pleasing fictions and poetic images, the latter is but a collection of plain, simple, and unostentatious truths. And, indeed, if this object was a worthy one with the hearer, it is utterly of no consequence what an individual preaches, if it is only productive of the desired end. It seems to me impossible that any individual of common discrimination, with the least respect for the Saviour's Gospel, should seriously consider this subject, without feeling disgust at the deformities we have endeavored to expose. And if any have inadvertently fallen into this error, as is undoubtedly the case with some, I feel confident that one moment's serious reflection will serve to convince them of their folly and sin. Fancy never should be thought of in listening to the truths of God's holy word. The only thing we should ask ourselves, is, are they truths? and has God addressed them to me, as one of his children? If so, it is enough. Let them come from the lips of any individual, in a garb however plain and unattractive, they should be listened to as the counsels and instructions of an all-wise Father.

For the Magazine and Advocate.

## THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XXVII.

MARK. This book was written in Greek, by Mark, who was an early disciple of our Lord, and son of Barnabas' sister; and he is sometimes call-

ed John Mark. He is supposed to have been converted by Peter, and to have written his Gospel at Rome for the use of Christians in general. Chap. v: 12. "And all the devils besought him," etc.

The word *all*, is omitted by many manuscripts and versions. Griesbach leaves it out of the text. "The devils," is also omitted by several. Griesbach leaves it doubtful. Probably it should read thus—"And they besought him" etc. See A. Clarke.

Chap. ix: 43. "Into the fire that never shall be quenched."

This clause is wanting in several ancient and valuable manuscripts, and many eminent critics suppose it to be an interpolation. The same clause in verse 45 is also spurious. In Wakefield's translation they are omitted.

Chap. xiii: 30. "This generation shall not pass, till all these things be done."

This generation, this very race of men now living. Generation signifies a period of a certain number of years; sometimes more, sometimes less. In Deuteronomy i: 35, and ii: 14, Moses uses the word to point out a term of 38 years, which was precisely the number in the present case, for Jerusalem was destroyed about 38 years after our Lord delivered this prediction.

For the Magazine and Advocate.

## FRUITS OF INQUIRY.

BY A FEMALE UNIVERSALIST.

I was a member of the Baptist church seventeen years, and during that time, was a constant reader of the Bible, but never could read any thing like Universalism. I verily thought, that all the denunciations against the wicked, alluded to a future state. But at a certain time, after a long discourse with my brother on the subject of Universalism, (to which I was opposed,) he said he had one favor to ask of me, and that was, whenever I should be reading in the Bible, about the punishments and miseries of the wicked, to notice whether they were described as being on the earth, or in a future state. Agreeably to his request, I was more particular in noticing the subject that I was reading; and to my great surprise I found that the miseries of the wicked, were said to be on the earth and on the sea. I learned from Isaiah xxxiv: that the fire which should not be quenched, would be on the land, in this present state of existence. According to John the divine, it was on the earth, and on the sea, that the vials of wrath would be poured out. I was much surprised to find that the following passages were spoken in the present tense:—"cursed is every one that continueth not in all things which are written in the book of the law, to do them"—"he that believeth not, is condemned already,"—"ye are already condemned, and the wrath of God abideth on you"—"destruction and misery, are in their ways"—"the righteous shall be recompensed in the earth, much more the wicked and the sinner." I looked at the judgment pronounced against Adam, for his transgression, and found that his punishment was in this life, and although the sin of Cain, was, perhaps as great as any ever committed, yet no intimation is given that either of them ever suffered in a future state. I read the accounts of the Egyptians, and the Israelites and found that their punishment also was in this life. I read the accounts of the old world, and the Sodomites, and although they were so hardened in sin, that they were not fit subjects for this world—yet (thought I) it was no more than a kind Father would do, to remove the malady of sin, and place them in a state of holiness where they could worship the true God, instead of worshipping the god of this world. I thought of what Jesus said, when speaking of the Gallileans, and the eighteen on whom the tower of Siloam fell—"except ye repent, ye shall all likewise perish." Truly they were cut off from the earth, but no intimation is given that they are now miserable in eternity. I was truly astonished, to find that Je-

sus came to destroy him which had the power of death, that is, the DEVIL. Indeed, before I saw the passage, I would not believe it to be in the Bible. I can scarcely describe my amazement when I found that both hell and damnation, were in this present state of existence; for I observed that when James spake of hell, he described it as being so near to mankind, as to set on fire the course of nature—even by an untutored tongue;—and when Paul, speaking of a certain set of women who were tattlers, and busy bodies—says "having damnation because they have cast off their first faith," it is plain to be seen, that their damnation was in this life. While the spirit of inquiry was in my mind I read the account of the rich man and Lazarus; and although it appears to be spoken in positive terms, yet I found that the parable which Nathan spake to David, (by the command of God,) respecting a certain rich man, and a certain ewe lamb, was spoken in just as positive terms, as the account of the rich man and Lazarus; and yet the certain rich man, and the certain ewe lamb, of which Nathan spake, alluded to nothing more than David and the wife of Uriah; and surely the wife of Uriah was not literally a ewe lamb, neither do I believe that the hell of the rich man was beyond the mortal state of existence.

I can truly say, that I was overwhelmed with wonder and astonishment, because things were brought to my mind, that I had never before heard or thought of. I did not then know as any believed that Jesus has already come the second time, and that the day of judgment has already commenced, but from passages which were then present to my mind, I could plainly see that Jesus is now on the throne of his glory—that all nations are now before him—and that he does render to every man according to their works. I then saw that it is in this present state of existence that the righteous "do enter into rest," and so long as they walk in the light they enjoy the light, and so long as they are of the Gospel spirit, they have eternal life abiding in them,—but such as are contentious, and do not obey the truth, are punished with the spirit of condemnation—(or damnation)—"the wrath of God abideth on" them and in this situation, they will continue until they repent and believe the Gospel, which, according to the promises, will eventually take place, in the dispensation of the fullness of times.

It was a long time before I could be convinced of the nature and time of the resurrection. I formerly believed as Martha did, when she said she knew her brother would "rise again in the resurrection," but from what Jesus then said, and from what is written in the 15th chapter of Corinthians, I am convinced that we "attain unto the resurrection" at the death of the mortal body; because the resurrection is plainly set forth by the grain, when it dies and comes forth again, and we know that soon as the grain begins to die, it also begins to sprout and come forth.—Hence as it respects mankind, I think that

When the old body is perfectly dead,

The man is then perfect in Jesus the head,

The old things in Adam, then are all done,

And all things are new in Jesus the Son,

and so death is swallowed up in victory.

After thus considering on what is written in the Bible, I found that I had embraced Universalism. And what, (thought I,) shall I do?—indeed I would not, for the world, have the brethren and sisters know that I have imbibed the Universalist principles! But then again I thought if I could see them, and tell them, how things appeared to me, they certainly would believe as I did, because the truth of Universalism appeared to be as plain as the sun in the firmament, and I thought if ever there was a Universalist preacher, father Paul was one. Indeed the whole Bible appeared as a new book. I was often surprised to see how differently passages of Scripture appeared to me.—But when I came to relate my views to the brethren and sisters of the church, they thought I could not be in my right mind, and I found that



it required a greater power than I possessed to convince them of the truth; and indeed I do not believe it is in the power of human beings to open the eyes of the blind. That is a work which belongs to God alone, and as it appears to be his pleasure that the Jews should remain in blindness for a certain time, so it appears to be his will to conceal the great plan of redemption from the wise and prudent, and reveal it unto babes in Christ.

For the Magazine and Advocate.

### THE PATHS OF SIN.

The doctrine that the ways of vice are pleasant, and impart happiness to its votaries, is publicly held and advocated by many at the present day, who have modestly appropriated unto themselves the title of Orthodox—of being sound in doctrine. That a sentiment so revolting to the purest feelings of our hearts, so utterly opposed to the voice of nature, of reason, and of God, should not only find adherents, but be the popular belief of many in this enlightened age, is at once humiliating and strange, and shows the fearful power that habit and prejudice exert over the minds of men, when they once become riveted upon them, which lead them to blindly shut their eyes and turn a deaf ear to the clearest and plainest truths,—to facts that are daily and hourly presented to them. Professed ministers of the gospel, men who profess to have been called to proclaim the truths of God, and unfold the rich and boundless treasures of the gospel as revealed by the inspired writers, will stand up in the pulpit and labor with a zeal worthy of a better cause, to impress on the minds of their hearers, that the paths of sin are pleasant and strewn with flowers—that the waters of vice are sweet and delicious to the soul—that the way of the transgressor is easy, and his burden light. He will tell you that the path of virtue is a rough and thorny one—that the lot of the Christian is a hard and self-sacrificing one—that there is no pleasure, no comfort in leading a virtuous life, and doing good—no pleasure arising from the exercise of the purer and holier feelings of our nature, and from the performance of those high and holy offices of kindness and sympathy to our fellow beings—thus virtually giving the lie to the voice of God, as expressed in the words of holy writ. He has there told us in strong and unequivocal language, that “The way of the transgressor is hard,” that “There is no peace to the wicked;” that “he that doeth wrong shall receive for the wrong he hath done,” that “the soul that sinneth—it shall die,”—that is, become dead in misery and degradation—that misery and disgrace follow in the steps of him that drinketh of the black and turbid waters of vice, and that the path of virtue is sweet and pleasant, and affords peace to the soul of him who walks in it. What shall we think of the man who can unblushingly proclaim a sentiment which not only the voice of nature and of reason, but of that book, by whose teachings he professes to be guided, declare to be false! What can we think, but that either his heart is morally wrong, or that the mysteries of his creed have deranged the organs of his brain? Oh how has my heart ached, how, from my soul, have I pitied the blind delusion of the adherents of this doctrine, as I have heard proclaimed from the sanctuary, a sentiment so false, so damning in its effects, on the moral character of man! Yet those who hold this doctrine, will talk loudly of the licentious and immoral influence of Universalism! They will warn you to shun it, as you value your souls salvation: to beware how you investigate it; that it is so powerful, so baleful, and so seductive in its influence, that the person who dares to look into it and make himself acquainted with it is lost, forever—the beauties of Partialism can not draw him back! Now kind reader, suppose we unmask, and lay open to view, this doctrine—this hydra-headed monster. If it is so hideous, so revolting, there surely must be moral purity enough in our hearts to make us shrink back from it in horror

and disgust. We do not willingly fly into the arms of the plague, or lie down beside the fierce tiger. The doctrine which he, who holds the revolting sentiment that the ways of vice are pleasant, will tell you it is so licentious, is this; it holds that God is a God of love; that all his attributes harmonize and blend together; that he is perfect in power, in wisdom, in goodness, and in justice. He hath said the way of the transgressor is hard, that there is no peace to the wicked, and that the sinner shall not go unpunished, and Universalists dare not call his word in question. They believe that the person who is deaf to the spirit of virtue, that is implanted in the heart of every intelligent creature, who turns aside from the bright paths of purity, and quaffs the polluted waters of vice, must experience misery and degradation, assuredly as effect follows a cause, and that from this there is no escape; that so surely as we sin, will punishment follow; that though the votary of vice may be blessed with every earthly comfort, though he may roll in wealth and be possessed of all that this earth can give, and may seem to all outward appearance to glide along the vale of life calm and unruffled, with happiness shedding her beams around him, still it is but an outward show—within there is a moral tempest, and the never dying fires of remorse are raging and consuming the life blood of his heart—the cankering worm is gnawing at his vitals! They believe that the path of virtue is a sweet and lovely one; that there is an innate power in virtue, in the consciousness of having done our duty, and contributed to the happiness of our fellow beings, that will impart a blissful serenity to the mind, console and buoy us up under the trials and sorrows incident to an imperfect state of existence; that the cultivation of the kind and social feelings of our nature will impart a rich and extatic flood of delight to the heart of him who lives in the practice of virtue. Reader, do you perceive any thing immoral or licentious in this doctrine? If not, then when you hear those who either wantonly or ignorantly assail it, and loudly declaim against its immoral tendency, dare to stand forth and proclaim their falsehood. Let us contrast the two doctrines of Partialism and Universalism. One holds that the paths of sin are pleasant, that the way of the transgressor is easy, that the path of virtue is rough and strewn with thorns, and that the lot of the Christian is a hard and self-sacrificing one. The Universalist holds that the way of the transgressor is hard, that though hand join in hand the wicked shall not go unpunished, that the path of virtue is a bright and pleasant one, and that the practice of virtue leads to the enjoyment of happiness.—But, says an honest objector, they believe that the sinner will be saved in his sins! Not so; they believe that he will be saved from his sins. They believe that sin, sorrow, and death will be destroyed; that every member of the vast family shall, by the general and all-conquering influence of love, be brought back to a state of perfect purity, and consequent happiness, and at last be gathered together, and encircle the throne of their Father in Heaven. Reader, you have the two doctrines before you—judge ye which is the immoral and licentious one. I speak as unto wise men.

E.

For the Magazine and Advocate.

### THE FATHER'S LAST REQUEST.

A SKETCH FROM REAL LIFE.

BY ASA WILBUR TUPPER.

Can that be a religious, holy influence which severs the bond of affection between friends, families, communities and nations? Query!

On an eminence, commanding a view of a beautiful and picturesque landscape, in the county of S—, stood a magnificent dwelling. Every thing around was adorned in the most elegant manner. The trees, the shrubbery, the beautiful parterre, and delightful walks, evinced a cultivated taste, and caused the passing traveller to exclaim, “here is the abode of luxury and ease.” The interior of this dwelling was more highly

decorated than the exterior. Carpets, sofas, settees, mattresses, all curiously and richly wrought, ornamented the palace within. Not far hence, and heightened by contrast with this habitation, lay an humble cottage. Here all things bespoke a neatness and elegance of which splendor can not boast. The lovely rose, wild eglantine, and jessamines, wove their tendrils around the sides of the lowly cottage, emblems of the innocent hearts which dwelt therein. An only daughter in the former of these dwellings, and an only son in the latter, are the subjects of this brief sketch. Henry M. was the son of pious and respectable parents, who lived by their own industry upon a few acres of land. They were, however, strictly happy. They were contented with what they already possessed, nor did they crave for any thing more than the necessary comforts and conveniences of life. Henry, inherited all the virtues of his parents. He was steady in his habits, kind and affable in his manners, generous and faithful in his attachments.

Ellen G. also, possessed devoted and honorable parents. Although the child of luxury and refinement, yet she, unlike most others in her situation, disdained to excel her associates in finery and equipage—in tinselled show and drapery. She was thought rather too meek and lowly for her circumstances by her own dear parents. But no persuasion could induce her to deck herself in the gaudy trappings of fancy—sickly, disordered fancy. She had much rather bestow her money upon the suffering poor, than to expend it for costly ornaments. Ellen was, in the eyes of all, the *beau ideal* of goodness. In native kindness of heart she was not excelled. She was in reality, an accomplished girl. Although she whiled away an occasional hour at the piano, or exercised her talent in drawing some interesting landscape; yet she did not do any of these things, to the neglect of her domestic duties. She was equally at ease in the kitchen as by the side of the piano.

From this brief but imperfect description, who could help but admiring the beautiful Ellen? for she was, indeed, beautiful beyond expression. She was graceful in form, and handsome in feature, but her chief beauty was her transcendent loveliness of mind and heart. Who could see her and not love her? Who could live by her and not adore her?

The situation of Henry and Ellen, were apparently very unlike. Henry had not beauty, or riches, (in the common acceptation of the term,) but he was rich in affection, in charity, in love! He was all a parents fondest hopes could wish. He might have held lucrative stations in society, he might have gathered fortune and fame, (for he had talents of a superior order,) but he preferred providing for his parents in good old age—to live in the lowly thatched cottage—to do good! Ellen, on the contrary, was surrounded by wealth and all its concomitant evils. She had but to ask, and it was given; say, and it was done. Being the idolized, loved image of a father's heart, how few like her escape those quicksands of intemperate pleasures, and unbounded gratifications of sense, which ever encircle the abodes of the opulent! Yet, all these delights, Ellen knew not—cared not for them. She considered the real object of life, to do good to all as we have an opportunity.

The reader will thus perceive, that though the circumstances of the two were so diverse, they were not irreconcilable. Riches with Ellen, was not the guide to respect, as with too great a portion of the civilized world. Her attachments were founded on the proper basis of true, genuine merit alone. The minds of Ellen and Henry were congenial. The same hopes, the same pleasures were common to both. Brought up in each others society, they blended their feelings in the same common “fount of deep, strong, deathless love!” They cemented that bond of friendship, which should have bound them in one for life, and for an eternity to come. They loved,



and still, they knew it not. Ah! who can tell, how soon friends may become lovers. There is something strange and mysterious about that "little god," Love!! \* \* \* \*

It was a lovely day in June. The aerial element was calm. All nature presented a scene of beauty and sublimity, rarely excelled. But a scene very different presented itself within the walls of the happy Mansion House. Friends and relatives were hurrying to and from the noted dwelling of father G. Acquaintances and neighbors were seen passing in and out of the house, and those who went away, carried a melancholy expression upon their countenances. They were paying their last sad visits to the venerable father G. A mortal disease was upon his vitals, and soon, very soon, he was to bid adieu to the transitory things of earth!

The sun had long been sunk in the west, and the shades of evening covered the landscape. The hurry and bustle of the day was over, the meeting of friends and neighbors past. Most of them had bidden the respected resident of the mansion a long farewell, and breathed the ardent wish to meet again in that blessed clime where parting should be no more. During all this time the reader will probably enquire, where was the lovely, beautiful Ellen? She was there by the bed-side of her dearly beloved father, ministering to his wants, and assuaging his dying agonies. Here too she was at home! If woman ever deserves the name of angel, it is when she is relieving the sick, and mitigating the sufferings of humanity. And if I was permitted to locate the most suitable place for choosing a help-meet for life, my choice would be by the bed of sickness, anguish and death! There I should not, could not be deceived! There is a something in death, that excites our feelings in a peculiar, lasting manner. May I not say too, that there is a holy, blessed influence, in beholding a brother, a sister, or a friend in death! But to return. Ellen was by her father in the still hour of midnight, lonely, solitary, and single. Her father requested his head to be raised that he might say a final word to his much-loved, favorite Ellen. It was done. He then commenced in almost an inaudible tone of voice, "My dear Ellen, listen to me a few moments, for I am sensible that the time for my departure is at hand. I must die, and in all probability very soon; and before I take my leave of you, I have one request to make, which I trust will be readily granted to a loving, dying parent. It is my last and only request. Will you grant it, Ellen?" Those who have experienced like scenes may know how irresistible are the entreaties and prayers of a fond father, or an affectionate mother in an hour like this. However unreasonable may be the demand made on us at such times, there is but one mind and one voice. Ask what thou wilt, it shall be granted. So with Ellen. She meekly said, "I will, dear father." "This then is my request," said the father, "that you will never marry Henry M. until he renounces his heretical sentiments. I know something of your intimacy, and I tremble for you. If you should take a step like this, you will be everlastingly ruined. You know his religious tenets. He is an infidel—a Universalist! It is my last and dying request, therefore, that you never consent to marry a Universalist. If it does not render you unhappy here, you will hereafter be forever miserable, and where God and Christ are you can never come."

Ellen was silent. But the imploring looks of a dying parent, caused her to seal with a kiss, an everlasting covenant with him. She kissed her father in token of submission, to which he returned an affectionate embrace, and said, "now lay me down to die." Anon he sunk into that dreamless slumber that knows on earth no waking. Morning came with its bright sun, its clear skies, and its radiant smiles, but to the inmates of the mansion it brought gloom, desolation, and death. Yes, death was there! The customary respects were duly paid to the deceased by kind friends

and neighbors, and time rolled on. When Ellen so far recovered from the shock occasioned by the death of her father, she shuddered when she came to recall to mind the promise she had made to him—a promise never to be broken! "Oh! I am undone! Why did I grant a request, so abhorrent to my feelings, and one which must destroy my happiness for life. But I will keep it sacred, though I sacrifice my health, my happiness, my life, my all! Yes, my father, thy departed spirit shall never behold thy daughter faithless, untrue!"

It is unnecessary to add the religious sentiments of father G. It is sufficient to say that he was not a Universalist, and Christ says, "he that is not for us, is against us."

Henry M. was a Universalist. He was respected by the father of Ellen, and greatly beloved for his many virtues; still his religious faith was the much dreaded Upas, the bane of his affection. Although Ellen was not a professor of any religion, yet her love for her parents was such, that they had but to desire, to be obeyed. There had long been an understanding between Henry and Ellen, but it did not amount to an actual engagement. It had been expressed that if neither changed their minds ere they arrived at a proper age for marriage, they would join in holy wedlock. Father G. was not ignorant of the feelings of Henry and his daughter. He was conscious that Henry regarded his daughter in an especial manner, and he therefore took this method to bring him about to his faith. It is not probable he intended to make both miserable for life. But he was deceived. Virtue is ever the same, stern and inflexible—changeless and unchanged. The man of genuine integrity is influenced by no sinister motive. He is dictated by true and fixed principles, which prompt to noble, undeviating conduct. \* \* \* \*

It was a beautiful day in the summer of —. The busy songsters were filling woodland, grove and dell, with melody, chanting their hymns of praise to the God who made them. The grazing herd and bleating flock were on the distant hill. The murmurings of the gentle zephyrs were heard in the cool and shady grove, and the soft rippling stream through the pleasant valleys. Happiness seemed to reign every where over the face of lovely nature—but within the mansion all was stillness. It appeared like the residence of the dead. They seemed unconscious of the beauties on every side of them. The song of birds, and the music of the æolian harp fell unheeded upon the auditory nerves of the inmates of the mansion, for death had been there again, and plucked a rose of fairest tint, instead of the shock of corn fully ripe. Yes, friendly reader, Ellen G., the beautiful, accomplished, amiable, gentle, lovely Ellen, was dead and buried. She died without even disclosing the secret of her untimely end, but to her mother. That mother now mourns as those without hope, for the victim of a father's last request. The religion of her fathers fails to give that consolation so necessary to respond, "thy will, not mine, be done." Nor was she the only mourner for the confiding Ellen. Henry M. was there, even in the hour of death—in the agonies of dissolving nature. But the canker worm which consumed her—the secret of her long pent up grief was never divulged to him, by Ellen. Her father and her God, to them alone she clung. She died true to love, and faithful to a father's last mandate.

Reader, my tale is told. It is no dream of the imagination—no fiction, but one of the sad realities of life, which I hope will never come under my notice again. And now, kind reader, if you are a father, permit me to say a word ere we part. Remember that your counsel, your advice, admonitions and instructions cease not at death. Remember that every word, is indelibly engraven upon the tablets of memory—the memory of your children—that no circumstances can efface the remembrance of a fond father, or obliterate a father's Last Request!!!

## MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, MAY 29, 1840.

### DUTIES OF RELIGIOUS SOCIETIES.....NO. I.

"Let all things be done decently and in order."—1 Cor. xiv: 40.

This precept of the apostle is one which may be applied to all the duties of life. We should engrave it upon the durable tablet of memory, and carry it about with us, and go by its direction in every work which we are called upon to perform. It has a wide reach, and can be extended to subjects both of a temporal and of a spiritual nature; and if followed out, the result can not fail to be obedience, and happiness, and peace. But we do not propose, at this time, to occupy this broad and diversified field, but will confine ourselves to the consideration of some, at least, of the duties of Religious Societies—I mean by this, the duties of an association of believers, organized for the purpose of the support and dissemination and practice of Christian Truth; or of what they believe to be such. "Let all things be done decently, and in order," should be written upon the pillars of their institution, and should become practical in all their acts. Let us specify somewhat.

I. In the first place, that "all things" may be "done decently, and in order," the members of a Religious Society should diligently cherish and cultivate the means and forms of religious worship. Man, in his present state, is a two-fold being—a creature of body and soul. He is not swayed merely by essences and abstractions, by the inward and the spiritual. His outward eye must be filled—his outward ear touched; and the senses thus become mediums through which the mind is influenced and controlled. The power of sympathy is great. It is a chord that runs from heart to heart, and the pulses of one beating upon it, let it vibrate in the innermost depths of another. Social worship—outward forms—answer to this condition of things. The meeting of many, has, of itself, a great influence upon the individuals who compose that assembly. Have you not yourselves, my readers, when in the midst of a large congregation, all bent upon one particular subject—have you not caught animation from the numbers present, and become zealous and interested upon a topic which otherwise, would have fallen upon your ears almost unheeded, or, at least, with a far less important weight? And as some curious player upon that cunning harp, the human soul, has touched its varied chords with the glowing fingers of an eloquence that he has caught all kindling from the excitement of numbers, have you not seen the zeal which mounted and flamed in your own bosom, leaping, like the electric spark upon the chain, from man to man of that vast assembly? when, had you been there alone, or had only a few been present, that excitement in the speaker, and in his hearers, would have been wanting—that subject would have lacked interest, and fell cold and motionless upon your senses. Now, all this shows us that we are creatures of sympathy—that we are affected through the medium of our senses. Hence the propriety of social worship.—Hence the happy results of calling men together in the "Great Congregation," and appealing to many hearts instead of one. And then, again, as to Forms;—they have an effect upon the soul, and when used, and not over valued or perverted, may be, and are, used for good. Now, if the soul is in a right frame—if it is sincere and reverent in prayer, we believe that God looks upon that prayer as a true and spiritual offering, and that the form in which it is uttered is, comparatively, of little consequence, and that it is just as acceptable whether it goes up while the bended knee is upon crimson cushions, or on the wild turf of the forest—whether the petitioner and supplicant stands under the groined arches of the stately temple, or the high dome of the free, blue



sky. But, at the same time, we believe, where people worship together, that some outward and general form of service should be maintained, and that it has its effect. There is the Catholic service, of much of which, it is probable, when you know its meaning, you can not approve; but just transport yourselves into some magnificent Cathedral, where the sun streams through richly stained windows upon the sacred emblems of religion, and see the white-stoled priest, officiating at the altar, and hear the faint murmuring of prayer, and the chanting of the choir, and the organ, wailing above all its soft notes of contrition, or breathing its low, yet articulate strains of mercy, or breaking out in the loud choros of adoration or of jubilee—pouring forth its "Te Deum," or its "Venite Exultemus Deo." Go and witness this, and you will feel a mystic moving and response of the soul, that will prove to you the effect of what may be called Forms. There should be Forms used, then—not a multitude—not a burdensome load—but enough to give outward testimony, that the soul is at worship, and to impart, if it may be, the sentiment of worship to others.

Thus much, then, to shew the propriety and efficacy of means and forms of worship—as to which, however, I presume but few, if any, would differ with me. But, I repeat, a religious society should diligently cherish and cultivate these. And, in the first place, they should do so, by regularly attending the stated meetings for divine service. It is singular, how slight an excuse, with some, will sometimes suffice to keep them away from meeting. To-day, it is too cold—to-morrow, it is too hot—a third day it is too dry and dusty—a fourth, too wet and damp. Now there are very few days in the year that, according to the church-going barometer which those who thus excuse themselves hold, are just right. There are very few days which are just hot enough and cold enough, or wet enough and dry enough. But here is a good test. Would these individuals, upon any excursion of amusement or interest, neglect to go out? Is it too hot or too cold, too wet or too dry for that purpose? If so, there may be for the invalid or the aged some excuse for the vacation of their seats in the sanctuary; but otherwise, we should look somewhat suspiciously upon such a plea. Again, if you are members of a religious society, consider who are to fill up its meetings if you do not? If you may stay at home, so may your fellow-believer, and who is there to go? And it is not very agreeable for the minister to labor in the preparation of a sermon, and then deliver it to bare walls—especially when he knows that the members of his society constitute a sufficient number to fill the house respectably, and that most of these are absent from no perceptible reason save a want of inclination. Now this subject is left to the consciences of all, and most assuredly your own convictions of duty, not the writer's, are to dictate to you in this instance. But it is my duty to speak of this and to leave it to yourselves, whether you are fulfilling your duties as members of Religious Societies, when you absent yourselves, with no good excuse, from the stated meetings of the Sabbath, or the week.

But, again—you will cultivate one of the essential means and forms of worship, by devoting proper aid and attention to the music of the sanctuary. This is truly one of the most delightful and thrilling portions of divine service. The pouring forth of the melodious voice—the gushings of the tuneful heart—the pealing of the instrumental strain—are all calculated to melt, or to purify and elevate the spirit. The human voice is then in harmony with the works of nature, that, continually, like some great organ, with its innumerable tones and forms of music, is hymning the praises of the Creator. No one who has the faculty of music, should suffer it to remain hushed and idle in the house of God. Consider—Who has tuned your soul to sweet accordances with harmonious strains, and made your lips eloquent with the majesty of song? God! And will you refrain from employing that gift, in sweet sacrifices and offerings of devotion to him—in pouring forth your gratitude and

your praise in floods of sweet melody? Music!—it is a high and glorious faculty, calculated to add to the enjoyment and refinement of life—but this is not all. It forms a deep and delightful portion of our religious service through life. It is a lofty employment of the ranks of the redeemed. It trembles over the golden wires of celestial harps, and stirs the leaves that bend with their immortal greenness in the region of the blessed!

To this delightful exercise, I call your attention. It should not rest on a few. It should burst from the lips and the hearts of the whole vast congregation. Let all whose spirits have been at all tuned to the breathings of harmony—who are at all capable of pouring out their voices in sounds of music, join in this service; and let those who have not these gifts, make music in their souls. Duty, gratitude, nature, and reason, and revelation, all call upon you to improve this part of religious worship.

Once more;—in order that you may cherish and cultivate the means and forms of religious worship, you should contribute to the support of that worship by your means. I can conceive of a disposition to which a reasonable contribution of pecuniary gifts for the maintenance of religious worship, instead of being a tax, would be a pleasure. Spiritual in its nature, religious worship, according to the principles of our country, must depend upon the voluntary contributions of its friends. I say voluntary contributions, because I consider in this light, all sums given for its maintenance, whether paid as rent, or as a property-tax, or bestowed directly as a boon.—They are voluntary, because the individual may place himself, at least in this portion of our land [Virginia], in a condition where he will not have to give—because the law which regulates the tax and the payment is a voluntary ordinance framed by the people for that purpose. Religious worship, then, depends for its support upon voluntary contributions, and every member of a Religious Society should expect to give this support, and, according to his means, should give cheerfully and efficiently. It is not money thrown away—it is not a mere charity-gift which can have no immediate recompense. A return is given, a rich and large return, in the privileges and blessings of religious worship—in the right of worshipping according to the dictates of conscience, each man at the altar of his own denomination. When a man bestows a pecuniary boon upon a society to which he is attached, he gives for himself, then—for his own spiritual benefit. He should look to it, that, so far as he can consistently bestow his aid, the ordinances of religion are not checked or hindered. With all our pity for the darkness of the middle ages, and all our contempt for their ignorance and superstition, there was one spirit which prevailed then, that is to be commended. I mean the care and labor which were bestowed in building their churches. Some of the noblest specimens of church-architecture, are seen in their Gothic and massy cathedrals, with their lofty and magnificent arches, their devices and their ornaments. In this respect, I think that this utilitarian, money-making age, has degenerated—at least, it has not excelled them.—And so with other modes by which religious worship is maintained. It is a commendable spirit that shows itself willing to contribute to this support. Every man, young or old, who is at all able, should contribute to the support of some Religious Society—should aid in rendering its house of worship commodious and appropriate, and in supporting the other modes by which this worship is maintained. The members of a Religious Society, then, should cherish and cultivate the means and forms of religious worship. "Let all things be done decently, and in order." We will continue our remarks in another number.

E. H. C.

#### DEATH OF BR. S. W. FULLER.

After a period of suspense, alternating between strong fears and faint hopes of the final result, undissembled sorrow succeeds. The Philadelphia United States Gazette of the 18th inst., brings us the painful in-

telligence that Br. Fuller has left us at last—that we shall no more behold his beaming countenance, and kindling eye, or feel the cordial grasp of his friendly hand. God's will be done; for, however painful the parting, He has assured us that we shall meet again to part no more forever.

The following is the obituary published in the U. S. Gazette—we give it in full.

A. B. G.

On Sunday morning, 17th inst. Rev. SAVILLION W. FULLER, aged 36 years, late pastor of the Second Independent Church of Christ, (called Universalists,) of a lingering illness, which he bore with Christian fortitude.

His friends and acquaintances, are very respectfully invited to attend his funeral, from the residence of J. Albertson, S. E. corner of 3d and New street, on Tuesday afternoon, at 3 o'clock, without further invitation.

Funeral services at the Church, Callowhill between 4th and 5th street, by Rev'ds. Asher Moore, and John H. Gihon, at 4 o'clock, P. M.

#### NEWS DEPARTMENT.

The Hartford County Association met in Poquonock, Conn., on the last Wednesday and Thursday in April Br. John Moore, Moderator, and Br. H. G. Smith, Clerk. A committee was chosen to alter the Constitution, Br. H. G. Smith was chosen standing Clerk, and Br. John Moore to preach the next occasional sermon.

Br. E. Vose, of Orleans, Mass., has removed to Livermore, Me., Br. T. J. Tenney, of Fryburg, has removed to Norway, Me. Br. Z. Cook has removed from Danbury to Stratford, Conn. Br. G. Thomas from Turner to Buckfield, Me. Br. W. B. Randolph wishes to be addressed at Paper Mill Village, N. H.

Another Methodist, J. H. Sawyer, of Durham, Me., has been converted to Universalism. He has formerly preached in Palmyra and Durham. Br. W. R. French, of Portland, Me., has commenced proclaiming the great salvation. Br. Burr, with whom he studied, says he is well qualified by education natural talents and moral character for the ministry.

A. B. G.

#### RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. O. ROBERTS in Russia Corners.

There will be preaching on the first Sunday in June by Br. PICKERING in Eatonsville—Br. GROSH in Taberg by Br. CHAMBERLAIN, in Leyden—Br. GREEN, in Smithville, in the stone school house near Br. Beedles, at 11 o'clock A. M.

There will be preaching on the second Sunday in June by Br. GREEN in Scott, near Br. Rowe's at 11 A. M.—Br. PICKERING in Salisbury.

The Mohawk Association of Universalists will meet in Middleville, on the second Wednesday and Thursday (10th and 11th) of June, next. Occasional sermon by Br. J. D. Hicks.

The Niagara Association of Universalists will meet in Churchville, on the first Wednesday and Thursday (3d and 4th) of June, next.

Remember the Central Association in Hamilton Centre the first Wednesday and Thursday in June.

#### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No.

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## POETRY.

From the American Monthly.

## IMPROMPTU ON A SPRIG OF HEATH.

It grew not in that golden clime  
Where painted birds, in bowers as gay,  
Their notes on tropic breezes chime,  
While Nature keeps her holiday!  
'Neath northern skies its leaflets first  
Expanding to the wooing air,  
And, in the lonely wild-wood nurst,  
It learn'd the northern blasts to bear.

Transplanted from its simple home—  
By rocky dell or wind-swept hill—  
Like birds in stranger climes that roam,  
And keep their native wood-notes still—  
Still in its modest vesture dressed  
It blooms, unchanged with change of scene,  
An emblem on its wearer's breast  
Of Truth and Purity within.

C.

**WASPS THE FIRST PAPER-MAKERS.**—The wasp is a paper maker, and a most perfect and intelligent one. While mankind were arriving by slow degrees, at the art of fabricating this valuable substance, the wasp was making it before their eyes, by very much the same process as that by which human hands now manufacture it with the best aid of chemistry and machinery.—While some nations carved their records on wood, and stone, and brass, and leaden tablets,—others, more advanced, wrote with a style on wax,—others employed the inner bark of trees, and others the skins of animals rudely prepared,—the wasp was manufacturing a firm and durable paper. Even when the papyrus was rendered more fit, by a process of art, for the transmission of ideas in writing, the wasp was a better artisan than the Egyptians; for the early attempts at paper making were so rude, that the substance produced was almost useless, from being extremely friable. The paper of the papyrus was formed of the leaves of the plant, dried, pressed, and polished; the wasp alone knew how to reduce vegetable fibres to a pulp, and then unite them by a size or glue, spreading the substance out into a smooth and delicate leaf. This is exactly the process of paper making. It would seem that the wasp knows, as the modern paper makers now know, that the fibres of rags, whether linen or cotton, are not the only materials that can be used in the formation of paper; she employs other vegetable matters, converting them into a proper consistency by her assiduous exertions. In some respects she is more skilful even than our paper makers, for she takes care to retain her fibres of sufficient length, by which she renders her paper as strong as she requires. Many manufacturers of the present day cut their material into small bits, and thus produce a rotten article. One great distinction between good and bad paper is its toughness; and this difference is invariably produced by the fibre of which it is composed being long, and therefore tough; or short and therefore friable.

The wasp has been laboring at her manufacture of paper, from her first creation, with precisely the same instruments and the same materials; and her success has been unvarying. Her machinery is very simple, and therefore it is never out of order. She learns nothing and she forgets nothing. Men, from time to time, lose their excellence in particular arts, and they are slow in finding out real improvements. Such improvements are often the effect of accident. Paper is now manufactured very extensively by machinery, in all its stages; and thus, instead of a single sheet being made by hand, a stream of paper is poured out, which would form a roll large enough to extend round the globe, if such a length were desirable. The inventors of this machine, Messrs. Fourdrinier, it is said, spent the enormous sum of 40,000*l.* in vain attempts to render the machine capable of determining with precision the width of the roll; and, at last, accomplished their object, at the suggestion of a bystander, by a strap revolving upon an axis, at the cost of three shillings and sixpence. Such is the difference between the workings of human knowledge and experience, and those of animal instinct. We proceed slowly and in the dark—but our course is not bounded by a narrow line, for it seems difficult to say what is the perfection of any art; animals go clearly to a given point—but they can go no further. We may, however, learn something from their perfect knowledge of what is within their range. It is not improbable that if man had attended in an earlier state of society to the labors of wasps, he would have sooner known how to make paper. We are still behind in our arts and sciences, because we have not always been observers. If we had watched the operations of insects,

and the structure of animals in general, with more care, we might have been far advanced in the knowledge of many arts, which are yet in their infancy, for nature has given us abundance of patterns.

**WILD REVENGE.**—On the shores of Mull a craig is pointed out, overhanging the sea, concerning which there is the following tradition:—Some centuries since, the chief of the district, Maclean of Lochbuy, had a grand hunting excursion. To grace the festivity, his lady attended with her only child, an infant in the nurse's arms. The deer, driven by the hounds, and hemmed in by surrounding rocks, flew to a narrow pass, the only outlet they could find. Here the chief had placed one of his men to guard the deer from passing, but the animals rushed with such impetuosity, that the poor forerunner could not withstand them. In the rage of the moment, Maclean threatened the man with instant death, but this punishment was commuted to a whipping or scourging in the face of his clan, which, in those feudal times, was considered a degrading punishment, fit only for the lowest of menials and the worst of crimes. The clansman burned with anger and revenge. He rushed forward, plucked the tender infant, the heir of Lochbuy, from the hands of the nurse, and bounding to the rocks, in a moment stood on an almost inaccessible cliff projecting over the water. The screams of the agonized mother and chief at the awful jeopardy in which their only child was placed may be easily conceived. Maclean implored the man to give him back his son, and expressed his deep contrition for the degradation he had, in a moment of excitement, inflicted on his clansman. The other replied, that the only condition on which he would consent to the restitution was, that Maclean himself should bare his back to the cord, and be publicly scourged as he had been! In despair the chief consented, saying he would submit to anything if his child were but restored. To the grief and astonishment of the clan, Maclean bore this insult, and when it was completed, begged that the clansman might return from his perilous situation with the young chief. The man regarded him with a smile of demoniac revenge, and lifting high the child in the air, plunged with him in the abyss below. The sea closed over them, and neither, it is said, ever emerged from the tempestuous whirlpools and basaltic caverns that yawned around them, and still threaten the inexperienced navigator on the shores of Mull.—*Inverness Courier.*

**WEIGHT OF THE ATMOSPHERE.**—The earth's surface contains, in round numbers, 200,020,000 square miles; and, as every square mile contains 27,876,400 square feet, there must be 5,575,980,000,000 square feet on the earth's surface; which number multiplied by 2160 pounds, the pressure on each square foot, gives 12,143,468,800,000,000 pounds for the pressure, or whole weight of the atmosphere. Reckoning the surface of a middle sized man to be about 14 square feet, the pressure he sustains from the atmosphere is equal to 30,240 lbs. Troy, or 11 tons 2 cwt. and 18 1-2 lbs.

**SAFE SEAL.**—A letter closed with the white of an egg can not be opened by the steam of boiling water, like a common wafer, as the heat only adds to its firmness.

**EPITHETS.**—It is necessary that the epithet should increase the meaning of the word to which it is annexed; without this effect, terms are multiplied without any use. We should be cautious and sparing, likewise, in their admission. Quintilian compares a composition overcharged with epithets, to a company of soldiers whose number of suttlers is equal to their number of fighting men; in which case an addition is made to the troop without increasing its effective force.

**INDUSTRY.**—Seneca, in his letters to Lucilius, assures him, there was not a day in which he did not either write something, or read and epitomize some good author.

**DRUNKENNESS.**—Drunkenness in a man is detestable—in a woman appalling. The effects of intemperance are not confined to the race of the present day, but descend to future generations. A drunkard not only destroys himself body and soul, but leaves behind him a weak and degenerate progeny, if not afflicted with that "hereditary disease."

**HAYDN.**—The poet Carpana once asked his friend Haydn, how it happened that his church music was always of an animating, cheerful, and even gay description. To this, Haydn's answer was, "I can not make it otherwise; I write according to the thoughts which I feel; when I think upon God, my heart is so full of joy, that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will easily be forgiven me that I serve him with a cheerful spirit."

Socrates being asked the way to honest fame, replied, "Study to be what you wish to seem."

## MARRIAGES.

In Alexander, February 11th, by Rev. S. Goff, Mr. CHES-TER C. TOWNSEND, to Miss CAROLINE DEMARY, all of that place.

In Sherburne, May 6th, by Rev. T. Towell, Dr. JOHN L. KELLOGG, to Miss NANCY S. STARR, both of that place.

In this city, May 4th by Rev. A. B. Grosh, Mr. MORRIS L. BROWNE, to Miss NANCY MIRENDA ALLEN, both of Richfield, Otsego county.

In Camden, Mich., March 5th, by E. T. Chester, Esq. Mr. STEPHEN LEVINS, of Owego, N. Y.; to Miss ELIZA CHESTER, of the former place.

At Lairdsville, on the 10th inst, by the Rev. I. P. Simons, Mr. ELIAS JOSLIN, of New-Haven, Oswego Co., to Mrs. SUBMIT CUSHMAN, of the former place.

In Hardwick, Mass., May 19th by Rev. R. S. Pope, Dr. DAVID RAMSON, of Earlville, N. Y., to Miss HARRIET M. TOWNE, of the former place.

In Pierpont, March 19th, by Rev. F. J. Briggs, Mr. ZENAS SQUIRES, of Canton, to Miss ELIZABETH HALE.

In Canton by the same, May 5th, Mr. CHAUNCEY PHRAPPS, of Russell, to Miss ALMA HEATON.

In Canton, by the same, on the 8th inst., Rev. HENRY S. HAYWARD, of Champion, Jefferson county, to Miss SOPHIA G. HEALY, of Canton.

In Madrid, by the same, Mr. JOHN F. JACKSON, to Miss BETSY FESSENDEN, both of Madrid.

## DEATHS.

In Salem, Steuben county, Indiana, on March 2d, 1840, Mr. WILLIAM WARREN WHEELER, aged 29 years. Mr. Wheeler was formerly a resident of Mr. Pleasant, Pa. About three years ago he emigrated to the West. His intellectual and moral worth had secured for him the respect and esteem of all his numerous acquaintances. And as his parents, brothers, sisters and other relatives, reside at Mr. Pleasant, it was thought advisable to have a sermon delivered at that place suitable to the occasion of his death. The Methodists were requested for the privilege of occupying their church on this occasion and they promptly refused—and we were necessitated to occupy the school house. As Esq. Wheeler (the father of the deceased,) and his family are among the most respectable people in Wayne county, that refusal was dictated by none other than a pharisaical spirit. We understand that the Methodists themselves have such a high respect for Esq. Wheeler, that they have even importuned him to join their church without a change of principle! In justice to the Methodist society in that place, I will say that many of them disavowed the trustees for refusing the Universalists the privilege of the house, as they were not to occupy it themselves; and, indeed, such conduct should receive the disapprobation of every Christian. The deceased has left the companion of his bosom to mourn her loss; we understand she is a member of the Methodist church. May this reprehensible act on the part of her brethren induce her to inquire, what spirit they are of—whether they be of God? May she investigate impartially the sacred oracles, and receive a knowledge of the truth as it is in Jesus. Then will she realize that friends part on earth to meet in heaven; and she will joyfully look forward to that happy country.

"Where sickness never comes,  
And death no more complains;  
Health triumphs in immortal bloom,  
And purest pleasure reigns."

The consolations of the Gospel were administered to this afflicted family in connection with a large congregation of sympathizing friends, on the 23d inst., by the writer, from these words—"He shall return no more in his house, neither shall his place know him any more." Job vii: 10.

H. TORREY.

In New-Hartford, January 8th, 1840, Mrs. ALMIRA THOMPSON, aged 31 years. The deceased was well instructed in the Scriptures, and by them made strong in the faith of universal salvation. In this faith she lived, was guided by it in her practice, and died rejoicing in its hope and consolation.

A. B. G.

Very suddenly in Stafford, April 13th, Mr. SAMUEL L. CHAMPLIN, aged 45 years. The funeral was attended at the stone meeting house on the 15th. Sermon by the writer.

S. GOFF.

## THE MAGAZINE AND ADVOCATE,

IS PUBLISHED EVERY FRIDAY,

By A. B. &amp; C. C. P. GROSH.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL." "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JUNE 5, 1840:

NO. 23.

For the Magazine and Advocate.

## ORIGINAL SERMON.

### FATE AND FREE AGENCY.

BY G. W. MONTGOMERY.

PUBLISHED BY REQUEST.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James iv: 17.

The subject chosen for consideration, is one of importance. Consequently it is one which demands great caution in its examination—the more caution from the fact, that there are points about it, which no human wisdom can fully explain or make clear to the understanding. Whether there is any difference between absolute foreknowledge and absolute decree—whether every act which man performs is fixed in the chains of fate, and can not be otherwise than it is—or whether man is free to act as he pleases—are questions which have long agitated the Christian world. At the present time, we shall endeavor to avoid all speculation in regard to them—shall avoid all those parts of them which are not comprehensible by finite faculties—shall reject only those points which are clearly opposed to scripture and reason—and shall receive none others, but those which are obviously true.

The doctrine of *necessity*, or that God "*foreordains whatsoever comes to pass*," or that *every action of man is decreed* and can not be otherwise than it is, is a doctrine to which we can not give full assent. To affirm that sinners; the intemperate man, the noted debauchee, the notorious tyrant; in fact, vicious people of all grades, are just what they are decreed to be; that they *can not* act otherwise than they do act; is, to all intents and purposes a *vicious doctrine*. For, if an individual should have a congregation before him, composed entirely of criminals, and he should begin his communication by telling them that they have conducted just as God decreed they should conduct, and that they can not conduct otherwise than he has decreed, and should then exhort them to turn from their evil deeds, of what avail would his exhortation be? They could not obey that exhortation, though it should move them to tears and excite in them warm desire to become better, because fate had ordered otherwise. To tell a vicious person that his life is just as God decreed it, is to confirm him in his wickedness, to take away resolves for reformation, and to chain him in his sins by a belief in a fate, which throws such blight over the energies of the Moslem people.

It is a well-known fact, that the Bible, on almost every page, exhorts people to turn from their wickedness and to embrace virtue. And in multitudes of places, the voice of the Lord in the language of the prophets, is heard, calling and beseeching sinners to forsake their wickedness and walk in the way of holiness. But if the sinner is fastened to his conduct by stern fate, of what avail are such calls? They are mere mockery. Besides, it can not be possible that a God of all wisdom and affection, would constitute some of his children to sin according to absolute decree, and then deliberately command them to pursue another course of conduct, which, he knew, they were unable to pursue. This is not possible, because it represents him as endeavoring to procure *conduct* in his creatures, which is exactly opposite to his predetermined decree.

It is not unfrequently the case, that the creed which advocates that all things are foreordained, also advocates *endless misery for the wicked*. These two points united, form a doctrine at once

opposed by the nature of Deity and the tenor of scripture. Can it for a moment be sustained, that Deity would foreordain exactly how a person should act, and then inform him, that if he did not pursue a path contrary to that foreordination, he would be punished with ceaseless woe? Take a vicious person—now if God *absolutely foreordains whatsoever comes to pass*, that person can not do otherwise than be vicious. And to doom that person to ceaseless woe for not doing that which it was decreed he should not do, and for doing that which decree prevented him avoiding, is wanton cruelty which belongs not to the divine character. What should we think of a parent, who should chain his child beyond the possibility of freedom, and then command him to walk ten miles, informing him at the same time, that if he did not obey the command, he would destroy him? We should call his conduct great cruelty. Is it not infinitely greater cruelty to bring a person into the world, force him into a certain kind of conduct, and then inform him that if he does not perform what decree has rendered him unable to perform, he will be chained in endless night? Nothing could be more unjust, and nothing more thoroughly destructive of all the moral accountability which the Scriptures represent man as possessing.

We can not then believe that all the actions of men are decreed; or that those actions, if evil, are followed by ceaseless woe. We must reject this doctrine because it is contrary to scripture and reason. That God is a sovereign, we do not deny—that he rules and reigns in the universe, we joyously acknowledge—that all his plans are wise, and that he has adopted adequate means to execute those plans, according to his good pleasure and will, is firmly believed—that his government is exerted over the children of men, is at once admitted—but that he decrees one thing and commands men to act another; or that he renders any person endlessly miserable for inability to perform a certain line of conduct, we most unequivocally reject.

In opposition to the doctrine of fate or decree, it is believed by many that man is a "*free agent*;" that he has perfect freedom to choose the good and refuse the evil; and that if he is lost, it is entirely his own fault. This view of the subject, we think equally faulty with the other, though not apparently so. For it does not appear reasonable that the all-wise God would hang the infinite destiny of man upon the feeble and changeable conduct of a worm of the dust, when he positively knew that man would abuse "*free agency*" to his irrevocable ruin. Besides, so far as cruelty is concerned, I can not perceive any great difference between decree and free agency, if ceaseless woe is true. For what mighty difference is there between absolutely decreeing an individual to ruin, and giving him a "*free agency*" which it is foreknown will infallibly lead to that result? The only difference is, that in the case of decree, God effects the ruin of his creature by an irreversible act of his power; while in the case of "*free agency*," he secures the same object by giving man a power which will eventuate in his ruin. So that the result is the same, though the means to produce it are a little varied.

It is frequently said, that, as man possesses "*free agency*," it will be his own fault if he is lost; since he has perfect freedom to choose salvation or damnation. But this is a mistake. The penalty of the law is said to be *endless misery*. Now, neither the "*free agency*," or the will of man created that penalty—it was, admit-

ing it to be true, an act of the law-giver. And if a law has a cruel penalty attached to it, the fault lies, not with the criminal, but with the law-giver. That endless misery is a cruel infliction of pain for the privilege of using "*free agency*" for a few years, is very evident to sound reflection. And it is contrary to scripture; for we are told, that God will reward every man according to his works—that *many stripes* will be inflicted on him who is deserving of them, and *few stripes* on him who is less sinful—while all punishment is inflicted for a good end, viz., the ultimate reformation of all offenders.

If man is a "*free agent*," and his "*free agency*," in myriads of instances, will result in his endless ruin, there can be no mercy or propriety in giving to man such a power. Let us suppose that an individual is intemperate, and that he only lacks means to indulge his habit in its worst forms—let us also suppose him ragged and hungry. Now, if a benevolent man should give him a sum of money to remove his hunger and clothe his body, being at the same time positively convinced that the intemperate man will spend it in the most reckless indulgence of his passions and depraved appetites, would he be justified in giving that money? He might plead that he gave the money for the good object of feeding and clothing the man—but the fact would come back upon him with all its pungency, "*did you not know that he would apply the money for a bad purpose?*" Under such circumstances, it becomes a sin to give money. It is not *right* for the person giving, and it is great *wrong* to the person given to. To apply these considerations: Before the earth was created or man was formed, God knew all things—he knew how man would act, and how he would use the "*free agency*" given him; for "*known unto God* are all his works from the beginning of the world." This truth is freely admitted by all sects. Now, if Deity foresaw that the "*free agency*" which he gave to man, would be used for a very bad purpose and ultimate in the endless ruin of man, would he have given that agency? It is in vain to urge that Deity gave that agency for a *good purpose*—he knew that it would be used for a *bad purpose*—and under such circumstances, was it right or just to give it? No parent will give a liberty to his child, when he knows that his child will use his liberty to walk into the fire and be burned up—nor has the divine Author of existence, give a freedom to his children, which he knew would be used only to bring endless ruin. It may be urged, that these same objections apply equally well to an agency which produces *finite evil*, as to one which produces an *infinite evil*. But if *finite evil* will ultimately be overruled for *universal good*, and the purification and blessing of every son and daughter of Adam, the question assumes an entirely different form, from what it does, when the agency is to result in endless and unmitigated evil; and the same reasoning is not to be applied to it. We might as well argue, that the same reasoning which may be urged against the cruelty of a surgeon who mangles a patient only to *make him suffer*, may with the same propriety be urged against the conduct of a surgeon who takes off the limb of a patient, from the humane motive of *saving his life*. Pain as an *end*, and pain as a *means*, are two entirely different things—pain as an *end*, proves that the Being who inflicts it, is *cruel*; pain as *means* producing a *good end*, proves that the Being who punishes to reform, is *good*. With this view, how beautiful are the declarations, "the Lord will not cast off



forever;" "he will not keep his anger forever;" "he will have compassion according to the multitude of his mercies;" he "will wipe tears from off all faces;" he "will swallow up death in victory;" "his mercies are over all his works."

We will admit for a moment, that man is a "free agent"—that he possesses "free agency" in the strictest sense of the phrase. From whence came that "free agency?" From the Being who created us. This will be freely admitted by all sects. It will also be admitted, that God has a plan in reference to the ultimate destiny of man; for Paul remarks, "this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come unto the knowledge of the truth." 1 Tim. ii: 1-6. And, in order to fulfil this plan, he sent his Son to be the "Saviour of the world," and to "taste death for every man." This plan must have been formed in his own deliberate wisdom; for Deity forms no plan hastily, or without the intention of fulfilling it. Is it consistent with correct views of the divine government, to affirm that Deity has formed a plan for the ultimate redemption of all men, and then has deliberately given to man a "free agency," which he knew would thwart that plan, and render it null and void forever, in regard to myriads of the human race? The very idea, that the will of the creature will become supreme over the will of the Creator, is absurd. For the will of God is infinite; commands all ways and means—the will of man is finite, and bounded to the comparatively little speck of matter on which he moves. Now let man be opposed to the Creator—can there be any doubt who will succeed? If God rules "in the armies of heaven and among the inhabitants of the earth"—if he will do all his pleasure—and if his word shall not return unto him void—surely he can "gather together in one all things in Christ, both which are in heaven and which are on earth; even in him."

But it may be inquired if we expect men to be saved contrary to their will? By no means! He who reads all hearts and knows the best motives to influence human will; who understands what appliances and means will turn the children of men to himself, as the waters of the rivers are turned to the ocean; will so govern and place truth before his children, so operate upon the affections of men, and so win them by truth; that, to use the language of the Psalmist, "thy people shall be willing in the day of thy power," cx: 3: while "all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship him." Ps. xxii: 27.

From these remarks, it must be seen, that we dissent from the common doctrines of "fate" and "free agency;" especially, when connected with the doctrine of *endless misery*. But it may be inquired if man has no liberty of will, no freedom of action; if he is not a "free agent?" I grant, that, to a certain extent, man has power to choose between good and evil; or rather, he possess power to practice either good or evil; though he has no right to do evil; for God has not conferred such a right upon any person whatever. But on the ground that man has power to do good or evil, does not a difficulty arise? It is admitted by all sects, that God foreknows all things. Is not foreknowledge synonymous with decree? And if God foreknows a thing, must it not come to pass exactly as he foreknows it? This cannot be denied! Where then is the difference between foreknowledge and decree? This is a point which human mind can not grasp—for this abstract question, being beyond human intellect, is a mystery. I confess that I can not fathom it. And I shall not, therefore, dwell upon it, because, if I should discuss it, I should be obliged to conclude by affirming that it is a mystery. I prefer to dwell upon such facts of the case as are within the reach of our capacities.

Every where in the Bible, man is addressed as a being possessed of moral power—he is exhorted to forsake the evil and practice the good. Multitudes of precepts and commands, in reference

to this point, might be adduced were it necessary. Now it must be evident, that man would not thus be called to forsake evil and practice good, unless there was a difference between foreknowledge and decree, and man had power to obey. In addition to this, when we behold an individual resisting the most powerful temptation or shaking off the chains of vice; when we behold him turning without hesitation from wealth gained by fraud, resting satisfied with a small competency and a pure conscience; when we behold individuals, in the fervor of patriotism, sacrificing health, wealth and life, in the defence of the liberty and the rights of the world; when we behold individuals, shaking off worldly ease, to go forth in the cause of benevolence and humanity; when we behold men in a thousand situations, turning from vice to cling to virtue; we behold the nobility of the moral power which God has given to men; and we have the demonstration of fact, that there is a difference between foreknowledge and decree, though we may not be able to define that difference. We conclude then, that man has sufficient moral freedom to turn from evil and cling to good. The calls of God upon his chosen people, and the calls of the Saviour and his apostles upon the world, to turn from sin and walk in the paths of righteousness, demonstrate the position here taken. And if the Bible sustains us, we need not fear the soundness of our views on this subject. But though we cordially believe that man has moral power, yet we see no propriety in expressing that fact by the phrase "free agency." What is a "free agent?" Suppose an individual places in the hands of another individual one thousand dollars, and then says to him, "spend this money as you please, for your own and my benefit," he, the receiver of the money, is obviously a "free agent," because he has no directions as to the manner in which the money shall be spent. And if he spends the money and so errs in judgment or conduct as to lose it, he is not accountable to the person who gave him the money. But if he was told how he must spend the money, then he is no longer a free, but an accountable agent, and if he departs from the instructions given him, he is justly liable to punishment. Now, in the light of this illustration, there is no "free agency" among the subjects of the divine government. To whom has God given the right of using his moral powers and faculties as he pleases? So far from this being the case, God has told us how we must use our moral powers. And when we deviate from his instructions, he visits us with certain and unescapable punishment. In the parable of the talents, the individual who had five talents and put them to such use as to gain five other talents, was amply rewarded—but he who had one talent and hid it in the ground, was punished. Had he a right to do as he pleased with his one talent? Certainly not! So far from being "free agents," we are accountable for all our actions. Hence, in the divine government we are moral accountable agents.

That is; we are accountable so far as our knowledge extends. Man is judged according to that which he hath, and not according to that which he hath not. I can conceive of an individual, so born and brought up in evil influences, as to no longer have the power of right choice between evil and good, because evil companions, sinful education and a continual contact with vice, have so deadened the moral sensibilities as to give them an entirely wrong direction. A man may believe that wrong motives are correct ones, and follow them as right; though the cases are comparatively rare. Some of the most dexterous thieves in London, have been taught all the arts of stealing from early infancy, and when successful, have been applauded and rewarded by their parents, until they have adopted the principle that it is their right to prey upon community. For centuries there existed in India a vast community of murderers who were denominated Thugs, whose system was unveiled by Lord Will-

iam Bentinck, Governor General of India. Thugs acted from the dictates of their religion—their goddess, Blowanee commanded them, they thought, to murder—this was a part of their worship. And their children were educated and prepared for murder; and if their first act was dexterously performed, they were caressed and rewarded. The Hindoo mother, if she sets apart a child to be sacrificed in the waters of the Ganges, thinks that she commits a crime if she fails to execute her vow. Now, where the moral sense is thus deadened by a false and pernicious education, no right choice between good and evil can be exercised. For is the child empowered to say in what society it shall be born and what education it shall receive? Nor can we say, in such cases, that they are morally accountable—on the principle which the Saviour advanced to the Pharisees, "if ye were blind, ye should have no sin; but now ye say, we see; therefore your sin remaineth." John ix: 41. But yet, the physical, evil results, which flow from a state of things already described, prove that they form not the right condition for human beings to obtain happiness.

Even ourselves are surrounded by decrees and circumstances over which we have not the least control. It was decreed that we should be born on earth—it was decreed that we should die—it was decreed, that in order to live, we must eat and drink—it was decreed that we should be human beings—we have no power to choose the society in which to be born, or of the manner in which we are governed and educated. In fact, there are thousands of facts and things around us, which are the result of decree, over which we have not the slightest control, nor can we alter them one hair. Even our existence as moral agents is a decree of God. It may sound strange to say that moral agency is the decree of God. But such is the case, or man would not have been a moral agent. There being many things on earth, the abuse of which produces great evil, God decreed that man should have, and actually gave to him a moral power, which, according to the knowledge obtained, decides between right and wrong, and enables its possessor to choose good and reject evil. This power is necessary for the well-being of man on earth—it causes him to avoid those things which appear to him vicious, according to the standard of right set up in his own conscience and the community in which he lives. But while we believe that men possess this moral power, yet we do not, and we can not believe that God has given any power to man whereby he can thwart the will or purpose of the Almighty in regard to man's ultimate destiny. It is clearly the purpose of God to raise men from death and crown them with immortality. And it is as clearly his purpose to fit and prepare the human family for the noble gift of unceasing happiness in another state of being. Hence Paul said, that "God was in Christ reconciling the world unto himself," 2 Cor. v: 19; and that "it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven." Col. 1: 19, 20. And we have no fears that the wise Master-builder of the universe has so constituted man as that he will destroy this plan and thwart the will of his Creator.

It will be seen from these remarks, that that individual is in the best situation to exert his moral power, whose knowledge of right and wrong is greatest, and whose affections are the most highly cultivated. A keen discernment of what is vicious and what will lead to vice, as well as a clear understanding of virtue in all its forms, connected with a love for holiness and a desire to walk in righteousness, are noble stepping-stones to a stern denial of sin and a vigorous practice of religion. The more thoroughly an individual becomes acquainted with the forms of virtue, traces the effects which are consequent upon their practice, and discovers the true nobility which a conscien-



tious discharge of duty confers upon the intellect and the affections of human nature, the better prepared is that individual to exercise his moral power in purifying his soul and raising the excellency of his conduct. And however humble may be the sphere of life to which a person may be called; however small the circle of his influence; and however he may pass unnoticed down the current of life amid the great throngs of the world; yet if he keeps his moral power in activity and performs his duty faithfully, he is great in the moral kingdom of the Saviour, and his reward will be abundant.

The Bible is the great school in which to learn our duty; in which to educate our moral power to its greatest extent; in which to receive encouragement while we attempt to choose the good and refuse the evil. There the moral laws of Christianity are unfolded, from the sublime precept of loving God and our neighbors, to the propriety of cherishing pure thoughts; from the essence of all virtue in the form of doing unto others as we would have others do unto us, to the duty of judging justly of the actions of our fellow-beings. And it represents to us, that human nature is never so dignified or human beings half so glorious, as when adorned with good works and warmed with the spirit of the Saviour. Could there be a nobler sight than that of the prophet Samuel, when he stood up in the presence of all Israel, and in the integrity of having well used his moral agency, said, "I am old and grey-headed; and, behold, my sons are with you; and I have walked before you from my childhood unto this day—behold, here I am; witness against me before the Lord, and before his anointed; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed; or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you. And they said, thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand." 1 Sam. xii: 2, 3, 4. Or could there be a more touching scene or one of greater moral grandeur, than that when the apostle Paul took his farewell of the Church in Ephesus, and in the consciousness of his integrity, said, "I have coveted no man's silver, or gold, or apparel," Acts xx: 33—"for I have not shunned to declare unto you all the counsel of God," verse 27. Here we find a full and noble use of their moral agency in all its power.

While then, we remember that an abuse of our moral agency, must be followed by punishment, and that a conscientious use of it will be well rewarded, let us ever pray for integrity of purpose and purity of action.\*

\* The above discourse will exhibit my views of "fate" and "free agency," to the satisfaction, I trust, of the individual who wrote to me last season concerning this subject, from Marathon, N. Y. G. W. M.

**THE BEAVER.**—Practice, says Captain Bonneville, has given such a quickness of eye to the experienced trapper in all that relates to his pursuit, that he can detect the slightest sign of a beaver, however wild; and, although the ledge may be concealed by close thickets and overhanging willows, he can generally at a single glance make an accurate guess at the number of its inmates. He now goes to work to set his trap, planting it upon the shore in some chosen place, two or three inches below the surface of the water, and secures it by a chain to a pole in the mud. A small twig is then stripped of its bark, and one end is dipped in the 'medicine,' as the trappers call the peculiar bait which they employ. This end of the stick rises about four inches above the surface of the water, the other end is planted between the jaws of the trap. The beaver, possessing an acute sense of smell, is soon attracted by the odor of the bait. As he raises his nose towards it, his foot is caught in the trap. In his fright, he throws a somersault in the deep water. The trap being fastened to the pole resists all his efforts to drag it to the shore, the chain by which it is fastened defies his teeth, he struggles for a time, and at length sinks to the bottom and is drowned. Occasionally it happens that several members of a beaver family are trapped in succession. The survivors then become exceedingly shy, and can scarcely be brought to 'medicine,' to use the trapper's phrase for

'taking the bait.' In such case, the trapper gives up the use of the bait, and conceals his traps in the usual paths and crossing places of the household. The beaver being now completely 'up to trap,' approaches them cautiously, and springs them ingeniously with a stick. At other times, he turns the traps bottom upwards by the same means, and occasionally even drags them to the barrier and conceals them in the mud. The trapper now gives up the contest of ingenuity, and shouldering his traps marches off admitting that he is not yet 'up to beaver.'—*Adventures of Capt. Bonneville.*

#### CAMPBELL AND SKINNER'S DISCUSSION.

This work is now out of press, and ready for sale, wholesale and retail, at the Bookstore of Br. Hutchinson, 41 Genesee st. Copies will be forwarded immediately to other Bookstores kept by Universalists, as in Boston, New York, and Philadelphia, etc. Retail price \$1.00—for 436 large 12mo pages.

To the readers of the Magazine and Advocate for the past three years, nothing need be said in favor of this work—they know its origin, its progress and its termination—they watched its appearance with eagerness and rejoiced when truth triumphed, by it, over a powerful and subtle foe. Many of them will doubtless purchase it in the book form, for the convenience of reading it all at once in regular order—and others, will get a copy for the use of some relative or friend, or to circulate in their respective neighborhoods. To those who may not be acquainted with the columns of the Magazine and Advocate for some time past, I will briefly add, that this controversy originated in Mr. Campbell's own periodical. Some one had been reading Universalist books, probably Balfour's *Inquiries*, and put some questions to Mr. Campbell about the meaning of the words rendered Hell; which questions Mr. Campbell answered favorably to our views, but intimated that certain other passages of Holy Writ taught endless woe. Br. G. W. Montgomery of Auburn, thereupon wrote a letter of inquiry, which Mr. Campbell answered. Some time after, Br. Montgomery requested leave of Mr. Campbell to continue the inquiries, and was told that if he would get a substitute, Mr. C. would go into discussion, provided he (Mr. C.) did not get into a discussion of the important question in Boston. Mr. C. got into no such discussion, and accordingly, Br. M. selected Mr. Skinner as his substitute and the discussion was proposed. After various attempts to change it, and numerous delays, Mr. Campbell went into the field, and was at last most effectually beaten, on two of the most important points by his own notes and comments, taken from his amended version of the New Testament. Such is a history of the discussion, now published in a large, well printed book, and offered at a very low price.

It only remains to add, that the publisher is pledged to devote all the profits arising from the work to charitable purposes. A. B. G.

#### NEWS DEPARTMENT.

**REMOVALS.**—Br. Geo. Proctor, to Sterling, Mass. Br. J. Britton from Chesterfield, N. H., to Dudley, Mass. Br. J. Thomas from Turner, to Buckfield, Me. Br. H. Jewell from South Reading to Lynn, (2d society,) Mass. Br. W. B. Randolph from West Boylston, Mass., to Paper Mill Village, N. H. Br. D. Van Alstine from Mead's Creek to South Livonia, N. Y. Br. J. Chamberlain from Mill Brook, Conn., to Collinsville, Lewis county, N. Y. Br. J. F. Witherell to Contoocookville, N. H. Br. H. Gifford, of Vt., to Oxford, Ohio. Br. L. Warren from Fairfield to East Williamstown, Vt. Br. W. Fishbough to Taunton, Mass. Br. John Prince to Essex, Mass. Br. H. Lyon from Norwich, Conn., to South Reading, Mass. Br. E. N. Harris, residing in Lynn, supplies the desk of the Sixth society in Boston. Br. J. Baker to Fairfield, Vt. Br. Z. Baker to Providence, R. I.—preaches in Cumberland, R. I., and in Wrentham, Mass. Br. L. H. Tabor from Calais to Plainfield, Vt.

**NEW PREACHERS.**—Br. H. Leonard, who has studied with Br. H. Bacon, of Marblehead, Mass., has commenced

ed preaching to good acceptance. He is warmly commended by Br. Bacon. A Rev. Mr. Huston, of Madison, Ia., has forsaken Partialism and commenced preaching the Restitution.

**PER CONTRA.**—Matthew H. Smith, who has so long exercised the discipline of our ecclesiastical bodies at the East, and famous for a three days conversion to Partialism, a few years ago, which was excused under the plea of insanity, after withdrawing from our Conventions and Associations, because he did not believe in their discipline—and then from the Society in Salem, Mass., because they let him go—offered to join the Unitarians, who declined the honor; and has now become converted the second time. When he first joined them, he was insane—if they receive him, they may plead the same excuse! They have put him on trial for six months—and the longer they try him, the more they will be tried by him!

Br. J. S. Barry was installed pastor of the society in Weymouth, Mass., on May 8th. Sermon by Br. H. Ballou.

The society in Charlestown, Mass., are enlarging and improving their house of worship at an expense of about 5000 dollars. Br. E. H. Chapin is to settle with them this fall.

Br. Tompkins—Credit Z. B. Trowbridge, Milwaukee, W. T. \$2, and send her January number for 1839. Cr. Mrs. D. Ransom, Earlville, Madison county; Miller Berry Esq. Homer, Cortland county; and Mrs. H. J. Phelps, Marshall, (Mich.) each \$2; send Repository to Mrs. J. B. White, Marshall, (Mich.) and credit her \$2. Credit S. H. Morse, Henderson, Jefferson county, \$4. Credit Nancy Hatheway, Elizabeth Phillips, and Samantha Queal, of Bristol, each \$2. Discontinue all Bristol subscribers. Send Repository to Miss A. J. Lewis, Miss M. E. Curtis, Miss E. Burton, Mrs. L. Tanner, and Mrs. B. Lewis, all of Madison, and credit each \$2. Credit Pixley Curtis, Madison, (last volume discontinued—expects volume 6 for agency,) \$3. Discontinue Isaac Earl, Van Buren, Onondaga county. Send Repository to Miss Clarissa Hunter, Auburn. Credit D. Brayton, Eatonville, vol. 9, \$2.

Br. Whittemore—Credit Anson Cary, Oxford, for present volume of Trumpet \$2, and charge us.

Br. Bazin—Credit Rev. W. H. Waggoner, Watertown, \$4; Rev. P. Morse, Henderson, \$2, and Mead Merrills, Cortland, \$2, and charge us.

Br. Cobb—Send numbers 2 and 3 present vol. Christian Freeman and Family Visitor, which were not received, to D. M. Prescott, New Hartford; credit him \$2, and charge us.

Br. Tompkins—Credit Rev. P. Morse, Henderson, \$1, for S. S. Contributor.

#### BR. WM. UNDERWOOD.

Several references are made to, and a notice given of, the decease of this venerable man. A biographical sketch should accompany them, but could not be procured in time. We have the promise of such a sketch, from one who has intimately known Br. Underwood for many years. It will probably reach here in season for the second paper after the present one. Will Br. Potter please furnish us an account of his last moments, and of the funeral scene, that we may complete the promised sketch therewith? A. B. G.

#### RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. GREEN in Upper Lisle at 11 o'clock, A. M.

There will be preaching on the fourth Sunday inst., by Br. GREEN in McDonough Village at 11 o'clock A. M.

The Genesee Association of Universalists will meet in Alexandria, Genesee county, the third Wednesday and Thursday in June. Occasional sermon by Br. A. Kelsey.

The Black River Association of Universalists will meet in Watertown, Jefferson county, the third Wednesday and Thursday in June. Occasional Sermon by Br. O. Wilcox.

The Niagara Association of Universalists will meet in Churchville, on the first Wednesday and Thursday (3d and 4th) of June, next.



For the Magazine and Advocate.

## LA MARGUERITE.....No. IV.

*To the Young Ladies of the Clinton Liberal Institute.*

Dear Girls—It is rather to a continuation of the last subject, than to a new one, that I ask your attention in this paper. It was my purpose in the last, to remind you that we can not neglect the cultivation of those powers which distinguish us from lower orders of existence, without ingratitude towards Heaven, and injustice to ourselves. I wished to persuade you, that intellectual attainments are necessary to you, that they ought to constitute one of the objects for which you live; one of your most efficient means of doing good; and one of your best reasons for being happy.

If you reflect sufficiently upon the consequences of a disregard of mental improvement, and upon the little opportunity which the duties and employments of your future lives, will be likely to afford you, for any connected course of study; you can not but be sensible of the importance of allowing nothing to divert you from the purpose, for which you are at school. It is not enough that you are generally in your place, in the school-room, and at the recitation; there must be a love of knowledge, and a sense of its importance, or you are ever liable to be drawn away from the pursuit of it; by your own caprice, or at the will, or through the influence of others. We do not often hear of the failure of any reasonable undertaking, if the person engaged in it, has a love for the pursuit, and is deeply impressed with a view of the advantages it is able to confer. So it is in the attainment of an education. There may be difficulties in the way of both scholar and teacher; but they can be removed. Indolence may be overcome, indifference itself interested, and even dulness improved; if the form that knowledge is made to wear, has sufficient loveliness to engage the affections and sufficient "divinity," to inspire worship as well as love.

But the misfortune is, knowledge does not always wear this form, to the apprehension of the learner. It is too often personified as a being who sets difficult tasks; and reserves rewards and honors for those, only, who are willing to sacrifice all present enjoyment for their sake. And then some readier inclination than the inclination to study, assumes a lovelier appearance, and wins the devotion due to higher pursuits.

It is my intention in this number, to warn you against one of these seductive forms. I have found during my long acquaintance with school-girls, that there is one, more to be feared than any other. It is the love of society, joined with an exaggerated opinion of the pleasures and advantages, that society affords. I beg that I may not be misunderstood. In speaking reprehensively of an immoderate love of society, I do not speak evil of the social principle; and whatever I may urge against this very natural propensity, will be founded upon the universally admitted truth, that things not only innocent in themselves, but even pleasurable and necessary, may by an unwise apprehension of their nature and design, become to us sources of evil. If you ask for illustrations, they are every where around you and perfectly intelligible. Even our "needful food," will act as poison, if taken to excess, or when the physical system does not require it. The pure water, nature's own beverage, may be quaffed too copiously, or at an improper moment. And so numerous are the parallels to these instances, in every department of nature, that wisdom consists, not so much in knowing what things are proper for us; as how, and when, and to what extent, we are to use them.

Society has, indeed, its pleasures and its advantages; but they have been painted to your imaginations in too glowing a light, if, by a constant anticipation of them, or a willingness to give them an undue proportion of your time, you are prevented from attaining that knowledge, and those graces, which society demands of its in-

dividual members. Can you conceive of a situation more truly lamentable, than to fill a place in which you might become the favorite of refined circles, and the delight of true hearts—where you might aid the cause of education, and the sacred interests of religion, by the influence of your character; and win all hearts to the love of virtue, by the gracefulness of your well-doing; but for one reason? You were so dazzled in your early youth, by romantic ideas of the world you were about to enter, and so eager to mingle in it, that you qualified yourselves neither for its responsibilities, nor its enjoyments. This is no idle dream, young ladies. It is a living reality; one that you will meet but too often in your intercourse with the world.

How few there are, dear girls—how very few, who can say in view of the good they are able to effect; or the enjoyments they are permitted to share, that they have done all they could of the one, and realized all they might of the other. Other reasons, perhaps, might be assigned as causes, for these failures in human life; but in my interest for you, I can think only of that error in education which, while it would seek to give you all external accomplishment, and even all conformity to the principles of virtue, neglects the best means to promote both; the waking up of the discriminating, the pure, and the graceful, in your thoughts. But this would involve application to study and reflection. It would be to ask the young mind to forego some of its dreams of social pleasure, in order to develop its own internal resources of strength and joy.

One morning, many years ago, in England, a reverend man took his way to one of the old baronial castles of the country. As he passed along the border of the wide park, he heard merry echoes among the trees, and saw in the distance the fleet game and the gay pursuit. He passed leisurely on, for he anticipated a lonely hour at the hall; and great was his surprise to find the flower of that high-born family—the loveliest princess of the house of Tudor, sitting alone, and reading from a volume before her, in the language of classic Greece. "And why, dear lady Jane," said he, "have you chosen so dull an employment, when all your friends are seeking amusement in the park?" "Because," said the maiden, "I find more pleasure in reading Plato, than they do in the gaieties of the chase." "And how," he continued, with still greater surprise, "have you learned wisdom so unusual with your age and sex?" "My parents," she replied, "are harsh in their guardianship—they treat my faults with the utmost severity; I tremble when I approach them; but my tutor is always kind, and I have gratefully applied myself to the pursuits which he has recommended, and found them true sources of happiness."

In those true sources of happiness, that young princess found the true principles of conduct, and the true secret of making herself the beloved of all hearts. The graces of her character wrought for her a far more enduring peace, than the king—ly one she was briefly constrained to wear. There is not a more thrilling page in English history, than the one which tells that the Lady Jane Grey, at the early age of eighteen, went to the death prepared for her by the ambition of others, with an uncomplaining spirit, and a fortitude unsurpassed by any of the reverend martyrs of the age.

How strikingly beautiful do such examples appear, when contrasted with that frivolity of character, which would sacrifice the best interests of a whole life, to a love of passing vanities. Such contrasts must frequently be made by teachers; for there are some, even among those happily associated beings, denominated school-girls, who have such an inclination to be perpetually forming new acquaintances, such a wish to be known and admired, and such a love for the gay and exciting scenes of social life, that they are not only willing to neglect their own mental improvement while at school, but are very reckless of the in-

jury they do to others, by complaining of the restrictions which teachers may find it necessary to impose.

Think of this subject, with seriousness, for one moment. A principal clause in the Constitution of this school, protects its members from the efforts of ill-judged religious zeal. But are its founders, on that account, to be considered the enemies of religion? And if a teachers should insist that it is inconsistent with the duties of school-girls, that they should give much of their time to the gaieties of society, must she be thought an enemy to social happiness? The motive in either case is to preserve the Institution true to the object for which it was founded. That object is, to afford to students, an opportunity to pursue their studies uncontrolled by the prejudices of party, and free as possible, from the counteracting influences of excitement. In this way our seminaries of learning can preserve that purely literary character, upon which their influence depends; and, at the same time, promote most faithfully, the social and moral interests of the scholar. It is the object of a school education, to store the memory with useful truths; to enlarge and refine the thoughts, by making them acquainted with the systems and the beauties of science; and to elevate, and strengthen the mind, by developing its own powers. And these things must exert a beneficial influence on the character, in all the relations of life. How careful ought we to be that the selfishness of individual feeling, does not lead us to injure the means, by which Institutions are endeavoring to effect general good. A single effort on your part will remove all difficulties from this subject. Convince yourselves so thoroughly of the value of a cultivated mind; both as it regards your own happiness, and the happiness you are to make in society; that you will have no disposition to spend the fleeting hours of school-time in an unprofitable manner. And forget not to be happy. Remember that duty is but half done, unless it be cheerfully performed; and that grace and courtesy of manner belong not to particular occasions alone, but to every hour of existence.

The sense in which I have considered the love of society, and the sense in which it is generally made the subject of advice, is a love of particular forms of it. But I do not condemn these forms. You may find not only enjoyment, but advantage in them whenever they do not injure better interests. I would make your happiness independent of them; but I would not destroy, on that account, a single pure social feeling of your nature. I would have you even more social than you naturally are; for I would have you consider yourselves always in society. I would have you purify your thoughts, and chasten your language for the ordinary intercourse of life; and find even in the material universe around you, not only subjects of conversation, but beings with whom to converse. I would have you make companions, not of your friends and acquaintances alone, but of your books, your own thoughts, "the divine and glorious arts," and the wonders and beauties of nature. Do you remember those beautiful lines in your Class Book, from Bryant's "Autumn woods?"

"My steps are not alone in these bright walks,  
The sweet southwest, at play,  
Flies, rustling, where the painted leaves are strewn  
Along the winding way.

"And far in Heaven, the while,  
The sun, that sends that gale to wander here,  
Pours out on the fair earth his quiet smile,  
The sweetest of the year."

Such a sense of society, and such a love of it, is richly worth your possessing. The ear is ever drinking in the harmonies of nature, and the eye is ever ready to look on its beautiful forms. Let them have their effect upon your characters, and the happiness of your lives.

"The mind,  
Who, in this spirit, communes with the Forms  
Of Nature, who with understanding heart  
Doth know and love such objects as excite



No morbid passions, no inquietude,  
No vengeance, and no hatred, needs must feel  
The joy of that pure principle of love  
So deeply, that, unsatisfied with aught  
Less pure and exquisite, it can not choose  
But seek for objects of a kindred love  
In fellow-natures and a kindred joy."

L. M. B.

Clinton Liberal Institute.

## MAGAZINE AND ADVOCATE.

A. B. GROSS, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, JUNE 5, 1840.

## READING.

This is truly called a reading age. And judging from the multitude of books which are issued from the press, one might very easily fancy that reading was done by steam, like almost every thing else. But as steam works sometimes run against a snag, so does book selling and book reading. And we verily believe that good sometimes immediately comes out of the latter. Let any man become so absorbed in money getting that he prefers counting his gold each night, to summing up his mental acquisitions, and if there was not a redeeming power even in this infatuation we should account him a pitiful object. And yet this has been too extensively the case for a few years past. And so far has it been carried that in the revulsion, and disappointment, and punishment which now succeeds it, many are compelled to be prudent, and studious, if not entirely honest. For the sake of economy even old clothes on the person of a real gentleman is becoming quite a fashionable occurrence, and if the speculation fever does not again revive in this particular crisis, so as to tempt men to make their fortunes by swapping old garments—almost the only article of traffic left—we may expect to find contentment even with a patch on the elbow, among all classes except the dandy. He of course must be included among the exceptions; for it costs him no more to cheat his tailor, than to manufacture his colloquial phrases or steal his choicest sentiments. Under these circumstances we must not wonder that there is economy even in book reading. Ask the book-seller and I venture to say you will find him fully aware of this fact.

An old customer whom he knows to be a great reader, comes into the store, merely from habit, or to indulge in a wish which he is determined not to gratify. "Good morning friend B." says Br. H., feeling particularly interested in the general diffusion of knowledge, "shall I sell you some books to-day?" "I called out of curiosity, not desirous to purchase." "I have just received some new works which I am sure it will please you to peruse." "So I perceive. You have several books that I truly wish to own, and mean to get; but really I am so poor now that I can not spare the money." "Friend B., have you read the last volumes you purchased of me?" "Yes, and all my family."—"What then do you all do with your leisure hours?" "Read the old ones again." And this is an excellent plan, when a man can not afford to enlarge his stock of books. There is more good to be obtained by perusing old volumes, if they are the right kind, than by wearing old clothes, and certainly more satisfaction.—It is better always to read old books than none at all, and sometimes the second reading is much more carefully done, and yields a vast amount of utility which the novelty or the amusement of the first denied us.

Perhaps there is no greater fault among the great mass of readers than that of reading too fast; as though a man's knowledge, or usefulness, or amusement consisted in running through or glancing at all the books that he can hear of. Such a man would work well in the same yoke with some of our fashionable student in college who divide six or eight hours each day for a year or two, equally between the Latin, Greek, French,

Hebrew, Belles lettres, Philosophy, Astronomy, Geography, Mathematics, History, Composition, and half a dozen other accomplishments, and think that a general smattering of each is better than a thorough knowledge of either. How mistaken! We have occasionally a man of powerful verbal memory who can read a work very hastily, gather all its beauties and choice sentiments, and beyond that know nothing of a single idea contained in it, or the object which the writer had in view. But where one can be benefited by this course, a thousand would render themselves ridiculous if not contemptible by their vanity and pedantry. Another fault is allowing the mind to be occupied by a little of every thing, except the book. Here is a young man who says he is not fond of reading. He thinks it is not natural to him. Most of the books he gets hold of are too deep or too abstruse for him—he can not comprehend them. And what do you think is the reason? A man is told there is a beautiful park somewhere—which, by the way, is not only untrue of this city, but probably always will be—and he concludes to take a survey of its beauties. As he does so, his eye wanders over the landscape with a careless stare, for his thoughts are employed with other matters. He sees the well pruned trees, and the vine clad arbor, but he thinks of interminable forests. He sees the cooling fountain gushing up beneath the refreshing shade, but he thinks of any thing but quiet and beauty now. He moves over the flower fringed walks, but thinks of rough roads and tedious journeys. Thus with his eyes in one place, and his thoughts in another, and retaining a faint recollection that the place which he visits, is considered a delightful one, he retires in disgust with himself. "Why" says he, "it is the most tedious walk I ever took. I can see no beauty or utility in it." This is rather a far fetched illustration, but I have not time to hunt up a better. This is what I mean. We must not expect to understand what we read, when we glance our eye over words merely, and allow our minds to be run away with in a chase after every care, and amusement and folly, that may offer to take the lead. Another fault is, reading such works only as absorb the mind for the moment and then leave it with sensations of emptiness, or throbbing with unnatural excitement. Especially of this class, is novel reading when it becomes a kind of habitual pursuit. I am not a wholesale denouncer of novel reading—I should hit myself if I was.—But where the taste for reading can not be satisfied without a novel, or where it can not be generally better suited with some other book, I think there is great need of discipline and improvement. But let us close our catalogue of faults, and examine two or three libraries belonging to as many friends. We will do so the more readily, because we shall find that it is essential that we understand both the manner of selecting a library and of using it.

The first belongs to our neighbor, Mr. Liberal. He is said to be a great patron and encourager of valuable literature, though very particular in bestowing his encouragement upon works of a substantial caste. He has indeed a splendid library, and takes great pride in having his friends improve their leisure in examining it. Knowing him to be a man of much business talent, and supposing he must possess a cultivated mind, I took occasion to ask him the other day if he had ever read all the books in his possession. "No," said he, "I have never read any one through. If I ever begin a volume, I soon begin to think there is some other one that is better, and so I throw it aside. The fact is I do not keep a library to read myself, but because it is the fashion." His whole family are of the same mind, and the consequence is, they read but little. Well, thought I, the book seller may be benefited by it, any how. I like to see all honest trades live.

Neighbor Cincinnati has also a splendid private library, though he began small and increased it according to his wants and means. It is composed of historical,

biographical, and scientific works in abundance, a fair proportion of theological works, and a few novels and juvenile books. In fact it is well adapted to every class, and almost every taste among readers. The consequence is, that himself, his family, and their intimate associates are industrious, prudent, orderly, intelligent, studious, and highly useful in every sphere of life where they are called to move.

Young master Marvellous has a very singular collection of books. His library is small, but he contrives to give it a very respectable appearance by borrowing what he does not feel able to purchase. This is well enough; but look at his catalogue! Fairy tales, Gulliver's Travels, Sinbad the Sailor, Arabian Nights, Sorrows of Werter, The Devil on two sticks, Mountain mourner, and so on all the way down—novels! novels! that none but a novel reader ever thought of, relieved, perhaps, by a very few ghostly poems, which were permitted to take just one breath from the muse's fragrant bower, but died before they opened their eyes. These are the books that he reads—a novel for every forty-eight hours; and when he finishes the second novel he has forgotten every thing that pertained to the first, except that he was once pleased with it, and thought he should recommend it to his friends, if he did not forget both the subject and the title. He has, it is true, read the Scottish Chiefs three times, but he has never read the New Testament through yet. He boasts that he has read the Romance of the Forest six times, but he confessed to me the other day, that he had never seen the prophecy of Isaiah in his father's Bible. Shame, shame on the inveterate novel reader! A. R. B.

## BIBLICAL INTERPRETATIONS...NO. XII.

There are many passages misunderstood and misapplied by persons who are ignorant of the fact, that all Eastern nations used much figurative language in setting forth their ideas—and that this is the fact even at the present day. Some most striking examples of it occur in modern times. In 1830, the king of England sent five horses as a present to Runjeet Sing, the Seik chieftain of Lahore in India. Runjeet Sing returned a letter of thanks to the king of England. In that letter, he denominates Lieutenant Burnes, who delivered him the present, "*the nightingale of the garden of eloquence*," the "*bird of the winged words of sweet discourse*." Of the shoes of the horses, he speaks thus: "*On beholding their shoes, the new moon turned pale with envy, and nearly disappeared from the sky*." Lieut. Burnes' Travels into Bokhara, in Waldies' Circulating Library; pp. 94, 95. This practice is adopted in the Scriptures, especially in the prophecies. Thus, in speaking of the destruction of Babylon, Isaiah says, "*For the stars of heaven and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.*" Isa. xiii: 10. That this is figurative language and applied to the overthrow of the city of Babylon, is evident from the 19th verse—"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." There is a passage in Matt. xxiv: 29, which is very much to the point. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Now, from want of attention to the use of figurative language, this passage is made literal by multitudes of the readers of the Bible, and is applied to the destruction of the heavens and the earth at a supposed great day of judgment, the scenes of which, admitting them to be true, would mark the divine government with cruelty, and the mission of Christ with failure. And yet that the passage is figurative, and that its application is strictly to the destruction of Jerusalem, is demonstrated by the Saviour's declaration in a verse of the same chapter—"Verily I say unto you, this generation shall not pass till all these things be fulfilled." Verse 34. Dr. A. Clarke gives



an excellent note on the verse under consideration:—"Commentators generally understand this and what follows, of the end of the world, and Christ's coming to judgment; but the word *immediately* shows that our Lord is not speaking of any *distant* event, but of something immediately consequent on calamities already predicted; and *must be the destruction of Jerusalem*." "The Jewish *heaven* shall perish, and the *sun* and *moon* of its glory and happiness shall be darkened—brought to nothing. The *sun* is the religion of the church; the *moon* is the government of the *states*; and the *stars* are the judges and doctors of both."

Another source of mistake in the application of some passages of Scripture, is want of knowledge concerning the eastern practice of personifying inanimate things and principles, and speaking of them as though they were living beings. Indeed, this practice is not confined to eastern nations—it is very common even among us.—We say of the sun, "*he shines*"—we say of the moon, "*she is bright*"—we say of a ship, "*she sails*"—we say of lake Superior, "*it is the king of lakes*"—while Bishop Heber has beautifully personified the ocean; for when speaking of the "heaving sea," he makes it a person in pain.—

"How calm the sky! rest, ocean, rest,  
From calm and ruffle free;  
Calm as the image on thy breast,  
Of her that governs thee!  
And yet, beneath the moon's mild reign,  
Thy broad breast heaves as one in pain,  
Thou dark and silent sea!"

A great many instances of this kind of personification are found in the Scriptures. Thus, in the song of Deborah and Barak, which commemorated their victory over Sisera, it is said, "*the stars in their courses fought against Sisera*." Judges v: 20. Our Saviour said in regard to the folly of the Jews, "*but wisdom is justified of her children*." Matt. xi: 19. And Paul said of Christian affection, "*love worketh no ill to his neighbor*."—Rom. xiii: 10. In these cases, the *stars*, *wisdom* and *affection*, are personified, and spoken of as living beings.

It is through forgetfulness of this practice, that people mistake concerning the serpent which is represented in Genesis as conversing with and tempting Eve. People dream that it was a literal serpent, and that a fallen angel or satan was in the serpent, as though a serpent could tempt a human being. The fact of the case is, that the serpent is a personification of *wrong desire*. God gave Adam and Eve a command, that they should not eat of the tree of good and evil. Eve's desire at once arose to know what the fruit of that tree was—her judgment told her, that to partake of it, was against the command of God—but desire told her that she would be happy by partaking—and so this dialogue in the mind went on between desire and judgment, until desire prevailed, and the command of God was broken. The deceptive and beguiling reasonings of lust and passion, which all persons must have experienced in their hearts, are well personified by the serpent, "the subtlest beast of the field," who glides noiselessly and instantly from sight, and some of whose species fascinate birds to their destruction. When our Saviour sent forth his disciples, he said to them, "*be ye therefore wise as serpents and harmless as doves*." Matt. x: 16. Here the Saviour corrects the cunning of the serpent by the simplicity of the dove—and the simplicity of the dove by the cunning of the serpent. So that the disciples were to be cunning in their actions, but not cunning to evil and vice—and they were to be simple and harmless in their ministry, but not to imbecility and weakness.

There is another important passage, which the system of personification explains. In Proverbs i: 26, it is said, "*I also will laugh at your calamity; I will mock when your fear cometh*." This language is, by multitudes of people, supposed to be spoken by Jehovah.—And the way they apply it, is this—when the sinner shall go into the gloom of endless anguish, God will laugh at his ca-

lamity and mock at his fear. Shocking description this, to represent God as the taunter of the afflicted, and as mocking and laughing at pains, at which none but fiends could mock and laugh. How different this view of the divine Being from the view which the Scriptures present. "The Lord is good to all."—"The Lord will not cast off forever."—"But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us."—While the Saviour, who is the image of God's moral character, when he remembered the distress which was coming upon the Jews, instead of mocking and laughing, prayed to the God of impartial grace and love, "Father, forgive them, for they know not what they do." But the fact is, the language in Proverbs is not the language of God. It is a personification which speaks it.—"*Wisdom crieth without*; she uttereth her voice in the streets; she crieth in the chief places of concourse, in the openings of the gates; in the city she uttereth her words." Verses 20, 21. It is wisdom which is personified, and is represented as a living person, standing in the streets, and calling the simple to heed her voice. And when they neglect her words of instruction—when they go on in folly and wickedness—and all the consequences of sin fall upon them—then wisdom is represented as laughing at the calamities which they meet as the just judgment for their iniquities. Hence in verses 30, 31, it is said; "they would none of my counsel; they despised all my reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices." Thus, on the principle of personification, is this whole chapter of Proverbs correctly explained, so as not to dishonor Deity with cruelty.

G. W. M.

#### DUTIES OF RELIGIOUS SOCIETIES.....NO. II.

"Let all things be done decently and in order."—1 Cor. xiv: 40.

II. In the second place we proceed to remark, that "all things" may "done decently, and in order," the members of a Religious Society should cultivate a spirit of love and unity. "A house divided against itself, can not stand," says our Saviour. All experience corroborates this truth. The rods that when bound together are mighty to conquer and prevail, singly and apart are weak, and may be broken, piece by piece. The nation that becomes split into factions and agitated by civil wars, is an easy prey to the bold invader, who shall rush into the gaps which men have left in the walls of their common country, and overthrow the whole. So is it in families, so is it in communities, so is it in associations. And certainly, nowhere so much as in a Religious Society, is the spirit of love and unity appropriate and necessary. For, what is the object of its members in thus coming together and organizing? It is to learn lessons of wisdom at the feet of the Redeemer—to study and practice the great principles of love to God and love to man. And how can they do thus consistently, when they are warring, and jangling, and dividing among themselves? How can they kindle these principles in their hearts, and yet look without affection, with apathy, upon their fellow-believers. Religion abrogates all the mere outward forms and badges of human superiority. True, it takes from no man his *real* dignity or the honor due his rank or office; but, at the same time, it says to all who enter within the enclosures of its ample pale—"Ye are brethren."

"In the temper of the invisible mind,  
The godlike and undying intellect,  
There are distinctions that may live in heaven,  
When time is a forgotten circumstance.

The depth  
Of glory in the attributes of God,  
May measure the capacities of mind:  
And as the angels differ will the ken  
Of gifted spirits glorify Him more."

But these are not the tinsel and the gaud that mark the trappings of wealth, and station, and power.

"The pathway to the grave may be the same,

And the proud man shall tread it, and the low  
With his bowed head will bear him company.  
Decay will make no difference, and death,  
With his cold hand, shall make no difference.  
And there will be no precedence of power,  
In waking at the coming Trump of God.  
The elevated brow of kings will lose  
The impress of regalia, and the slave  
Will wear his immortality as free  
Beside the crystal waters."

As to outward and temporary circumstances, the monarch and the beggar are equal at the feet of Jesus—there we should meet as we will meet in heaven—the high and the low, the rich and the poor—as brethren.—If so, we are to cherish brotherly affection—to twine the sympathetic chord of unity around every heart, until it vibrates from soul to soul with harmony and love. And those who are toiling and striving together for the same cause—who meet, week after week, to participate in the service of the same sanctuary—who lay by their toils, and cares, and implements of labor upon the dusty high way of every day life, and sit down side by side to listen to the same discourse—to join in spirit in the same prayer—to pour forth the music of their hearts in the same hymn—who go forth into the world to bear the name of a common sect, and, as the case may be, the odium or esteem of the same belief—whose religious interests, and hopes, and fears, gather around the same altar, and who, perhaps, stand at the same baptismal font, and partake at the same table of communion; oh! say, shall not these—possessing so many ties in common—bound together by so many associations; shall not these live with each other as brethren, and strengthen the bonds of unity, and kindle and nourish the flame of brotherly love? Let the reader understand the full force of the precept which I would teach here. It is to be hoped that there are not many Societies whose members are engaged in enmity and warfare with each other. This is not the point. We would that societies not only live in peace, but that they *improve* in brotherly love—that they cultivate the principle of affection one for another, and that they draw the ties, of which I have spoken, closer, and make them bonds of immutable union.

E. H. C.

#### UNIVERSALIST TRACTS.

A society has been formed in Lowell, Mass., to publish tracts in defence and in illustration of Universalism. Nos. 1, 2 and 3 have already been issued. They are general in their character, and especially adapted for exchanges with our opposers for those they furnish us. They are offered at the low rate of *one dollar per thousand pages, cash*. Thus one dollar will purchase 250 copies of No. 1, or No. 3, (or 125 copies of each)—or 125 copies of No. 2. Orders may be sent *post paid* to BRS. T. B. Thayer, and A. C. Thomas, Committee, Lowell—or to T. Whittemore, A. Tompkins, or B. B. Mussey, Boston. Br. Hutchinson will probably get some on also, for sale.

I would add, here, that Br. Hutchinson has a large lot of the *Christian Visitant*, in numbers, which form excellent tracts, and which he will gladly dispose of at the same rates.

A. B. G.

#### MINUTES

Of the Proceedings of the New York State Convention of Universalists. Session of 1840.

1. Met according to adjournment, in the city of Utica, on the last Wednesday (27th) of May, 1840. and joined in prayer with Br. Job Potter.
2. Chose Br. Pitt Morse, Moderator, and Br. G. W. Montgomery, Clerk, for the session.
3. The minutes of the last session were read and approved.
4. Br. S. R. Smith, in a very feeling manner, communicated to the Convention, the melancholy news that Br. Savillon W. Fuller departed this life, in Philadelphia, on the 17th inst., of consumption, aged 37 years; also, that Br. William Underwood died in Litchfield, Herkimer county, on the 26th inst., of dropsy, aged 73 years.



5. Ordered that said annunciation be recorded in the minutes.

6. Brs. J. Potter, S. R. Smith, and O. Whiston were appointed the committee on ordination.

7. Brs. J. T. Goodrich, E. M. Woolley, and Lyman Birch were appointed a committee on adjournment.

8. Brs. O. Whiston, W. Queal, and W. H. Waggoner were appointed a committee to nominate the preacher to deliver the occasional sermon before the next session of this body, with power to appoint a substitute.

9. Brs. S. R. Smith, O. Wilcox, J. Potter, B. Thayer and B. Titus, were appointed a committee to nominate delegates to attend the next session of the United States Convention.

10. Adjourned till immediately after the afternoon services.

11. *Afternoon.*—Met according to adjournment.

12. The committee to name the preacher of the occasional sermon at the next session of the Convention, reported Br. T. J. Sawyer, of New York city. Adopted.

13. Brs. S. R. Smith, D. Skinner and J. Potter, were appointed a committee of General Correspondence, whose duty is to receive and communicate to the proper authorities, all facts relating to the conduct of preachers and associations; and who shall report once a year to the Convention.

14. The Committee to select delegates to the United States' Convention, reported as follows:—*Preachers*—C. F. Lefevre, Pitt Morse, M. B. Smith, Job Potter;—*Laymen*—B. Caryl, Buffalo; S. Doubleday, Cooperstown; S. A. Budd, Carthage; W. Berry, Homer; H. H. Brown, New York; E. J. Stebbins, Clinton. Report adopted.

15. Br. D. Skinner respectfully tendered his resignation of the office of Standing Clerk, because of the difficulty of attending to its duties. Resignation accepted.

16. Resolved, That the thanks of this Convention be returned to Br. Skinner for the faithful manner in which he has discharged the duties of Standing Clerk.

17. Br. G. W. Montgomery, of Auburn, was chosen Standing Clerk.

18. On motion of Br. T. Clowes, the following preambles and resolutions were adopted—

1. Whereas, history has demonstrated that the Gospel of impartial grace advances in proportion as light and knowledge are diffused among the people—and whereas the experience of our denomination proves that our periodicals have been greatly blessed of God in spreading true religious knowledge among the people, and are important aids in devising means for advancing the prosperity of our Zion, therefore

Resolved, That we earnestly recommend the Expositor and Universalist Review to all our able lay brethren, who, in conjunction with our preachers, are often called on to defend and advocate the doctrine of the Restitution—and that our societies in this State be requested to subscribe for it also, and to keep it in their several libraries, for the use of their present and future ministers.

2. Whereas, the circumstances of the times require renewed exertions in favor of the weekly periodicals devoted to the cause of Universalism, therefore

Resolved, That this Convention do recommend to our ministering and lay brethren, their continued and efficient support of the Christian Messenger (or Universalist Union,) published in the city of New York, and of the Evangelical Magazine and Gospel Advocate, published in the city of Utica.

19. *Thursday.*—Voted that Br. A. B. Grosh be requested to prepare the minutes of this session for publication in our papers in this State.

20. Brs. S. R. Smith and A. B. Grosh were appointed a Committee to take into consideration a letter from Br. T. C. Eaton, requesting the advice of the Convention in relation to charges alleged against Rev. —.

21. The Committee on adjournment being unable to agree on the place for holding the next session of the Convention, the Council voted to adjourn, at the close of this session to Watertown, Jefferson County, N. Y.

22. The committee to whom was referred the letter from Br. T. C. Eaton, reported—

That the ministering brother complained of, by settling as the pastor of a society in the bounds and fellowship of the Genesee Association—and by accepting a seat as a member of the councils of that association, and by acting as its officer, has placed himself under, and acknowledged the jurisdiction of the Genesee Association, and made himself amenable to its rules and regulations—and, further, that the ministering brother referred to, was, at the time of committing the offence alleged, a resident in the bounds of the Genesee Association, although said alleged offence was committed in the bounds of the Chautauque Association. We therefore recommend our aggrieved and injured brethren in Chautauque county, to appoint a Committee of inquiry to collect the facts and testimony in the case, and forward the same, well attested, to the Committee of Discipline of the Genesee Association, to whom it properly

belongs, for such action as they, in their wisdom, may deem right and proper. Report adopted.

23. Adjourned at the close of the services, on Thursday afternoon, (28th,) to meet in Watertown, on the last Wednesday of May, 1841.

PITT MORSE, Moderator.

G. W. MONTGOMERY, Clerk.

#### DELEGATION PRESENT.

Associations.	Clerical Delegates.	Lay Delegates.
Allegany,	None.	None.
Black River,	W. H. Waggoner,	B. Thayer,
	Pitt Morse,	E. M. Fitch.
Cayuga,	G. W. Montgomery,	John Q. Robinson,
	A. C. Barry,	Lyman Birch,
Central,	E. M. Woolley,	E. Gray,
	Dr. T. Clowes,	Billy Titus.
Chautauque,	None.	L. Harrington,
Chenango,	J. T. Goodrich.	L. Eggleston,
Hudson,	D. Ackley.	David Zeh.
River,	S. R. Smith.	
Mohawk,	J. D. Hicks.	B. S. Keeler.
River,		D. Post.
New York,	None.	Thomas Robinson.
Niagara,	None.	None.
Ontario,	Wm. Queal,	E. Cook.
Osego,	O. Whiston,	Levi Smith, Jr.
	Job Potter.	
St. Lawrence,	O. Wilcox,	None.
Steuben,	None.	None.

Total, 14 ministerial, and 14 lay delegates—being only one half of the entire delegation.

#### MINISTERS PRESENT, NOT DELEGATES.

F. Whitaker, West Halifax, Vt.; D. J. Mandell, Westbrook, Me.; H. Boughton, Scipio; N. Brown, Onondaga; D. Biddlecom, Hampton; L. L. Sadler, Troy; O. Roberts, Lakeville; H. Belding, J. S. Kibbe, Richfield Springs; I. Chamberlain, Collinsville; H. B. Soule, Fort Plain; W. M. Delong, Lebanon; D. Morey, Munsville; G. W. Gage, New Hartford; P. Hathaway, Amsterdam; L. Hyatt, Otsdawa; D. Skinner, Deerfield; T. D. Cook, A. R. Bartlett, A. B. Grosh, Utica. Total of preachers, including ministerial delegates, 34.

#### REMARKS.

The Convention enjoyed a very delightful and harmonious session. And while we regret that so many of the delegation were not present to share our joys, and to mingle in its deliberations, we rejoice that the few who did attend, performed their duties as members of the council, with perseverance, patience and industry; and were rewarded for their labors by the consciousness of duties well performed, and the prospect of a happy result.

Sermons of varied character, but all excellent of their kind, were preached by Br. N. Brown on Tuesday evening; Brs. D. Ackley, L. L. Sadler, and D. J. Mandell, on Wednesday; and by Brs. P. Morse, and S. R. Smith (who also delivered the usual addresses), on Thursday. These brethren were aided in the services by Brs. Soule, Waggoner, Chamberlain, Woolley, and Wilcox, and by the spirited and appropriate strains of the choir of the Utica society. When we add to this, the delightful weather and season, the attentive and joyous congregations, and the hospitality and social intercourse (pleasing to the hosts, and we trust, to all their guests) which filled the intervals between the services, we have briefly sketched the illumined portions of this "feast of fat things." The shades that tempered its warmth, and sobered to chasteness its enjoyments, were the death of Br. S. W. Fuller, (unknown to many until their arrival here,) and of Br. Wm. Underwood, on the very eve of the Conventional session. The tears dropped to their memory, beamed with the radiance of a hope of reunion; and the sorrowing allusions to our loss, were turned to devout thankfulness that it was their gain.

Another painful circumstance, was, the call for our advice in relation to reported difficulties in the western part of the State. The course pointed out in the minutes, is the only one we could recommend as just to all parties—and we think the brethren in each Association will perceive that, in giving it, we have no disposition to refuse the request of the one, or to interfere with the rights of the other. The vote on that, as on most other subjects acted on by the council, was *unanimous*.

The place of adjournment, which caused some discussion, is in a region never yet favored with a meeting of the Convention; and yet is equally central to our large north eastern associations, and to those of the middle portions of the State. It is easy of access from East and West, by lake Ontario and the St. Lawrence river; and from the South, by 80 miles stage route from Utica, or by water from Syracuse, *via* Oswego. It is to be hoped therefore, that few will find it difficult to attend our next annual session.

The recommendation of the Expositor to more general and substantial patronage, will not, we hope, be looked at as a mere expression of a faint wish; but as

an earnest desire. We feel some denominational pride in that matter, as well as a pure zeal for the extended usefulness of the work. It is the *only* work of the kind in our order, and is acknowledged by all acquainted with it, to be highly useful. We boast that we are a reading people—fond of acquiring correct and extensive religious and biblical knowledge, and that our sentiments flourish best where such knowledge is most diffused. Shall the world point to our neglect to support well and truly, this best means of disseminating such knowledge among us, as a practical refutation of our pretensions and professions?—a refutation, too, furnished by ourselves! Forbid it, every feeling of honest pride and holy consistency.—In regard to the weekly periodicals recommended to be renewed and more efficient patronage, the vote would have been unnecessary, (however grateful to the feelings of the publishers,) had not the pecuniary embarrassments of the past three years, prevented their late and present subscribers from being more prompt and faithful in paying, and in continuing, their subscriptions. And may we not say here, that the aid most grateful to, and desired by, the publishers, is the speedy payment of what is already due to them; and next to that, and most useful to the cause, will be a large addition of the names of promptly paying and zealous Universalists to their subscription lists. In return for this gratifying voluntary vote of the Convention, and for any aid which it may lead our brethren to extend to the publishers of our periodicals in this State, I think I can pledge the continued devotion of the best talents, energies and means of the publishers, to make their papers more and more interesting and profitable to their subscribers and readers—more useful to the cause of God and humanity.

And now, brethren and sisters of every name and nation, we commend you to God, and to the word of his grace, praying that you may increase and abound more and more in every good word and work, until the fullness of God's salvation breaks on the universe, in the dawn of a holy and happy resurrection to immortality. AMEN. Per order, A. B. Grosh.

#### "READ, PAUSE, DIGEST, CONSIDER."

"The final salvation of all mankind clearly demonstrated by the united voice of reason and Revelation. By D. SKINNER."

This is a pamphlet of 36 pages, embracing part of the argument used by the Author in his discussion with Mr. Campbell. It is well calculated for general reading and gratuitous circulation, and is sold at the low price of 12 cents, single, \$1.00 per dozen. Call at O. Hutchinson's Bookstore. A. B. G.

"PRO AND CON."—Br. Hutchinson has received a small lot of the "Pro and Con of Universalism," by Br. Geo. Rogers, of Cincinnati. They are neatly bound, and make a very handsome and useful book. Price \$1.25. If you want any, call soon, for they will be apt to sell readily, in which case you must wait till a new edition can be printed. A. B. G.

#### HUDSON'S QUESTIONS.

I see by the Boston papers that this excellent Sunday School book has been revised and enlarged by Br. O. A. Skinner, and the new and improved edition is now published by Br. Abel Tompkins, of that city. I have no doubt it will now be found entirely free from the objections heretofore made to its use in our societies. A. B. G.

#### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No.

Rev D A, Hamilton, for Rev A B M—P M, Galway, for D S, L B, L S, J N A, and G O C—Rev P M, Henderson, for J W, W W, C H, D M, L T, P W and E P—W F, New Berlin, (W T) for self, and W S P—P M, North Boston, for Pulpit—T H, Bristol, (Ills) for self, T E and W T—A D, Ohio City, (O) for C J—P M, Perrinton, for J A and I O T—W A B, Oppenheim, for self and J G W—S H, Massillon, (O) for self, P M, W W, S M; and J A W and S H for Pulpit—P M, Barrington, for D S—P M, Malone, for L A, L P, S P, J B S, J B, S H, B H, E L, E B, I S, J C and D S S—P M, Champion So Roads—D P, Cohocton, for self, P H, J L and B D—P M, Moscow, (Mich) for P R and A K—P M, Cortland, for C P, Z B, J C, J M, E A, G K, M M, A C, R M, and M M—P M, Madison, (O) for J S, E K, and A T—H D, Ray, (Mich) for A B, and D S P; and for Pulpit for self, J T, D L, J C, D S P and O F—P M, Gilboa, for self and J D—P M, Bridport, (Vt) for Z M—P M, Bushnell's Basin, for H P B, H N and S N—P M, Broom, (Mich) for self, W B and J S—A W, Ovid, (O) for self, O I and S S.



## POETRY.

## SPRING.

BY BARRY CORNWALL.

When the wind blows  
In the sweet rose-tree,  
And the cow lows  
On the fragrant lea,  
And the stream flows  
All bright and free,  
'Tis not for thee, 'tis not for me,  
'Tis not for any one here I trow.  
The gentle wind bloweth,  
The happy cow loweth,  
The merry streams floweth  
For all below.  
O the Spring! the bountiful Spring!  
She shineth and smileth on every thing.  
Where come the sheep?  
To the rich man's moor.  
Where cometh sleep?  
To the bed that's poor.  
If peasants weep,  
And kings endure,  
That's a fate that none can cure.  
Yet Spring doth all she can; I trow,  
She brings the bright hours,  
She weaves the sweet flowers,  
She dresseth her bowers,  
For all below.  
O the Spring! the bountiful Spring!  
She shineth and smileth on every thing.

## A SKETCH FROM LIFE.

An old fellow, whose name we veil under that of Hanks, died in the adjacent town of Charleston last week. He was a miserly, close-fisted old hunk, a real skin-flint, who, it was supposed by his neighbors, had scraped together, as such characters will, in one way and another, a considerable amount of money. This was not known, however. Some said that he had money concealed in the earth—others judged, from the slovenly manner in which he lived and dressed, that he had nothing but the few acres which he cultivated. He lived like the poorest, shutting his door upon every intruder—till at last Death knocked and he was obliged to open. During his sickness he was wont to send daily for a small purse of silver and gold, hid in the wall of his cellar, which he would count over with that feeling of painful delight, which inhabits the bosom of the true miser alone. Disease, however, wore down his frame rapidly, and at last he was unequal to the task of going through his daily custom of counting the pieces in his purse, and could only, as they were displayed before him, pat them softly with his hands, as a lady pats her favorite dog on the back.

One day during the last stages of the disease, he sent for a neighbor, and expressed a wish to impart a secret to him—"Go down cellar (said he) and in the farther corner you will find a tub. Raise it, and you will see a shingle, beneath which is a box." The individual followed the directions, and found a box of specie. "Now go to another corner"—said the miser describing the place. Another box was found embedded in the earth. A day or two after, when he found he must soon leave all his earthly treasures, he desired to be raised up in his bed. His request was granted, when he immediately reached out his skinny hand beneath his pillow, and lo—another box was found cunningly concealed, containing about five hundred dollars in French gold pieces, which it is understood he took from one of the banks about the time of the suspension of specie payments. All these buried treasures were given in the keeping of his neighbor for the benefit of others. He said there was one other box, but that he didn't like to tell where it was, as he might want it himself. He however consented to write the place of interment on a piece of paper, so that the secret might not perish with him. He died soon after, and his hidden treasures—no inconsiderable sum—were counted over at the close of the funeral ceremonies.

Thus died, at an advanced age, one whose only aspiration, through a long life, seems to have been the hoarding of specie and burying it, where it could be of no earthly benefit to any one—a perfect miser—a lover of money, not for the blessings which it might impart and diffuse around him, but for its own sake—not for the name of possessing it—for he feigned and was thought to be poor—but because the mere habit of acquisition had become a passion, and the bare consciousness of possession was a pleasure—a phantom of delight, which he could hug with rapture to his bosom,—

Well will it be for such if they have laid up treasures in heaven as well as on earth. But we will not sermonise—the lesson conveyed by the sketch, is left with the reader.—*Claremont N. H. Eagle.*

## EFFECT OF SCIENCE ON REVELATION.

As long as science shall continue to influence the development of intellect, the beauty and majesty of the sacred writings must be at every perusal more appreciated. Since astronomy has opened to our vision the sunlit system of the universe, how much more sublime is that verse, "The heavens declare the glory of God, and the firmament sheweth his handy work!" Since the telescope has changed the sparkling diamonds of night into rolling spheres, where perhaps intelligent beings like ourselves send up their anthems of adoration to the Father of Creation, how much vaster, how much grander is that expression, "Day unto day uttereth speech; and night unto night sheweth knowledge."—We no longer gaze on the stars as but mere ornaments on the wide arch that walls in the world. We see them as globes composing system on systems—having centres around which they fell in abysses where no eye but God's alone has glanced—and those centres, in their turn, moving around suns that are controlled by other suns, whose attendant worlds only then sparkling in the "suburbs of creation." Take this thought in connection with the passage, "As the heavens are higher than the earth, so are my thoughts higher than your thoughts," and how glorious, how overpowering to the reflecting mind are the words of the sacred writer.

Since geology has opened to the gaze the shining crystals, the caverned torrents, the diamond-paved recesses and the submarine volcanoes of the world—how much more forcible are many passages of holy writ. And chemistry, too, standing up in the great laboratory of nature, flashes light on many a sacred line.

Eloquence can do much—but science holds the brightest torch over the "World" of the Almighty. When she suspends her lamp over creation, we see an immense stage on which God has been acting, and performing his wonders for ages not to be computed by the most powerful of angelic intelligence—a stage whose area is infinitude, whose acts occupy eternity. How could the Chaldean shepherd, who watched the midnight stars, and thought them only objects that controlled the destinies of *poor little man*—how could the Egyptian who scanned the upper worlds from his pyramid, for the purpose of weaving, from their mystic movements, a creed by which he could govern his countrymen—how could the Greek, who made the constellations animals—we say how could these have the same admiration and soul-absorbing love and reverence for the Deity as we, who see the genius of science disclosing to the eye, by every motion of her touch, new beauty in our revelation?

Then let us ponder on our advantages—let us encourage that which will make us feel a deep awe for the Divine intelligence.

**JUGGERNAUT.**—The car of Juggernaut is a monstrous vehicle, gigantic in its dimensions, and associated in the mind with images of horror; it is a sort of platform, forty-three feet in height, and 35 feet square, moving upon sixteen wheels, each six feet and a half in diameter; the ornaments with which it is decorated are by no means splendid, its principal attraction being a covering of striped and spangled broad cloth. The neighboring villagers have their fields rent free upon the condition of attendance at the cars or the idols. This duty, at present esteemed a privilege, is not exclusively confined to those who are so well rewarded for its performance; but before the whole ceremony concludes, the zeal of many of the devotees is so completely exhausted, that the *raths* would scarcely reach their destination were it not for the services which the Brahmins can command. It takes 1,500 men to put each of the cars of Juggernaut in motion, and when the idols are fairly established in their places, the shouts and cries of the frenzied multitude are such as to lead us to fancy that the whole of Pandemonium had been let loose—an idea which is strengthened by the fiend-like figures of Jogies, Goseins and other religious mendicants, whose grim visages lighted up with a frantic joy, give them a superhuman appearance as they cheer on their insane followers to acts of horror. Though the ponderous wheels of Juggernaut no longer go crushing over the bodies of prostrate victims the fury and excitement with which the assembled crowd rush to the car, is truly appalling. In places of very inferior note, there is something frightful in the noisy, lumbering progress of the cumbrous *rath*, surrounded by a hideous idol dragged about in honor of the festival; but in the very heart and centre of this abominable superstition, the celebration becomes perfectly terrific, and the senses, over-wrought, faint and sickened at the view. The senery of the place, its bare sands, the surging of the ocean in the distance, the

drenching rains, the damp gales and sudden tempests of the fitful atmosphere, add to the wild horrors of the awful pageant. Each day the exhibition becomes more ghastly, as the wan victims of famine and disease drop exhausted around, making a golgotha of the unhallowed precincts.—*Miss Robert's Scenes of Hindostan.*

## MARRIAGES.

In Taunton, Onondaga, April, 13th, by Rev. N. Brown, Mr. WILLIAM O. BYINGTON, of Geddesburg, to Miss ALMIRA LINCOLN, of the former place.

In the Universalist church, in Geneva, in the morning of the 11th, of May, by Rev. N. Brown, Mr. MORRIS W. HEMIUP, to Miss LUCY R. PRESCOTT, daughter of Imly Prescott, Esq. of Geneva.

In Knoxville, March 9th, by Rev. Wm. M. Delong, Mr. JOHN PHELPS, to Miss CHLOE CRANE, both of Knoxville.—In Lebanon, April 20th, by the same, Mr. ROBERT RAY, of Georgetown, to Miss MARY BRUSH, of Pompey.

## DEATHS.

In Butternuts, May 22, JESSE, son of Stephen H. and Betsey Adsit, aged 11 years. The funeral was attended, and the consolations of the Gospel were presented on Sabbath the 24th, by L. HYATT.

At his residence, in Litchfield, Herkimer county, on the 26th ult., Rev. WILLIAM UNDERWOOD, aged about 73 years.

Br. Underwood was an early settler in this county, and was extensively and favorably known as a Baptist preacher, and a determined opponent of the then very small but growing denomination of Universalists. He personally withstood Br. Stacy in his attempts to spread this doctrine, but after a long struggle, many fervent prayers, and deep and patient inquiry, he was compelled to avow himself a convert to the doctrine of illimitable grace, and felt it his duty to preach the faith he once destroyed. From that period down to a few years since, he continued earnestly, ably and faithfully to preach the unsearchable riches of Christ, and to lead mankind into the ways of truth and peace. Increasing infirmities, only, called him from the field of public labor; but in the social circle he still continued to dwell with pleasure on the great theme of a world's salvation, with tongue and pen, to the confounding of opposers and the delight of believers.

His disease was dropsy. Its pains he bore with great fortitude and resignation—dwelling on the goodness of God, and the hopes of a universal and blissful immortality, as a sweet and soothing cordial for all his sufferings, and pointing all to whom he addressed himself to the entire sufficiency of Christ for salvation, and as the great comfort wherewith he himself was comforted and sustained. Thus lived this suffering, and thus died this venerable brother. He rejoiced to see faith and piety flourish around him, and lived to behold his numerous descendants grow up around him in the same faith that made his own decline so glorious and cheering. His aged widow, numerous children and grandchildren, and his other relatives, friends and neighbors of every denomination, feel that a kind husband, father and friend has departed, and that a good man, a devoted follower of the Lord Jesus, has gone from earthly toils and sufferings, to heavenly rest and glory.

The funeral was attended on the 28th, by Br. Potter—and a fellow believer with the deceased in the Baptist church, and since a faithful co-worker with him the ministry of universal reconciliation. A. B. G.

In Cherry Valley, N. Y., Dec. 4th, 1839, Mr. LEVI SKINNER, aged nearly 92 years.

Mr. Skinner became a Universalist in 1777, and remained the same for nearly 63 years. Shortly after he came out in the faith of the restitution, he had the happiness to hear that one John Murray, had arrived in this county preaching the same.

The steps which he took from his first faith to the latter, were tedious, and often to him fearful. It appears that Mr. S. was a man of prayer, and his invocations to Heaven often reached not only to mortals, but even to the damned in hell! This would startle him. He thought it a very great sin to pray for the damned, and yet, for the soul of him, he could not refrain from it. His heart far too merciful for his religion, he could feel no peace nor joy in believing. But by prayer and searching, at length he arrived at Canaan, and the fruits of the land were abundant and satisfying. His theme was the Scriptures, through life—as he drew near to death, his mind was absorbed in the contemplation of what he scripturally termed "that great feast."

He has gone like a shock of corn fully ripe, and the world has lost another truly good man. L. C. MARVIN.

In Cheshire, Berkshire county, Mass. on the 30th of November, 1839, CALVIN HINMAN, after a distressing illness of eighteen months, aged 44 years. His funeral was attended by a large concourse of relatives and friends, at the Baptist meeting house, in Cheshire.—Sermon by Rev. Wm Wilcox. Although the deceased never became a member of any church, he was a Universalist in faith and practice. The sentiment cheered him in health, supported him through his long and trying sickness, and consoled him in the hour of death. His friends were very numerous, and we knew not of his having an enemy.—*Com.*

In Ashtabula county, Ohio, April 25th, of consumption, Mr. SANFORD HARRINGTON, formerly of Otsego county, N. Y., aged 48 years.

C. C. P. GROSS, Printer, 41 Genesee-street.



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JUNE 12, 1840.

NO. 24.

For the Magazine and Advocate.

## MORAL SUBLIMITY.

An Oration delivered at the annual exhibition of the Clinton Liberal Institute, August 28th, 1839.

BY W. R. CIDDLECOM.

It is a truth, which observation has authenticated, and which has received the sanction of the past, that moral influence is measurably limited by intellectual power. Morals, as a subject, is vast and almost incomprehensible. It requires comprehensive and unlimited powers to embrace it in its fulness; and not only this, but it loudly calls for the concentrated forces of all classes and distinctions of men. Its importance demands the engagement of all grades of minds—the civilian, the orator, the historian, and the student—in whatever sphere they move. It is true, that the inferior, though not the least important duties, can be performed without any other knowledge than that consciousness of which every one is possessed; but it is equally true, that all who have ever rendered themselves beneficially eminent to mankind as successful reformers of the benighted corners of earth, have been signally noted as possessed of substantially sound intellectual strength.

Man, by nature, possesses an instinctive longing for that which is beautiful. His mind wanders among objects which are grand and imposing, and takes its flight amid scenes in which imagination is fostered and fancy ranges unconfined. He delights to gaze on the bold and jutting precipice, on the smooth polish of the marble, and on the old and storm-worn mountain.—The purling stream, the boundless plain, each holds a charm; and the rushing, headlong cataract, the tramping charger, and the prairie deluged in an ocean of angry flame, kindle a spark of mingling awe and admiration. As the eye wanders in unwearied search over the myriad novelties of creation, the mind discovers that its capabilities are enlarged—the soul feels that its sentiments glow brighter and brighter, and the spirit witnesses a nearer approach to the throne of seraphic purity. If man is conscious of an elevation in the contemplation of such objects, should his mind not be expanded in view of deeds, which are noble in action—which have wrought out some immensurable good—which have effected a pervading influence—which, though not blazoned to a gazing world, will shed its secret and mysterious workings through all advancing ages? When the mind is brought to a right state, it will see a surpassing beauty in moral acts. The most glowing and brilliant genius is often cloaked in a degrading garb, and the amusements and gratifications of the noble faculties of nature, in themselves pure and innocent, are often found in immediate and intimate connection with haggard vice and revolting impurity. So that it is only when the mind lingers in contemplation over objects of unlimited moral grandeur, that we are conscious of that refined admiration and ennobling association, which seem to carry the spirit upward and onward, in unwearied and limitless progression.

In looking over the annals of entombed centuries, where is it the mind lingers longest? Is it among the poets who have infused the dignified with the ludicrous and obscene—who have thrown the honeyed charm of words around the pollution of ungoverned and wanton immorality? Or is it among those who bared the bosom in defence of justice—who kindled the smothered flame of Liberty—who spurned the bribery of reckless tyrants, and asserted their godlike pre-eminence, by fearlessly grappling with vice, and uncompromisingly

vindicting the cause of virtue and truth? Which now draws the loudest acclamations—he who would sway the plebeian throng at his pleasure, and lead captive the feelings and understandings of wondering multitudes, or he who severed at Cæsar's fall, the iron-riveted chains of slavery—who proclaimed the dignity of his soul, and shouted on the shattered fragments of tyrannizing authority and legalized oppression, "Rome again is free?"

Some have ascended with quickened step, the dazzling heights of philosophy, and grasped the whole universe of reason and thought; some have soared like the eagle, high above the common order, and looked down in contemptuous scorn upon their astonished beholders; and yet they may be truly called,—

"The wisest, greatest, meanest of mankind."

One has taken a path in the field of political action, before untrod; has entered with the mighty energies of a Hercules upon the arena of national engagement, and seized upon the all and all of civil polity. Yet for all this, what is the first reflection, when the name of Aaron Burr is mentioned? Yes, Aaron Burr—who was the associate of freedom's glorious apostle, and who had prospective possession of the highest power of an American! Alas! he too was wrecked on the rock on which many of his predecessors were ruined. He lost the dignity of his soul; he did not raise high the standard of moral sublimity. No! he sacrificed, at the shrine of a bloated ambition, that very principle which alone could sustain him, and notwithstanding his name has been attempted to be smoothed over by one who came "to bury Cæsar, not to praise him," his course will be remembered, but to be shunned, his name mentioned but to be despised, and his conduct spoken of but to receive the unqualified reprobation of every friend and lover of true greatness!

There is no one thing so essentially requisite to him who lays claim to genuine exaltation, as mental independence; nothing, which so emphatically bespeaks a stately sublimity of character, as moral decision. Man, launched upon the ocean of life without this guide, is like the ship which ventures the trackless waste with neither compass nor helm. In vain he strives to stem the tide of party faction, to triumph over the billows of ever-changing opinion—at one moment he sails along as smoothly as the hum of the zephyrs—the next, the merciless victim of the vengeful tempest; at one moment, gliding in beauty down the breathless current—the next, cast away on the shoals of doubt and anxiety. Of all the forms which the undecided assume, none are so despicable as the devotee of popular applause. What shall we say—what must we say of him who has no principle, save a parasitical servility, who stands like a weathercock perched upon the temple of popularity; who will bow like a cringing slave, and play the part of an obsequious sycophant to gain the momentary adulation of an unfeeling multitude? Yet there are men, professional men too, who when asked for their opinions, can not give the semblance of an answer; and who, like the fabled Proteus, will assume ten thousand different forms to evade a reply. Shall we call that being man, who, like the Hindoo beneath the wheels of Juggernaut, will sacrifice himself at the accursed shrine of mammon's god? No! such are not men, and they might say as did Cassio—"I have lost the immortal part of myself, and what remains is bestial." Such things as these existing in an enlightened society, and among men, too, who assert high claims and make loud pretensions; should be discountenanced and frowned down—yea, more; they should be treated with the bitterest detestation—hear no voice but that of denunciation, and without scruple receive the unapologized scorn of every friend and promoter of principle. The bard of Avon, has correctly pictured a most numerous herd, when he says,—

Look! as I blow this feather from my face,  
And as the air blows it to me again;  
Obeying with my wind when I do blow,  
And yielding to another when it blows;  
Commanded always by the greater gust;  
Such is the lightness of your common men.

I hesitate not to say that he who forms no principles, and wishes to form none, tramples the divine image to the dust, and shows himself unworthy the station of a man; he who fears the sneer of a pampered few, is a slave to the most oppressive and merciless of all tyrannies—the "tyranny of opinion;" and he who dares not assert his principles is a dastardly poltroon. And now were my thoughts the quivering lightnings' flash; my voice, the hollow thunder's deep, muttering groan, and had my eloquence the rumbling earthquake's startling shock, I could not express the utter abhorrence in which such actions and such men should be held.

It may be asked, in what does this magnanimity of soul consist? We answer: It consists in a complete developement of the whole moral man. It consists in a cultivation of the powers with which all are invested, and a proper application of them to the state and condition of universal humanity. It consists in a rigid adherence to principles rather than men—in the purity of kind sentiments and correct social feeling; not in the gross hollow-heartedness of flattery—not in a polished and courteous civility, but in the improvement and refinement of the high and holy sentiments of the heart, and in the perfection of deep affection and sensibility wherever they are found. It is seen in that philanthropy which is as broad as creation and co-extensive with the afflictions of the whole kindred family; in the tear which trickles for the sorrows of a fellow, and that sympathy which enters the heart of the suffering, with all the ardor of reality. Finally it is beheld in the glowing fire of patriotism, in an animated zeal for freedom, and an intense longing for liberty in its fullest sense, which has sung a requiem over the sepulchre of tyranny, planted the foot upon the neck of authorized oppression, and which will peal through coming ages, like old ocean's roar along her rock-ribbed coasts. If you would find an answer to your question, go, ask the chaste spirit of philanthropy's consecrated son; ask the slumbering relics of the son of France, who weathered the storms of the boundless deep to shield the cause of justice and of God. Invoke the hallowed names of Vernon's sleeper—of "Monticello's sage," and the thousand others, who, like the stars of heaven, went out in beauty after having faithfully finished their appointed watch. Go, sit in converse with the reposing shades of Leonidas and his three hundred, and there learn true magnanimity and real glory. Here is something worthy our notice—something which will outlive all the boasted pride of mere physical conquest; will remain when forgetfulness shall have enshrouded the fame of Alexander's name, and when the seal of oblivion shall have been stamped on the glory of Corsica's exiled hero. This moral sublimity, will always be revered; and even though physical strength and ill-directed mental power may be wondered at, they never can be loved, and that will only b



the more eagerly watched and sought, and shine brighter and brighter, like the far off light-house which becomes more clearly seen from the Gothic gloom\* which surrounds it. It is this alone which constitutes that particle of divine essence, which always has been and ever will be the boast of the truly great. Where is to be found the glory of the warrior who spurs his steed over prostrate thousands, when brought in comparison with well-directed thought? What becomes of philosophy, when compared with a glorious conquest over vice, a victory over degrading passion. All things else must yield to the merit of principle—to him who stands up as a martyr for unstained purity of heart; who—with a heaven-directed eye, with benevolence flashing from his inmost soul, and a flame burning within with all the intense ardor of a divine spirit, without the impulsive power of an incited populace, and standing isolated upon the eternal rock of his own self-wrought greatness—is urged on to great and glorious moral action. It is true, such a hero may not be lauded in his first enterprise; he may be compelled to struggle with and baffle against the combined and opposing powers of a whole nation; yet there will be a time, when his greatness will be acknowledged, when the beauty and splendor of a high-toned, moral feeling and action will become manifest. And if his goodness and honor be not seen until he has gone to the home which he has nobly merited, it will be seen then, and the rising world will say of him as was said of one of olden times, "The whole earth, is the sepulchre of such men." And most assuredly, this is the glory of all glories, to live a pure and immortal life in the hearts and affections of a grateful world; to live and conduct himself so

\* That his bones

When he has run his course and sleeps in blessings,  
May have a tomb of orphan's tears wept on them."

That person who is the victim of corrupting principles, who is the subject of degrading sentiments and unconquered habits, though he have the power to wander through the limitless wilds of ether, to decipher and read the laws which guide the farthest ball that hangs in the uncompassed immensity; even if he can draw into the capacity of his mind, the whole existence of the past, and range with "the vigor of angelic thought," among the myriad incidents, which shall flood futurity, still he seems like another Laocoon, struggling, writhing, and finally yielding to the serpent's gripping folds.

It may be said that the mind travelling in this track is not satisfied. Sateless ambition is not fed; there must be something more mighty, more sweeping, more vast, more deluging, than this mere doing of good; there must be something to fondle and nourish, an unholy banking for a worthless name—yes, this comprehends the whole! But objector, have you ever learned from experience? have you ever sown the seed, that you might reap the golden harvest? have you ever personally felt the full force of that mighty truth, "how happy," and the poet might have added, how great, "are the good?"

If the mind wishes noble themes for contemplation, let it rise with all its energies, but with becoming reverence, to the presence of the Alone and Infinite Jehovah. Let the spirit be transported in her enfranchised wanderings, and hold blessed communion with the veiled seraphim. Let her, in her breathing aspirations, visit the untold existence, and then settle back with the glorious resolve to one day merit its sublime glories. Is not this a contemplation far more worthy the sensible mind, than a freful itching for a few empty preferments—an engulfing desire for airy and fickle honor, or an unholy covetousness? Oh yes! we say let every one often and gladly dwell on such glowing and inspiring themes. Let every one give wings to his thoughts and reflect upon Him and Eternity. His duration—

\* Divine participation answer.—Horace.

Ages past, yet nothing gone!  
Morn without eve! a race without a goal!  
Unshortened by progression infinite!"

And then, and not till then, will he begin to feel an expansion of sentiment, an enlargement of mind, and a consciousness of deserved dignity; then will the standard of his intrinsic excellence float in majesty above the hollowness of earth, and the splendor of his moral sublimity be transcended only by the combined beauties of that Heaven to which he meekly aspires!

Truth has been, and still is, the great and paramount object of the moral man. It is but due, to remark that the present age is peculiarly distinguished for its investigating and truth-searching spirit. Here is the great field for eminent action. This is the time in which is needed the valiant arm, the dauntless resolve, a burning zeal and a fearless heart. He most grossly mistakes the day in which he lives, who enters the field of moral conflict unarmed, and he must leave unguarded, who enters unprepared. He must have a determination more brazen than that which scaled Alpine snows, a force mightier than he who would convulse the thrones of mired demigods, who would rise with hope against the bulwarks and barriers of "century-matured" opinions and creeds; who would successfully grapple the Nemean lion of prejudice and fanatic error. And above all does he need a fearless intrepidity, and an unsubdued resolution, who would assail the "high places" of immorality and corruption, who would bring vice in the purpled monarch, on an equal standing with vice in the ignoble serf. This, we would once again say, is the only true field of action. This is the goalless, though not unwarded course, and here alone can man assert that sublime grandeur of morality; but let him who enlists take heed that he be armed, accoutred and caparisoned, like the warrior who would enter his gory field of battle.

Man universally should engage in the cause of justice and right, and though error may triumph for a season, yet its reign must soon cease. He must nerve stronger the arm, gird closer the panoply and take fresh courage for the conflict, remembering with the American poet that

"Truth crushed to earth shall rise again,  
The eternal years of God are hers;  
But error wounded, writhes in pain,  
And dies among its worshippers."

Moral truth must survive; it must prevail and prosper because of its own inherent worth. Her temple will stand immutable and unmoved throughout the winding cycles of time. At its altar will be worshippers when all others have passed away, and be mouldering beneath the vaulted shades of forgotten things. Yes,

"When the sweeping storm of time  
Has hung its death dirge o'er the ruined fane,  
And broken altars of the mighty fiend  
Whose name usurps her honors,"

it will rear its triumphal spire in godlike majesty, and her base planted and imbedded on a foundation, as enduring as eternity, shall remain unshaken as Gibraltar's surge-beaten cliff, and only be the more and more revered as the passing tide shall wash from its pillars, the taint of buried ages. Now were I standing on the very threshold of eternity, and just looking through the veil which curtains time, were these the last words to which my tongue should give utterance, and could its notes be heard as far as existence claim some remnant subject, I would say unto one and all, dedicate your mightiest powers to this one superior and engrossing subject. Let your sentiments be proclaimed to all, with a voice like that which spake to him who sat wreathed in the mists of Sinai's top. Subdue the animal man, that the angelic essence may be disclosed. Give to the faculties of Intellect—of supreme love to Him and His—an illimitable development. Let your "virtues plead like angels trumpet-tongued," and your deeds in and of themselves, from their own illustrious achievements, throughout the immensity of being, tell with a force, like

the echoing boom of elemental thunder; and finally—

"Be just and fear not,  
Let all the ends thou aimest at, be thy country's  
Thy God's and Truth's; then if thou faltest,  
Thou faltest a blessed martyr."

For the Magazine and Advocate.  
CHARITY.

BY MRS. S. BROUGHTON.

The last sun of 1839 had just sunk below the horizon, and dark, looming clouds spread heavily over the concave, while a distant moaning sound gave notice that Boreas was tuning his wild, discordant lyre, preparatory to giving us one of his shrillest blasts. The air was cold and bleak, and though sheltered by embowering woods, I knew full well that the court of the wintry monarch was fully attended, and that his ministers, frost, and wind, and snow, were raising fierce uproar on the highways and open uplands.

But the merry bells began to jingle, and their joyous sound from the distant roads assured me that the old year was not to depart without festivity; that youth, and beauty, and fashion, were assembling to give the old pilgrim a ceremonial adieu, and welcome with song and dance his successor. The winds began to sing wildly on the distant hills, while the occasional sharp, hollow rap of king frost upon the surrounding trees, made a cold shudder run through the veins, as the idea of some homeless traveller buffeting the storm, would flit across the mind, or the picture of the poor, ragged groups that shiver around a cheerless hearth, where the chill breeze piping through the crannies, responded fearfully to the dying infant's groans—and fell mournfully on the sick father's heart, who saw his loved ones about to be bereft of their last earthly stay, and cast upon the uncertain charities of a bleak world.

My mind fell into a musing train, and ere I was aware I was lost in the bewildering regions of fancy. A person, of stately, fascinating appearance met me, and accosting me very politely, begged me to attend her, and witness the ceremonies of her levees. She informed me her name was Pleasure, that she was of high rank in the court of the new king, whose sole object was the happiness of his subjects; for which purpose she had instituted her assemblies, where fashion and the graces ever dispensed their choicest smiles, and dissipated all gloom by their tasteful and magnificent appearance, and the harmonious melodies that ever attended her presence.

I followed her footsteps and soon entered a gay and gorgeous hall splendidly illuminated, and thronged with the young, the beautiful and gay. Music, and gladness were there, and as the sweet-voiced viol filled the lofty arches with its animating cadences, and forms of grace and beauty floated onward in the mazy dance, I almost forgot that sorrow was abroad in the land. There were the graces, and fashion with all her numerous train, presiding over the festival; yet gay, and fascinating as was their appearance, I could not help observing a very unobtrusive personage, with white flowing garments, and countenances of heavenly benignity. She displayed no ornaments, but the radiance of a meek and holy benevolence shone in her azure eye, and lighted up her countenance with angelic lustre. I was glad to observe that her influence had a happy effect upon the vast assemblage. Beauty forgot its arrogance, the pride of wealth and station seemed softened by her bland smiles, and more than one young heart sent the rich blood to the beautiful cheek, while it whispered a promise to remember the poor to-morrow. I was pleased to see that though she courted no observation, she was altogether the most important personage in the assembly, softening all the asperities of jarring and discordant passions, and disposing each one to look upon the bright side.

After arranging every thing in the pleasantest manner, she prepared to depart. I thought her dress insufficient to shield her on such a night, but I had not learned that warmth of heart would



carry neglected Charity where the devotees of fashion and pleasure would hardly dare to venture. I followed her, and saw her enter the abodes of luxury, and plead for the miserable and wretched, and portray in stirring words the wants of of hungry, starving innocents, crawling suppleless to their fragment of a bed, and in infantile moans, wondering why those rich people could not spare them a little bread. Well, they appeared almost all of them *willing* to bestow of their riches, but they had not learned active charity. Yet her mission sped well, and I followed, till I saw her enter the hovel of wretchedness, where haggard wretches sat scowling by the dying embers, and conjuring up sad visions before the aching heart. O, what happiness did her presence give! how did the young eyes flash forth their gratitude from beneath the tangled locks and pale neglected brows! Here was the place to drink in pure pleasure; to satisfy the spirit that shrunk from the sight of misery, that could not enjoy the bounties of heaven while a fellow being starved by its side. She went to the cold and cheerless hearth, where the sick parent gazed upon the stiffening features of the cherished infant, as if it would learn of the departing spirit the viewless track it must soon follow. The pearly drops that coursed down her heavenly cheeks as she ministered to the wants of the living, and spake in tones of inspiration of a happier home for the dead, gave sweet consolation to the mourners' hearts, and taught them to trust in the goodness of Him who is the Father of the fatherless.

I awoke from my dream, and gleaned this moral from fancy's teachings. That though the presence of charity, in other words the spirit of love, is necessary in all the intercourse of life, yet her holiest mission is in binding up the broken hearted, bringing the cup of consolation to the bowed down and afflicted, comforting the mourning ones, and relieving the distress of those who are ready to perish.

For the Magazine and Advocate.

## THE LOGOS—OR WORD—NO. I.

BY REV. A. C. BARRY.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."—JOHN i: 12.

The object we have in view in these articles, is to illustrate and defend what we conceive to be the true meaning of the passage which stands at its head, and to furnish such helps as may enable those who are at a loss what they are to understand by the words of the evangelist, to successfully arrive at the truth concerning the same.

The reader is probably aware that the passage in question is supposed to teach that Christ, the Saviour, is none other than the infinite and immutable God—the Creator of the heavens and the earth, and the great Ruler and Governor of the world.

That the "Word" spoken of, has reference to the Redeemer of mankind, I do not doubt; but that the inspired penman intended to teach that he was in very truth God, or in every sense equal to him, co-existent, and co-eternal, and possessed of the same attributes and the same perfections, and to the same degree, I do most seriously question. And is it not plain from the passage itself, that he did not wish to be so understood—that he did not intend to teach that Christ was in fact Deity himself? "In the beginning" he says, "was the Word." But, had God a beginning? Was, there ever a time when he was not? Has he not existed from the eternity that is past? If he has not, then Scripture testimony is but a dream. Were Christ the infinite and immutable Jehovah, the language of the evangelist would be perfectly inconsistent and absurd. To say, "in the beginning was God," when he never knew a beginning, would be sheer folly, and a palpable contradiction.

"But," it is said, "the sacred writer especially

declares, that the Word was God." Very true—yet it is evident from the remaining language, that he did not intend to say that the Word, or Christ, was actually Deity; for this would be to contradict himself. To say that the "Word" was in the beginning with God, and then to say that the "Word" was God himself, would be somewhat contradictory, not to say absurd and inconsistent. For no one could say with much sense or propriety that God was in the beginning with himself, when, too, he had no beginning, but existed from eternity.

The word "God," as applied to Christ, is undoubtedly to be understood in a *secondary sense*, and was unquestionably so applied by the author of the text. A word, or title, is oftentimes modified by the nature of the being, or subject, to which it is applied. And this is one of the many instances, in which a modification does actually take place in a word or title. And indeed, it is a fact which none can dispute, that the title "God," is applied to other beings than the Great Sovereign of the universe. In Exodus it is applied to an idol—an image carved out and graven by men's hands. The Most High is represented as saying unto his people by the mouth of his servant Moses—"He that sacrificeth unto any God, save unto the Lord only, he shall be utterly destroyed," xxii: 28. Here the word "god" is used in a secondary sense; for no one would suppose that a Heathen idol was equal unto God himself. Again we read in the same book, "Thou shalt not revile the gods, nor curse the ruler of thy people," xxii: 28. By the word *gods* in the passage, we are to understand the judges which were appointed under the law. Now, are we to, or can we, believe, that each of the judges, being a *god*, was equal unto the Almighty, or was the Deity himself? By no means. The word is used in a secondary sense, and was applied to those officers, because they occupied an exalted and important station in the midst of Israel, or to signify that God had assigned them an important office under his government.

The word "God," may also be found applied in a secondary sense to men and things, in Ps. lxxxii: 1, 6; 1 Sam. iv: 7; Phil. iii: 19; Ex. vii: 1; 2 Cor. iv: 4; 2 Thess. ii: 34.

Now as this word, (God,) is found to be frequently used in the Scriptures, in a secondary sense, may it not be thus applied in the passage under consideration? And is it not a plain and obvious fact, that it was used by the sacred writers? Would not John's language, taken in connexion, go to show, that this was indeed the case? He tells us that, "*in the beginning*," the "*Word*" (or Christ,) was with God," and the fair inference deducible from this language is, that he spoke of the Saviour as a separate and distinct being from the Almighty—as a being occupying an inferior station, and to whom he applied the title *God*, to signify that though inferior, he was still a "ruler of pre-eminent dignity"—the brightness of the Father's glory, and the express image of his person.

2. The united voice of the Scriptures, is, there is but "*one God*"—one self-existent, Great First Cause, Creator, and Father. We read that the Lord our God is *one* Lord. Deut. vi: 4; Mark xii: 29. We are also informed by the apostle Paul, that there is *one God* and *one Mediator*. 1 Tim. ii: 5. In writing to his Corinthian brethren, he introduces the following language: "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is *none other God but one*. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many,) but to us there is but *one God* the Father, of whom are all things, and we in him." 1 Cor. viii: 4-6. This language is perfectly plain. To us, says the apostle, there is but *one God*, the *Father*. Are there any who can not understand so plain a declaration as this? Not one.

Now, as there is but one sovereign Creator

and Ruler, it is impossible that there could have been another supreme God in the beginning with him. Those, therefore, who contend, that the "Word," (or Christ) is actually God—Deity himself—must either yield the point, or advance proofs that there are *two infinities*, or *two Supreme Gods*, each infinite in all his attributes and perfections! But this would be a herculean task: and as we can have no hope that it will ever be accomplished, we must still contend that the title "God" was applied to Christ in a secondary sense.

For the Magazine and Advocate.  
NOTICE.

To the Delegates that will be appointed to attend the Genesee Association for 1840. BRETHREN: At our last session, the following resolution was adopted and is now quoted for the purpose of bringing the subject embraced in the resolution before your minds, and recommending it to your special attention.

"Resolved, That we recommend to the societies within the bounds of this Association, the serious consideration of the subject of forming a Library that shall be the property of each society, or the joint property of the Association; and that the delegates appointed to attend this body, at its next session, be instructed to come prepared to act on the subject."

The measure recommended in this resolution is one that can hardly be regarded in any other light than as highly conducive to the prosperity of the cause of truth. We trust it will receive due attention at the approaching session of the Association. This from your brother in the Lord.  
W. E. MANLEY.

## TO THEOLOGICAL AND OTHER STUDENTS.

The undersigned will receive a few students, not exceeding six, on or about the first of July next, to pursue the following studies: The Latin, Greek, and Hebrew languages, Natural and Moral Philosophy, Chemistry and Rhetoric, besides those sciences usually taught in common schools. Manual labor, a portion of the time, will be furnished to those students who may desire it.  
W. E. MANLEY.

Gainsville, May 25, 1840.

## MEMOIR OF BR. FULLER.

Unintentionally the following proposals were crowded out last week, and as an atonement we give them place in the editorial department. They will be interesting to Br. Fuller's numerous friends in this region—all who can afford it will want a copy—even those who have read the most of the articles to be published, will want them in one volume, prefaced with a portrait of the departed.

Subscriptions received by Br. Hutchinson, at the Bookstore.  
A. B. G.

## A MEMOIR

Of the late Rev. Savillion W. Fuller, Pastor of the Second Universalist Society in Philadelphia.

The subscribers have now in press, and will have ready for delivery in a few days, a work with the above title; containing a Memoir by Rev. Asher Moore, and original Sermons, Addresses, etc., selected from the manuscripts of Mr. Fuller.

The work will contain 216 pages, 12mo, handsomely printed with new type, on fine white paper—to be embellished with a superior Mezzotint engraving of the subject of the Memoir, engraved by Sartain—and neatly bound in cloth. Price 62 1-2 cts. A liberal discount will be allowed to the trade. Orders for the work should be forwarded as early as possible, as the edition will be small.  
JOHN H. GIBON & Co.

Nazarene Office, corner of George and Swanwick streets. Philadelphia, June 13, 1840.

Br. Tompkins.—Transfer Belinda Corbet, to Amelia Corbet, Rome.—Send next vol. of Universalist and Ladies' Repository to Mrs. E. Johnson, Onondaga N. Y. and charge this Office.—Send August No. of Repository to Mrs. E. Barringer, Syracuse, N. Y. She did not receive that No.



For the Magazine and Advocate.

## ESSAYS ON WAR. NO. XI.

BY REV. C. SPEAR.

"The more I am acquainted with agricultural affairs, the better I am pleased with them; inasmuch that I can nowhere find so great satisfaction as in those innocent and useful pursuits. In indulging these feelings, I am led to reflect, how much more delightful to an undebauched mind is the task of making improvements on the earth, than all the vain glory which can be acquired from managing it by the most uninterrupted career of conquest."

WASHINGTON.

We now resume our labor by pointing out the influence of war upon civilization. And we must apprise the reader, that we enter upon a wide field, and therefore, owing to the narrow limits to which we are confined, our remarks must be few, and perhaps, somewhat imperfect. Our first inquiry is, what are we to understand by civilization? Hence, we can not do better than to cite the words of a very amiable writer whose labors on the subject on which we are now engaged, have been somewhat extensive. "The leading elements of a truly and highly civilized state of society are various; such as agriculture, the useful arts, the liberal or polite arts, literature, the domestic relations, and duties, civil and religious institutions, etc."

It would seem, at once, from the above view, that in order to enjoy a highly civilized state of society, we must do all in our power to promote agriculture, the arts, literature, and civil and religious institutions, and to render permanent domestic relations and duties. The question, then, that presents itself on the very face of this subject is, does war tend to bring on and establish civilization? A moment's reflection must convince us to the contrary.

I. Look at the influence of war upon the cultivation of the soil. It has been said that as men rise in the scale of being, as they bring themselves more and more under the influence of just and benevolent principles, the earth itself, as if conscious of so propitious a change, will begin to put forth, and to bloom more beautifully. But war always throws cultivation back; the soldier is called from his plough, and the vine of his cottage droops till his return. Let us take a single instance: "Affecting traces," says a writer who was in the Peninsula during the devastation by the armies of Napoleon, "of the invasion of this smiling country were every where to be seen, cottages all roofless and untenanted, the unpruned vine growing in rank luxuriance over their ruined walls, gardens, the shells of fine houses, destroyed by fire, \* \* \* all proclaimed silently, but forcibly that I was travelling through a country which had been the theatre of war."

II. Has war promoted the arts? That war has tended to advance those arts that enable men to destroy life, we are of course prepared to admit. But can science and art be considered among the results of campaigns and devastating wars? But without discussing the point to a great length, let us look to the fine arts, such as sculpture, painting, architecture, and the like, and we shall at once see that war has been extremely unfavorable to their progress. In the year 410, the city of Rome was taken and pillaged by the Goths and Huns of Alaric. After the streets had been strewn with the dead of every age and condition, a violent assault was made upon the works of art. "The palaces of Rome," says Gibbon, in his history at the decline and fall of the Roman Empire, "were rudely stripped of their splendid and costly furniture. The side boards of massy plate, and the variegated wardrobes of silk and purple, were irregularly piled into the wagons that always followed the march of a Gothic army. The most exquisite works of art were roughly handled or wantonly destroyed; many a statue was melted for the sake of the precious materials; and many a vase in the division of the spoils, was shattered into fragments by the stroke of the battle axe." Far greater outrages were committed at a later date by the soldiers of

Charles V. Take another instance, given by Southey in his history of the Peninsular War. Speaking of the castle of Benevento, he says, "Every thing combustible was seized. Fires were lighted against these fine walls; and pictures of unknown value, the works perhaps, of the greatest Spanish masters, and those of other great painters, who left so many of their finest productions in Spain, were heaped together as fuel."

But this number has been extended to a sufficient length, and we therefore close it with a single remark, which the whole history of war will amply prove to be correct. We do not know of a single instance in any age or country where the works of art have been spared, when their demolition would tend to promote the objects of invading and conquering armies.

For the Magazine and Advocate.

## THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XXVIII.

LUKE. This book was written by the evangelist whose name it bears, at Corinth, for the use of Gentile converts. Luke was a Jew, and is supposed to be the same person who is sometimes called Lucius. See Rom. xvi: 21. Acts. xiii: 1, and xi: 20. He is thought to have been a physician by occupation. See Colossians, iv: 14. He died in Achaia, at the age of 84.

Luke ii: 34.—"Behold this child is set for the fall and rising again of many in Israel."

This is an allusion to Isaiah viii: 14-15. The Jews were expecting a temporal deliverer, and because Christ did not answer their expectations, they rejected him, and stumbled at that "stumbling stone." On them the stone fell which "ground them to powder." See Rom. xi: 11, 12. Matthew xxi: 44. Nevertheless they have the promise here of rising again, for the "child is set for the fall and rising again of many in Israel." See also Rom. xi: 26.

Verse 35—"Yea a sword," etc. This clause should be transposed and follow after the latter clause of the same verse. See Clark.

Luke viii: 50.—"Thy faith hath saved thee, go in peace."

That is, thy faith hath been the instrument of receiving the salvation. This present salvation could not, and can not be enjoyed but by faith and repentance.

Faith leads to repentance, for "whosoever hath this hope within him, purifieth himself even as God is pure," and repentance leads to faith, for John preached repentance and his disciples were prepared to believe on Jesus Christ. "Repent and believe the Gospel," etc.

Luke x: 1.—"After these things the Lord appointed other seventy also" etc., etc.

Rather seventy others. The word other has reference to the twelve disciples which he chose, to be constantly with him, and seventy others to go before him.

He chose the twelve in reference to the twelve patriarchs chiefs of the twelve tribes of Israel, and the seventy in reference to the seventy elders or Judges, whom Moses appointed to assist in the government of the people.

Chap. x: 18. "I beheld Satan as lightning fall from heaven."

This is probably an allusion to Isaiah xiv: 12. "How art thou fallen, O Lucifer, Son of the Morning." The word Lucifer signifies, *bringing light*, the *Star Venus*, and is here applied to the king of Babylon. The word Satan in Luke x: 18, signifies an adversary, and is here applied to the supposed cause of demoniacal possessions, or to the enemies, adversaries, or opposers of truth and Christianity, in general.

Luke chapter 13th: "Gallileans whose blood Pilate" etc., etc., verse 1.—"eighteen upon whom the tower of Siloam fell." See verse 4.

Archelaus, son of Herod the Great, is represented by Josephus as sending his soldiers into the temple and slaying 3000 men while they were

employed in offering sacrifices. See Josephus' Wars, book 2, chapter 1, section 3, and book 2, chapter 5. But whether this is the circumstance referred to is uncertain. The account of Pilate's cruelty here mentioned is not found in any other history. Josephus however speaks of the Gallileans as being the most seditious people in the land. They belonged to Herod's jurisdiction, but as they kept the great feasts at Jerusalem, they probably, by their tumultuous behaviour there at one time, gave Pilate, who was a mortal enemy to Herod, a pretext to fall upon and slay many of them. Some however think that this refers to the followers of Judas Gaulonites—see Acts v: 37—who would not acknowledge the Roman government, a number of whom Pilate surrounded, and slew, while they were sacrificing in the temple. See "Josephus' Antiq." book 18.

"Tower of Siloam." This tower was probably built over one of the porticos near the pool mentioned, John ix: 7. See also Nehemiah iii: 15.

"Shall all likewise perish." See verses 3 and 5. That is, shall perish in a *like way* in the *same manner*. This was fulfilled to the letter; for when the city was taken by the Romans, multitudes of the priests and others who were going on with their sacrifices, were slain, and their blood mingled with the blood of their victims.

And multitudes were buried under the ruins of the walls, houses, and temple. See Josephus' Wars, book vi: chapters 4, 5, 6.

For the Magazine and Advocate.

## THE GOSPELS HARMONIZED AND EXPLAINED.

BY REV. W. E. MANLEY.

SECTION VI.

*Departure of Joseph and Mary, with Jesus, to Egypt, and their return after the death of Herod.*

Matt. ii: 13. And when they (the Magians) had departed, behold the angel of the Lord appeared to Joseph in a dream, saying, Arise and take the young child and his mother and flee into Egypt; and be thou there until I bring thee word; for Herod will seek the young child to destroy him.

14 And when he arose he took the young child and his mother by night, and departed into Egypt,

15 And was there until the death of Herod, that it might be fulfilled which was spoken of the Lord, by the prophets, saying, Out of Egypt have I called my son.

16 Then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time that he had diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy, the prophet, saying,

18 In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachael weeping for her children and would not be comforted because they are not.

19 But when Herod was dead, behold an angel of the Lord appeareth in a dream, to Joseph, in Egypt,

20 Saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

21 And he arose and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God, he turned aside into the parts of Galilee.

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Verse 13. *And when they had departed, etc.* Though the appearance of the angel to Joseph would seem to have been immediately after the Magians had departed, yet such is not a necessary inference. In many instances we shall find that a considerable space of time intervened between two events, concerning which it is said that the one took place *when* the other was done. This is one fact that must be understood and acted upon in harmonizing the Evangelical writings. *When* the Magians had departed, the angel appeared to Joseph—that is, *after* the Magians had departed, etc., admitting some months, perhaps, of intervening time.

*Flee into Egypt.* There is an Apocryphal



book entitled the Gospel of the Infancy, which relates several *very wonderful* miracles said to have been performed by the Saviour, while in Egypt; one of the most *interesting* and *probable* is related in the following language: "But the son of the priest, when his usual disorder came upon him, going into the inn, found there Joseph and St. Mary, whom all the rest had left behind and forsook. And when the Lady St. Mary had washed the swaddling clothes of the Lord Christ, and hanged them out to dry upon a post, the lad possessed by the devil took down one of them, and put it upon his head. And presently the devils began to come out of his mouth and fly away in the shapes of crows and serpents." Gospel of the Infancy, ch. iv: verses 14-16. See Apoc. Test.

A large number of other similar relations are found in this book, too foolish to be introduced here.

15. *That it might be fulfilled, etc.* The prophecy here said to be fulfilled, did not originally relate to the Saviour, but to the exodus of the Israelites from Egypt. See Hosea xi: 1, and the concluding remarks.

16. *Herod was wroth, etc.* The cruelty ascribed to Herod in this verse has been supposed to constitute a serious objection to the Evangelical narrative. But he that supposes this, must be grossly ignorant of Herod's character, and of the extent of the cruelty here ascribed to him. See concluding remarks, where this subject is illustrated.

17. *Then was fulfilled.* See concluding remarks.

20. *They are dead.* That is, Herod is dead, the plural being used for the singular, according to the Hebrew idiom, which is used in many places in the New Testament. That there is any reference to Antipater the son of Herod, and heir apparent to the throne, and who was executed by the order of his father five days before the death of the latter, I do not believe. It may be an *easy* explanation, but it is an unnatural one.

22. *Archelaus.* This was one of the three sons of Herod to whom he left his dominions. He resembled his father in character—a good reason why Joseph should fear to go thither. It does not seem to have been the intention of Joseph to go to Judea, with a view of settling or remaining there; but merely to pass through that province as the most direct route to Nazareth. But fearing to do this, he *turned aside* from the most direct route, and came to Nazareth, which was under the government of Antipas, another son of Herod, but of a different character from Archelaus.

The difficulty ascribed to this verse by Robert Taylor (see his *Diegesis*) is only imaginary, and proceeds not as he says, from the ignorance of the Evangelist respecting the geography of the country, but from the ignorance of Mr. Taylor respecting the passage to which he objects, or from a wilful intention of perverting it.

23. *He shall be called a Nazarene.* "Though the words *he shall be called a Nazarene* are not to be found in the writings of the prophets, yet as the *thing* intended by them is of frequent occurrence, the application is made with sufficient propriety. The Israelites despised the Galileans in general, but especially the Nazarenes, who were so contemptible as to be the subjects of ridicule even to the Galileans themselves. Hence *Nazarene* was a term of reproach proverbially given to any despicable, worthless person whatever. Wherefore, since the prophets have in many parts of their writings, foretold that the Messiah should be rejected, despised and traduced, they have in reality predicted that he should be called a *Nazarene*. And the Evangelist justly reckons Christ's dwelling in Nazareth, among other things, a completion of these predictions; because in the course of his public life, the circumstance of his having been educated in that town, was frequently objected to him as a matter of scorn, and was one principal reason why his countrymen would not receive him. (John i: 46 and vii: 41, 52.)"—Horne's *Introd.* Vol. I. p. 294.

For the Magazine and Advocate.

### TRUST IN GOD.

Says the wise man, "Whoso putteth his trust in the Lord shall be safe." God is unchangeable, the same yesterday, to-day, and forever; without variableness or shadow of turning. He is a being of infinite wisdom, power, mercy, and love. On account of the unchangeability of his nature, and the goodness of his character, it is *safe*, under all circumstances, and at all times, to put our trust in him. The *safety* of putting our trust in him presupposes his goodness and benevolence. It would be very *unsafe* to put our trust in a being, who, we knew was our greatest enemy, and would do his utmost to injure rather than benefit us; we would be very unwilling to repose confidence in a worthless wretch, who was employing all his craft that he might see us engulfed in the dreary abyss of misery and despair. But how much more *unsafe* would it be, to trust in God, if he hated us, was ready to hurl us down to the regions of despair, and would be glorified in our sufferings; if he hated us and could *not* love us, till we did something to *elicit* his love! Infinitely better would it be to trust in the most abandoned of the human race than in such a being; the most obdurate pirate that ever lived, would cause suffering only for a limited period; and, in this suffering, he would not, he *could* not delight! We are confident that it would be *unsafe* to trust in the Lord, if he was a being of hatred and revenge.

The Singer of Israel, in speaking of our subject, says: "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." Again, when impressed with a sense of the goodness of God, he said, "And he hath put a new song in my mouth, even praise unto our God; many shall see it and fear, and shall trust in the Lord. Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." The Psalmist was well acquainted with the frailty and imperfection of human nature, and knew how much more safe it was to trust in the "Father of mercies," than in puny, fallible man. When mindful of the care and providence of God, he said, "The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust; he is my shield, and the horn of my salvation, my high tower and my refuge, and my Saviour." David had been plunged into the nethermost depths of sorrow and adversity; he had experienced the instability of friends; had been surrounded with the most implacable enemies, and suffered the greatest reverses of fortune; still he trusted in God and was *safe*, and found deliverance.

So it is with every person who puts his *trust* in God; though he is called to experience a great amount of ingratitude; though his friends turn his most hostile enemies, his foes take courage at his calamities, and the whole aspect of affairs seem clad in the habiliments of horror and blackness, yet he trusts in God, views these adverse scenes as calculated to work out the peaceable fruits of righteousness. He views them as designed by the infinite Mind to result in good; these circumstances of adversity have for him no stings; he, with trust and confidence, looks through their clouds, beholds the hand of unlimited goodness at the helm of the universe directing all things in accordance with the counsels of his own will, and is saved from the doubts and fears, that otherwise would press down upon him like an incubus.

Affliction's faded form may stalk before us, we may be laid upon beds of sickness by the hand of disease, the mountain waves of adversity may roll upon us, and the furnace of deprivation and bereavement may be heated for us seven times hotter than it is wont to be, still, if we trust in the Lord, we are safe, based upon the rock of ages, and these have no pains for us. Would, that men would make the Lord their trust, be possessed of the confidence of Job, when he said, "Though

he slay me, yet in him will I trust!" "O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

"Oh for a strong and lasting faith,  
To credit what the Almighty saith!  
To embrace the message of his son,  
And call the joys of heaven our own!"

West Halifax, Vt.

F. W.

### AN AGENT'S TROUBLES.

Friend Grosh—If *publishers* have as much more trouble than *agents*, as their interests are greater, I pity them; and I do not believe that they are publishers because it is a pleasant business. Some two or three years since, I was appointed an agent for the Magazine and Advocate. I always took some pains to procure subscribers to it, but never made out much. The present year I determined to make a vigorous effort, and the list of names, and amount of money I send you, shows how successful I have been. Every one would be pleased with the paper, but none are prepared to take it *just now*. Some are poor, and, by their excuses, one would think them "pennyless as Job," notwithstanding their *thousands*. Others are so pinched by "the hard times" that they can not take a paper; and yet others care more about the "Sub-Treasury," and "hard cider," than any thing else.

Now if an agent, should not get discouraged trying to get subscribers under such circumstances, then I acknowledge myself unfit for one; and if there are any who think it nothing but "a pastime," I wish that they would go round among their neighbors, and try to get subscribers to some periodical.

AN AGENT.

### MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, JUNE 12, 1840.

### BIBLICAL INTERPRETATION.....NO. XIII.

In the 56th Psalm there are allusions to some things, an ignorance of which, deprives that Psalm of nearly all its power. David was speaking of the wicked—hence he said, "the wicked are estranged from the womb; (birth;) they go astray as soon as they be born, speaking lies." Verse 3. In describing wicked people, he said: "their poison is like the poison of a serpent; they are like the deaf adder who stoppeth her ear, which *will not hearken to the voice of charmers, charming never so wisely.*" Verses 4, 5. What are we to understand by "charmers?" In ancient times, and to this day, there are those in Eastern nations, who charm snakes or serpents by the power of music—and the "Indian serpent charmers" have such power over them, that they handle them freely without harm. That music has great influence over serpents, is clear from the following fact, related by Chateaubriand when he was in Canada. A rattle-snake entered their encampment, and to amuse the party, a young Canadian advanced against it with his flute. On his first approach, the snake exhibited great rage. "The Canadian now began to play upon his flute; the serpent started with surprise, and drew back his head. In proportion as he was struck with the magic effect, his eyes lost their fierceness, the oscillations of his tail became slower, and the sound which it emitted became weaker, and gradually died away.... The shades of azure green, white and gold, recovered their brilliancy on his quivering skin, and slightly turning his head, he remained motionless, in the attitude of attention and pleasure. At this moment, the Canadian advanced a few steps, producing with his flute sweet and simple notes. The reptile, inclining his variegated neck, opened a passage with his head through the high grass, and began to creep after the musician, stopping when he stopped, and beginning to follow him again, as soon as he moved forward. In this manner he was led out of the camp, attended by a great number of spectators,



both savages and Europeans, who could scarcely believe their eyes, when they beheld this wonderful effect of harmony." Abbott's Scripture Natural History, p. 184.

To attract serpent's with music, and to tame them, is what is intended by "charmers." Now observe the manner in which this fact is introduced in the 58th Psalm—"They are like the deaf adder that stoppeth her ear, which will not hearken to the voice of the charmers, charming never so wisely." From this declaration, it seems that there are some adders or asps whom the charmers can not effect. This is actually the case.—"Roberts mentions an Indian serpent-charmer, who came to a gentleman's house to exhibit his tame snakes. He was told that there was a *cobra di capello* in a cage, and asked if he could charm it. "Oh yes!" said the charmer; and the serpent was accordingly released from its cage. The man began his incantations and charms; but the reptile fastened upon his arm, and he was deaf before night. This serpent 'would not listen to the voice of the charmer.'" Penny Magazine, Vol. 6, p. 151. Now, assume adders refused to listen to the soothing music and voice of the charmer, so were the sinners of whom David spake, practically deaf—they refused to listen to the sweet and soothing music of wisdom and righteousness, and went on in the poison of their actions and wickedness.

In regard to them the Psalmist prays, "*break their teeth, O God, in their mouth.*" Verse 6. Here is another allusion to a physical fact, which it is necessary to know before we can understand what David means.—The asp has a little bag or sack at the bottom of his two front fangs, in which its poison is continually deposited. When it bites, the fangs are pressed upon this little sack, which gives forth poison, and injects it into the wound through the fangs, and death is soon produced by it. The serpent-charmers, when they catch serpents, break out their fangs or teeth, and extract the poison, and then, though they may bite, the bite is harmless.—In this fact, we can discover David's meaning, when he prayed the Lord to break out the teeth of sinners—it was, that they might be deprived of the power of doing injury by the poison of their conduct, and the unholy deeds of their wickedness.

In how many instances the Lord has effected this work. When the brethren of Joseph endeavored to poison him to death, by their wickedness, the Lord deprived their envenomed fangs of power. He watched over and shielded Joseph—brought him through all trouble and harm—and though he punished those criminal brothers for their sins, yet he made Joseph the instrument of their conversion and reconciliation. And when the Jews thought to destroy the doctrine of Christ by crucifying Messiah, Jehovah broke the envenomed teeth of their wickedness, for by the very death of Christ, which they meant unto evil, God produced the great good of establishing Christianity; while in the end, Christ will save "all Israel," inasmuch as there shall come out of Zion the Deliverer, to turn away ungodliness from Jacob. And in the ultimate triumph of the divine government, God will draw the fangs of sins poison from every soul—he will charm them with the music of truth—and he will render them obedient—until his divine laws shall be written in every heart by the power and influence of heaven's affection.

G. W. M.

#### RELIGIOUS TRUTH.

"But we desire to hear of thee what thou thinkest; for, as concerning this sect, we know that every where it is spoken against." ACTS xxviii: 22.

After the apostle Paul had been successively examined before Felix, Festus and Agrippa; and by his appeal to the judgment seat of Cæsar, had been conveyed to Rome for the purpose of meeting his trial; he called the chief of the Roman Jews together, to inform them the reason why he was there a prisoner, bound with a chain, and why he had appealed unto Cæsar.

This subject having been explained to them, the Ro-

man Jews returned for answer, "We neither received letters out of Judea concerning thee, neither any of the brethren that came, showed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for, as concerning this sect, we know that every where it is spoken against." They candidly admitted that they knew no harm of the apostle, nor that any serious matter was laid to his charge. But the sect of the Nazarene Reformer, they perfectly understood was most violently opposed—the Saviour was called a "glutton and a wine bibber;" a "friend of publicans and sinners;" an enemy to the law of Moses and the government of Cæsar; as one possessed of a demon; and one who declared the most obvious untruths. With this knowledge, the Roman Jews, in a candor and justness of procedure which is not often exhibited in modern times, even by pretended followers of the Saviour, desired to hear from the apostle's own lips, what were the principles of the faith thus opposed and villified by its unbelievers.—They therefore appointed a day for this purpose; on which they met the apostle at his lodgings, where "he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning until evening." The effect of this very proper conduct on their part, and the judicious instruction of the apostle, is said to be as follows, "and some believed the things which were spoken, and some believed not."

In applying this instruction to present circumstances, I shall consider that my readers are aware that the sect attached to the Restitution, is "every where spoken against." For the fact needs no proof, that the Restitution is denominated a licentious doctrine and a doctrine of satan, by those who are ignorant of it—while its believers are represented, even by men who profess to be charitable and Christian teachers, as a graceless, godless and vicious people. The most revolting and untrue descriptions are given of the doctrine, in churches, and especially during protracted meetings; so that persons, hearing such untrue descriptions, can obtain no just notions of it; for, as the doctrine of the Saviour was represented as of evil when it was of good—so this is represented as of satan when it is of divine origin.

These facts being known to my readers, I shall consider them as instituting the inquiry concerning the Restitution, "but we desire to hear of thee what thou thinkest; for, as concerning this sect, we know that every where it is spoken against." I shall assume as pith, that there exists a *liberality*, in portions of community at least, which is desirous of meeting and understanding this doctrine, before it is condemned. I shall therefore expect attention, while I show what are the leading Scriptural truths to which this despised sect gives assent: We shall not attempt to develop the minutiae of faith, because there are hardly two individuals in any sect, who believe exactly alike in regard to some *minor things*—and as it is one of the cardinal principles of Christianity to let every person have perfect freedom in differing from others, should his reason and conscience dictate such difference, so we shall not attempt to regulate private and small matters of faith.—We shall only exhibit the great and uniform points of Scripture doctrine, which give character to the believers of the Restitution as a sect differing from all other sects. And, in effecting this object, it will not be expected that an elaborate proof of each point of faith will be given, because such a work would manifestly be impossible in the limits to which I have confined myself.

I. In looking abroad among the sublime objects to us visible in the universe, we hear in the infinite variety of material forms, in the wise and complex mechanism of animal life, in the amazing size, the wonderful revolutions, the unchanging harmony, and the grand array of heavenly bodies; a voice of reason, of divinity and of philosophy, uttering with its own peculiar eloquence,

"The hand that made us, is divine."

The dissection of the most common forms of animal or vegetable life, proves to demonstration that Supreme Intelligence reigns over, in and through all nature.—For, in the light of this great truth, all other views which attempt to account for the origin of the universe, are feeble and unproved. If an individual should inform us that a beautiful music-box which he held in his hand, was produced by chance or by certain blind laws growing out of unintelligent matter—that no intelligence superior to, and separate from, the materials composing this box, had an agency in forming, fitting and arranging its various parts, which, when united, give forth the beautiful music we hear—no person would believe such statements. Because it is a demonstrated fact, that there must have been existing intelligence to procure the different metals composing the box, to mould them into the necessary shapes, and to so nicely adjust every part, as to warble out the desired melody and its accompaniments. Is this fact less true in regard to the complicated works-discoverable in nature? Can chance, or blind laws, or unintelligent matter, produce material forms, which, in nicety of arrangement, in utility of purpose, in beauty of order, and in wisdom of creation, are as much *superior* to a music-box as the sun is *greater* than a grain of sand?—It is manifestly impossible! It is therefore evident that Intelligence of the highest order and of infinite capabilities exists *above*, and as sovereign Creator, reigns *over* all nature.

Hence rejecting the doctrine of atheism in all its forms, we believe that there is one, *only living and true God*—who is "without beginning of days or ending of years," ever-existent, eternal, undying, the great "Master of all life"—who "created the heavens and the earth," and all things therein—who is the Father of all creatures, their Originator and Preserver, satisfying all their rational desires, and surrounding them with continuous tokens of his benignant Providence—who holds the reins of supreme government in the universe, working "all things after the counsel of his own will," and with unerring certainty bringing all things to a good end, because disappointed by no circumstance—who is infinite in wisdom, boundless in power, ever-consistent and unwavering in justice, illimitable in goodness, and unbounded in mercy—whose united attributes form the grand characteristic, the universal magnet, and the name and nature of Deity, LOVE; the Benevolence which is displayed *in*, and diffused *among* all the works of creation.

The fact, then, that there *is a God*, is the foundation of our faith, and the Fountain from whence flows that divine and efficient grace in which we find a guaranty of the ultimate triumph of truth and virtue over error and sin.

G. W. M.

[To be continued.]

#### "FOR ALL LIVE UNTO HIM."

To prevent the occupancy of our columns with a longer article, and a long reply, etc., etc., and also to prevent a correspondent from being interrupted in, and drawn off from, his series of articles before he has time fully to explain his views, I offer a brief correction of a part of No. 10, of the Notes on the Resurrection, by a Rural Evangelist, which appeared in No. 21, current volume.

The author of the Notes is arguing against the sleep of the soul, after death and previous to the resurrection. He quotes the passage placed above, and the fact that the patriarchs must have been alive to God after their death, as proof of the falsity of that sentiment, and seems to place that sentiment on a level with the doctrine of the Sadducees, if not to consider it the *same doctrine*. This is an error. The Sadducees believed in a total *cessation of existence itself*—Christian materialists only believe in the *suspension of consciousness*.

It is therefore only by changing the terms of the proposition, the "suspension of consciousness," or a



being who is not conscious, or "who sleeps," into the term, "a being who does not exist,"—I say, it is only by this change of the terms of the proposition, that the author of the Notes succeeds in bringing this text to bear directly and positively against the doctrine of the sleep of the soul. For it is perfectly plain, that if the man exists after death, whether conscious or unconscious, God is his God. Whereas, it can not be denied, and will not be denied by any who hold to the sleep of the soul, that in the words of the Rural Evangelist, "it is a perfectly plain case, that a being which does not exist, is incapable of having a God, or indeed any thing else." The defect in the bearing of the argument in this case is, that no Christian materialist holds to the extinction of man's existence at death—but only of his conscious existence.

I wish both parties may be satisfied with this correction, and forbear arguing the point in dispute, at least for the present—at least, until the series of articles is completed. I do not believe it either profitable or interesting to the mass of our readers to discuss at length the doctrine of the consciousness or of the sleep of the soul between death and the resurrection. A. B. G.

"THE UNIVERSALIST COMPANION AND REGISTER"—AND "THE UNIVERSALIST ALMANAC," FOR 1841.—We have received comparatively few orders for the above works, thus far—and shall therefore print but small editions, (unless further orders come in very soon,) for we can not risk large editions in our present circumstances. We regret this, 1st, because the tables on *olam* and *aion*, prepared with great care and labor by Dr. Clowes, and the rest of the reading matter of the work, is worthy of a very extensive circulation—the tables alone, are worth far more than the price of the whole work. 2dly, I regret it, because it will very materially lessen the proceeds which I had hoped to derive from the work, and which I not only greatly need, but feel that I have earned. And 3dly, I regret it, because I fear that after the work is issued, many will want it, and not be able to get it because the edition will be too small to supply more than the early orders. But I can not avoid it. The 3d reason is not strong enough to my mind, to warrant me in going to the expense of publishing thousands of copies that are not ordered, and may not be wanted, and which in that case, will be heavy and useless on my hands, absorbing all the profits on those I do sell.

The first form of the "Universalist Companion and Register for 1841"—a work which will embrace 72, common sized pages—is nearly ready for the press; and as the edition must be regulated by the orders received for the work, it is earnestly desired that all who intend procuring it to sell again, will forward their orders IMMEDIATELY, to O. Hutchinson, or to A. B. Grosh.

N. B. Will our Editors generally please copy this last paragraph into their next papers, with such remarks to call attention to it as they may deem proper. Their doing so will greatly oblige A. B. G.

#### MINUTES,

Of the proceedings of the Central Association of Universalists, for 1840.

Met in Hamilton Centre, Madison county, June 3d, and organized the council in the choice of Br. Wm Lord, Moderator, and Br. A. R. Bartlett, Clerk: in connection with Br. Cook, the Standing Clerk. Received and read the credentials of delegates. The following delegates were present.

LAY DELEGATES. Ruel Richardson, Nathaniel Davis, Erieville; Marcus Clark, Wm. Lord, Hamilton; Thomas Willson, William Temple, Stockbridge; Asa Dick, Seth Bass, Marshall; Joseph A. Norton, Jeremiah Ballard, Lebanon; Ira Chase, Esq., Utica.

MINISTERS. A. B. Grosh, T. D. Cook, E. M. Woolley, W. M. Delong, D. Ackley, D. S. Morey, Job Potter, J. S. Kibbe, H. Belding, S. J. Gibson, N. Brown, A. R. Bartlett.

Heard the report of the Committee on discipline—"no cause for complaint." Of the committee on fellowship and ordination—"granted a letter of fellowship to Br. A. R. Bartlett." Of the committee for appointing Conferences—"Conferences have been held in Muns-

ville, and in Vernon, those being the only applications made." Reports adopted.

Appointed Brs. Ackley, Isham, and Ballard, a committee to arrange public services.—Brs. E. M. Woolley, T. Clowes, and A. B. Grosh, a committee of discipline and T. D. Cook, T. Clowes, and D. Ackley, a committee on fellowship and ordination, for the ensuing year.—Brs. A. B. Grosh and D. Ackley ministerial, and O. Hutchinson and Gerry Scott, Lay delegates to attend the next New-York State Convention, with power to appoint substitutes.—Br. D. Ackley, to deliver the next occasional sermon.—Br. Bartlett to prepare the minutes for publication.

Voted that the Standing Clerk have power to appoint Conferences.

Granted a letter of fellowship to Br. D. S. Morey. Received the First Universalist Society in Stockbridge, and the First Universalist Society in Nelson, into the fellowship of this Association.

A preamble and resolution was offered by Br. Ackley, concerning the formation of churches, and the origin, utility and observance of the Lord's Supper, which, after considerable debate, and the proposal of an amendment which was lost, was referred to a committee to report at the next session of this body. Brs. T. Clowes, A. B. Grosh, and A. R. Bartlett, were appointed said committee.

Adjourned on Thursday afternoon, to meet in Stockbridge on the first Wednesday in June, 1841.

Wm. Lord, Moderator.

A. R. BARTLETT, Clerk.

REMARKS.—Though the weather was not very unfavorable during the session, yet the severe rain of Tuesday afternoon and Wednesday morning doubtless prevented many from attending the first day. Nevertheless a goodly number assembled, and on Thursday the congregation was very large. Sermons were delivered by Brs. Cook, Bartlett, Brown, and Grosh, assisted in the services by Brs. Delong, Woolley, Gibson, and Belding. Usual addresses by Br. Potter. A sermon was also delivered in Hamilton Village. Wednesday evening, by Br. Brown. The word was devoutly listened to, and we trust will exert a happy influence.

What more shall we say? Shall we say that we were cordially welcomed and kindly entertained during our stay? Yes we will say this, for as a lay brother observed, it really did the heart good to escape from the ordinary business of life and partake of the hospitality of warm-hearted friends. Many a one was present who could say—"I was a stranger and ye took me in." But we must be impartial. Last year, we had the unpleasant duty of reminding our brethren of another association, of certain wants of the preachers which were overlooked. We did not do it with the disposition to wound, but rather for the sake of the cause. If our associations are useful and necessary, (and who will dispute it?) it is equally so that preachers should attend them. But our preachers, are generally poor and their salaries small. Besides there are many who would gladly contribute something, if a collection was taken up, for the benefit of the preacher. Shall we, then, *compel* our preachers to absent themselves from the Associations by the consideration, that they have not the means to defray the expenses of the journey? Our brethren of the Central Association will remember the text, "What shall we have therefore?" and the preacher remembers it too. Doubtless, as he wended his way to the place of meeting, and thought of his duty as a preacher of the everlasting Gospel, and his toils and labors in preparing himself for discharging that duty, he might have asked himself the question—"What shall we have therefore?" and the answer would have been ready in his anticipations, as it was in his experience—we shall have kindness, and hospitality, and happy greetings which will pay us well. But when his labors were over, and he was about to depart with recollections of the expense of his journey and the unblest condition of his funds, if the question came up at all, it came up unanswered, unheeded—"What shall we have therefore?" It is sincerely hoped that such will not be the case again, unless our brethren can conscientiously say that the preachers, scanty and only means of support, belong to the list of sacrifices when he is bound to make for the preaching of the Gospel.

A. R. BARTLETT.

#### NOTICE.

For the information of my friends abroad I wish to state that I have recently moved out of this city, about two miles, into the edge of Deerfield, directly on the old Albany Turnpike where I shall be found in the brick dwelling house erected and formerly owned by General Weaver, and recently occupied by Mr. Clarke. I wish all letters and communications designed for me to be directed to Utica as heretofore; as Deerfield Post Office is four times more distant from me than is the Utica P. O.

Utica, June 10, 1840.

D. SKINNER.

THE UNIVERSALIST PULPIT.—Names are beginning to come in for this monthly publication of original sermons, so as to create in us a belief that we shall be able to issue the first number early in July. The subscriptions received this month—especially at our associational meetings, will determine the matter. And as we wish to supply all who do subscribe, and shall not print more copies than are subscribed for, we desire our friends to subscribe early, and our agents to forward all the subscribers' names during the present month, if possible. We must know precisely how many to print, before the 10th of July next. A. B. G.

A new Universalist (Restorationist) paper is to be started in Mendon, Mass, by Br. Adin Ballou, assisted by Brs. D. R. Lamson, G. W. Stacy, D. S. Whitney and W. H. Fish. We wish them abundant success in making known the great truth of a world's salvation. A. B. G.

Br. N. Gunnison was installed pastor of the society in Amoskeag, N. H. May 23th. Sermon by Br. H. Ballou.

Br. G. Bailey, was ordained in Winthrop, Me., May 27th; and Br. E. W. Locke, at New-Gloucester, Me., May 21. Both Sermons by Br. L. Willis. Br. Locke and ten of his congregation were baptised by immersion previous to the ordination.

Rev. H. Sample, (Presbyterian,) near Macon, Geo., has embraced and is preaching Universalism.

Br. Geo. Messenger, late of this State, now of Springfield, Ohio, has had a public discussion with a Mr. Mason, a Calvinistic Baptist preacher, in Springfield, which has added a great number of new members to the Universalist Society in that place, and the result appears to threaten the entire breaking up of the Baptist church in Springfield. A. B. G.

Br. Bazin—Discontinue the Expositor to John S. Avery, Frankfurt, at the end of present volume if no further orders, credit him \$2. and charge us.

#### MASSACHUSETTS SCHOOL LIBRARY.

Several New volumes, of this Library embracing The Useful Arts, by Prof. Bigelow. The Fireside Friend, by Mrs. Phelps. Scenes in Nature. Juvenile Budget Opened. Means and Ends. Pleasures of Taste. Pictures from Early Life.

Also the following new works.

Mrs. Heman's works, by her sister, with an Essay by Mrs. Sigourney. Shelley's Essays and Letters. Master Humphrey's Clock No. 3. Colin Clink. Irvings Miscellaneous works, in one and two volumes. Just received by O. HUTCHINSON.

#### RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. Grosh, in Bridgewater—and at Br. Carver's in Winfield, at 5 P. M. Br. BELDING, in Hartwick, morning and afternoon, as the friends may appoint, and at the foot of Schuyler's Lake at 5 o'clock P. M. the same day.

There will be preaching the third Sunday inst., by Br. BARTLETT, in Alder Creek.—Br. DELONG, at South Bainbridge—Br. Hicks, in Mohawk village at 10 A. M.

There will be preaching on the fourth Sunday, by Br. DELONG, at Binghamton.

The St. Lawrence Association of Universalists will hold its annual session in Canton, St. Lawrence county on the fourth Wednesday and Thursday, in June.—Occasional sermon by Br. W. M. Fuller.

The Otsego Association will be held in Newville, Herkimer county, on the fourth Wednesday and Thursday in June. Occasional sermon by Br. O. Whiston. The Council will convene at 8 A. M., and public services at 10 A. M. Ministering brethren and friends will call on Ralph Simms and Dr. A. Snyder.

O. WHISTON,  
Standing Clerk.

#### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No. Rev W. Q. Bristol, for W. P. L. H. J. P. C. S. Z. G. G. P. B. C. J. C. S. L. D. E. G. J. F. A. S. J. L. and M. H.—P. S. L. R. O. (Pa)—D. D. Canajoharie, for R. P.—P. M. Greene, for Pulpit, for O. A. W. O. and J. S. A.—P. M. Pekin, for Z. R.—E. W. Orleans, for T. J. H. S. H. B. M. B. and for Pulpit, M. B.—A. A. Genoa, for self, D. L. J. Y. G. H. A. R. H. H. J. H. D. H. A. A. and W. R.—J. B. Green River, (Ills) for self and S. P.—F. P. Birmingham, (Mich) for W. J. S. B. O. J. and C. V. P.—P. M. Urbana, for W. P. C. and P. I. V.—G. P. D. Soda, for self, and D. McL.



## POETRY.

For the Magazine and Advocate.

## DEVOTIONAL FEELINGS.

O could I sing a strain  
Worthy thy glorious name,  
Then would I take the lyre, with joyful hand,  
But though with gratitude  
Each feeling is imbued  
The gems of thought shine not at my command.

Yet still—O Father dear!  
Accept a heart sincere,  
Though seared and blighted, by the cares of life,  
Sick of earth's vanity  
Fondly to thee I fly,  
Shield me—O shield me, from all worldly strife.

O, hasten on the time,  
When misery and crime  
No more shall mar sweet nature's lovely face;  
When love and peace serene,  
Shall beautify each scene,  
And earth shall be fit for thy dwelling place.

No more, with slavish fear  
Will mortals then appear,  
To worship thee, as partial, and unjust,  
For error will have flown  
And thou wilt then be known  
A God of love—worthy all power, and trust.

Doans Mills.

J. J.

## THE BRIDE OF THE SUN.

Some three years ago, there lived at Montmartre, in the private establishment of the kind and indefatigable Doctor Blanche, a woman whose insanity was singular and affecting. She was young, her features were pleasing and her smile still more so; the only mental disorder she had was the belief that she was betrothed to the sun—he had promised her marriage she thought, on a bright autumn morning, and her lover had covered his radiant visage with clouds to avoid dazzling the eyes of his mistress. Since that time, he had been her's and she his; she had felt her spouse's burning kiss imprinted on her hand, and she now lived for him alone. The sun was her joy, and her pride, and her glory; poor creature! she rose at the very instant when her best-beloved cast his first rays across the sky, and hailed him with her looks, as the birds do with their songs, the stream with its murmur, the flowers with their perfume. The finer the day, the clearer the sky, the more radiant the whole face of nature, the happier was the poor wretch! Was it not her godlike husband that distributed light, and warmth, and comfort around her? Was he not the monarch of the world, and was he not her's? So she watched every change of place or appearance which her divinity presented; she seemed anxious not to lose the feebly of his rays, and the higher he rose in heaven the more ardent was her poetical enthusiasm. She could hardly be persuaded to take her meals, so full of passion was she; and to make her eat, it was necessary to tell her that it was her divine spouse who had gilded this fruit, ripened this grain and these grapes—so that she had a right to sit down at the table he had himself prepared for her. As night drew near, and the sun was on the point of sinking into the waters of the Seine, his tender spouse became as uneasy as any poor fisherman's wife, whose husband has been absent a couple of months, when she hears the sea roar—"What will become of my husband?" she used to say—"If he only escapes accidents while he is on his journey!" Gradually day would give place to night; then she would clasp her hand, and cry—"Wait for me—wait!" and hurry to rest.

Singular and happy madness! sweet delusion! to feel that one's soul belonged to the sun in heaven—to have no other desire than for an unsullied sky—to fear nothing but the clouds that sometimes obscure the face of the luminary—to be happy whenever all nature is happy! Such was the life of this poor lunatic for ten years. She had her troubles, too, as much as though she had retained her reason; for as soon as the winter approached, and she saw the face of her spouse grow pale, like that of a man mortally wounded—when she saw his glory hidden behind thick clouds, like a man whose renown is blackened by envy, she became the most melancholy of women. How long and sad were the short days of winter! The more exalted her bridegroom was, the more did she suffer at seeing him debased, obscured, enchained, and helpless. But she is soon to be happy again; yet a little while, and the sun pierces through the thick masses of vapor that conceal his brightness, and re-appears in all his grandeur and glory. So, when this poor luna-

tic found her spouse, at the return of spring, the same as he had been in the foregoing season, and saw the leaves of every tree and bush breaking their prisons to welcome him, joy returned to her spirit—she put on her gayest dresses, and sang her most cheerful hymn: "rejoice, all ye in heaven and on earth; rejoice, ye stars of the firmament; rejoice, ye waves of the stream!—ye angels who are above our heads, and ye men who tread the earth beneath your feet, rejoice! for my spouse, the sun, was sick, and has come back in health; he was lost, and now is found!"

This happy delusion, as we have said, lasted ten years, in spite of all efforts of science. The bride of the sun died some three years ago, and her death was as touching as her life. It was noon of a lovely day; the sun was bright, yet mild, and showered down its purest rays on all creation. His bride, seated on the turf under an aged fruit-tree, watched the movements of her august spouse in the sky. Her heart had never been more filled with love, her glances had never been more tender, her dream had never approached nearer to a reality. They understood each other so well—the sun and she!—he moved so slowly through the sky, doubtless to have the more time to look upon her as she knelt before him. But, oh heavens! all at once the fountain of light and heat stops, and grows dark; all at once it disappears—not as formerly, sinking gradually into the river, after having shaken brilliant gold-dust from his garments; but pauses abruptly, hides his visage, and is seen no more. Where is he? "Yes!" she screamed, "my husband is with a rival—he is false to me! he has left me during the day, and will not return again at night!"—and the poor creature, who lived only to gaze on him by day, to wait for him at night, to greet him in the morning, to sing his praise in spring, to admire him in summer, and weep for him in winter—the poor creature, seeing him disappear so suddenly, without knowing whether he went, or when he would return, died during the eclipse—died of jealousy, love and despair.

A little unbreeched fellow, the idol of his mother, and plague of his father, went to the post office and enquired if there was a letter for his "Drampa?" (grandpapa.)

"For whom?" inquired the Post Master.

"For drampa," answered the little fellow.

"Well, what is your granpapa's name?"

"Why drammama calls him Josh!"

"Well, what does your grandfather call her?"

"He says, 'Oh thunder, Bets, do keep your clack still for once.'"

The Post Master, baffled by the urchin's simplicity, dismissed him with the request that he should return home and ask his *drammama* her name.

## THE WINE VESSEL.

An Emperor's daughter once said to a sage, "What great abilities are possessed by thee, and yet how ugly thou art! How great the wisdom in so mean a vessel!"

"Tell me," answered the sage, "in what vessels do you preserve your wine?" "In earthen," said she. "And you are so rich! Beg of your father that he put his wine in silver vessels."—She did so, and the wine became vinegar.

"Wherefore hast thou persuaded my daughter to such folly?" inquired the Emperor. The sage explained to him the occasion, and maintained that in one and the same man, Beauty and Wisdom seldom dwell together.

"Ah," said the Emperor, "still there are beautiful men, who are at the same time learned and wise!" "If they were not beautiful," continued the sage, "they would probably be more learned and more wise. A handsome man is seldom humble, he thinks of himself, and by that means forgets to learn."

**TURKISH WIT.**—Nash-red-dyn, the Turkish *Æsop*, wishing to propitiate the conquering Tamerlane, proposed to carry him some fruit. "Hold," said he, "two heads are better than one; I will ask my wife whether I had better carry quinces or figs. His wife replied 'Quinces will please him best because they are larger and finer.'"

"However useful the advice of others may be," rejoined Nash-red-dyn, "it is never well to follow that of a woman; I am determined to take figs." When he arrived in the camp, Tamerlane amused himself by throwing the figs at his bald head. At every blow Nash-red-dyn exclaimed "God be praised." Tamerlane enquired what he meant. "I am thanking God that I did not follow my wife's advice," replied Nash-red-dyn, "for if I had brought quinces instead of figs I should certainly have had a broken head."

## MARRIAGES.

In Stafford, Feb. 27th, by Rev. A. Kelsey, Mr. DEWITT C. BUSHNELL, to Miss ALVIRA C. REED, both of that place. By the same, in church at South Le Roy, April 26th, Mr.

LEWIS HOOPES, of Alexander, to Miss CLARA S. SLAYTON, of South Le Roy. By the same, April 30th, Mr. JAMES H. HARMON, to Miss LUCY REED, both of Stafford.

## DEATHS.

In Plymouth, Chenango county, May 1st, Miss POLLY HOLMES, only child of John W. and Ann Holmes, aged 21 years. Her virtuous life, unpretending manners, retiring modesty, and Christian examples, won for her the friendship and affection of all who knew her, and proved her to be a humble follower of Him who went about doing good although she never formally connected herself with any denomination of Christians. The consolations of the Gospel were tendered, at the funeral, on the 3d ult., to the mourners, by J. T. GOODRICH.

In Norwich, March 18th, Mr. AMOS WESCOTT, in the 79th year of his age. During the latter portion of the revolutionary war, the deceased served as a musician. He was ever an affectionate parent, a kind husband, an obliging neighbor and an honest, useful, and industrious citizen. He has left a wife with whom he has happily lived for more than 54 years, and numerous descendants, to mourn their loss, but they are comforted by the truth that all who die in Adam shall be made alive in Christ. The subject of this notice, for some time past was a firm and zealous believer in the unlimited and unchanging goodness of Almighty God. Within the last year, he has several times travelled on foot, to Oxford, a distance of near 6 miles, to hear it proclaimed—an example well worthy the imitation of many who are younger and much better able to perform the task. His faith supported him during a protracted illness, and enabled him triumphantly to exclaim in the hour of death, that he was going to a better and a happier world.

Funeral on the 19th, and a sermon was delivered to a very numerous congregation of sympathising relatives, friends and neighbors, by J. T. G.

In Smithville, February 15th, of consumption, Mr. WILLIAM HASTINGS, aged 37 years. The deceased though in many respects a worthy man, regretted upon his death-bed that he had not lived a better life. His last sickness was long and painful, but he was sustained by the prospect, that a happy immortality beyond the grave awaited not only himself, but all nations, families, kindreds and tongues, and this enabled him to rejoice in the very agonies of dissolution. A worthy partner and a large family of children, by this dispensation of divine Providence, are deprived of their principal source of support, and left needy and destitute. May that aid which was extended to them during the illness of Mr. H. be continued, and may the bestowers realize that "blessed are they who cast their bread upon the waters for they shall find it after many days." In the absence of the writer, Br. S. J. Gibson, who supplied my place at the time, attended the funeral, and in a highly satisfactory manner tendered the consolations of the Gospel to the mourning friends and neighbors. J. T. G.

In Spafford, Onondaga county, N. Y., May 17th, WILLIAM B. infant Son of William B. and Maria Cook, aged 5 months and 13 days. The funeral was attended the following day in the Baptist meeting house in that place, and a discourse delivered by the writer.

May the consolations of the Gospel of Christ, be the portion of the bereaved parents, and may they truly appreciate the instructions embodied in the words of the Master: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." T. D. COOK.

In Russellburg, Warren county, Pa., April 6th, JABEZ GOWDY, aged 64 years, formerly of Western, Oneida county. Br. Gowdy had been a Universalist about 30 years. He died in the full triumphs of that faith. He selected 2 Tim. iv. 6, 7, 8, to be preached from at his funeral, and requested that a Universalist clergyman be sent for. He was Father to Br. G. S. Gowdy who has recently commenced preaching the Gospel of Universal Reconciliation to God.

The consolations of the Gospel were tendered on the 8th by T. C. E.

Also in Arkwright May 16th, Mr. SILAS HOLMES, aged 70 years, formerly of Plymouth, Chenango county. At the request of the friends a discourse was delivered on the 17th, at the school house near his residence, from 2 Cor. v. 1, by the writer, when a large concourse of neighbors assembled to pay the last tribute of respect to the deceased. The bereaved family mourn not as those without hope. T. C. EATON.

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By A. E. &amp; C. C. P. GROSS.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JUNE 19, 1840.

NO. 25.

For the Magazine and Advocate.

## MOSAIC ACCOUNT OF CREATION.....NO. II.

Our remarks were, in our last number, principally confined to Gen. i: 1, touching the nature of the original substance of the earth, and the duration that it remained "without form and void," before the solar system was arranged. How long the earth remained in this state, the sacred historian does not inform us. It remained so, until "the spirit of the Lord moved upon the waters;" or until divine energy brought it into form, beauty and order, as described in the six days' work of creation, or formation. These days we shall notice in another number. We shall in this, confine our remarks to geological facts relating to the earth's phenomena, which show that not only the earth as a sphere, but animals and vegetables upon it, must have existed more than six thousand years, and consequently that the solar system must have been arranged before that recent date. This the following discoveries, resulting from deep excavations of the earth's surface, will fully show. The lowest coat or stratum which man has been able to penetrate, is found to consist of rock in which no remains of animals or vegetables are found. This is called primary or primitive rock, because it must have thus existed before animals were formed. This goes far to establish, in us, the opinion that the earth is centrally a mass of solid rock. The next series are transition rocks, composed of slate, limestone, sandstone, &c. Here the remains of the lowest order of marine animals appear. These rocks are called transition, "from the supposition that they were formed when the earth was passing from an uninhabitable to a habitable state." Now we think that these first formed series must have been constituted by the operation of the sun and atmosphere on the surface of the earth. And when thus formed, they would become susceptible of being inhabited by the lowest marine animals. This is the more probable, from the fact, that the "spirit of the Lord moved on the face of the waters," (in which God might now have placed sea animals,) for ages before the next series were formed. I allude to the coal series, in which the remains of vegetables and large trees are found, which trees could not have been created until the third day. Some suppose that these coals were formed from the decomposition of vegetable substances—that trees grew then to an immensely greater size than they now do, the configuration of some distinctly appearing in these beds of coal, whose diameter must have been fifty feet. Now could these grow without the solar and atmospheric influences? The remains of land animals are not found in these coal formations.—Hence, as these are found for the first time in the next series, we conclude that the gases were then in such a state that they could not exist. Hence land animals were not made until the sixth day, except fowls who were created on the fifth. How long these coals were forming, after sea animals appeared, before land animals existed, we leave for the reader to judge. It is certain they could not have formed in one day, nor in one thousand years, which is sometimes called a day.

In the next series, especially "in the upper secondary strata, the remains of lizard-shaped animals of immense size, are found." So the remains of animals are found in the next or tertiary series. Lastly in the alluvial strata, composed of sand, gravel, clay, near the earth's surface, are found the remains of living species, and also of men, which demonstrates that they are of a more recent origin.

Now, so far as these strata, and vegetable and fossil remains are concerned, these brief remarks accord with the views of Br. G. W. M., as expressed in the Expositor, as they also do with the views of Dr. Buckland, Prof. Silliman, and other geologists.

Since inditing our views, as expressed in these numbers, we have seen in Zion's Herald, a synopsis of a lecture on geology, delivered last Winter in Boston to a crowded and admiring audience by Professor S. In it he fully corroborated the views which we have expressed, viz., that the earth was not a mass of melted metal, but originally a solid rock. He supposes that the diluvium stratum, composed of broken rocks, slate, sand, limestone, etc., was first formed by the operation of the atmosphere on this naked, barren rock. Hence earth and these other substances are formed out of rock. In these strata the bones of huge animals now extinct are found. In the upper or alluvial series, (where the earth is in some places 220 feet deep, as at Amsterdam,) are found the remains of large animals, trees, etc. He also stated that the remains of human beings were only found in the alluvium, and then only near the surface of the earth. This was, to his mind, convincing proof that man did not exist contemporary with the animals whose remains were more deeply imbedded in the earth. This geological fact strongly corroborates the Mosaic account of the formation of man, at the close of the last day or "generation," and after God had made all other animals.

Now, what is the logical inference from Prof. S.'s views? Is it not, that the sun, and firmament, and atmosphere, were formed at the same time, or soon after our globe was formed? Of the same opinion is Br. G. W. M.. After noticing these phenomena of the earth, he adds, "The most of these vast deposits were made, and the most of the animals found imbedded in rocks and earth, were deposited, during the indefinite period that elapsed between the creation of matter and the present arrangement of the surface of the earth with its existing animals." Here he does not tell us, that these deposits were made before the solar system was arranged, but "before the present arrangement of the surface of the earth," etc. All this is true, and yet none of these "extinct genera," or "extinct species of animals and vegetables," could have existed until after, at least, "the evening and the morning were the third day." Of this opinion, appears to be Br. M., when he says, "successively, all the planets, with their sun, forming the solar system, and all the phenomena of arrangement in the earth, together with men and animals [animals and men] commenced their wonderful operations, to the praise of God and the good of the intellectual creation." Here things are placed in their proper order, as Moses places them. And yet we can not see how these events could be placed at "about six thousand years ago," or take place in "six days."

Now, after admitting the existence of these phenomena of the heavens and our earth for indefinite ages, we confess we see no necessity of a labored answer of the objections of the skeptics to the popular notion, that the earth has existed, in its present arrangement about six thousand years. All this labor is superfluous, unless we believe in these popular notions; for according to the former admissions it may have required ages for layers of good soil to form between successive strata of lava; or for the falls of Niagara to recede for miles, from Queenstown to their present

location. The Chinese chronology might also be true, although it has every appearance of being fabulous, as their religion extends only back to Confucius, 600 years before Christ. Hence, all these statements of the rejectors of the Bible may be true and yet not conflict in the least with the Mosaic account of the creation, which covers indefinite unknown ages. Viewed in this light, all these objections would apply with as great, yea, greater force against the Platonic or Socratic philosophy; for while these ascribe the creation to secondary agents, Moses directly ascribes it to the great I AM. It appears to have been the design, then, of this great Hebrew legislator, to direct the homage of his countrymen, and the world, to the only wise Jehovah, the Supreme Architect of the universe, instead of paying a blind devotion to the "hosts of heaven," the sun, moon and stars, irrational animals, or senseless blocks of wood or stone. K. H.

Shoreham, Vt.

For the Magazine and Advocate.

## PROPHECY OF THE COMING OF JESUS CHRIST.

"To render unto every man according to his deeds."

LETTER IV.

This prophecy commences in Rev. xix: 11, and continues to chap. xxi: 8. "And I saw heaven opened and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself; and he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written KING OF KINGS AND LORD OF LORDS." This clause of the verse presents Christ upon a white horse, with all the ensigns of war; with his name concealed from his enemies with whom he contends: followed by an army of saints, riding upon white horses, to denote the speed of their march, and the righteousness of their cause. Glorious theme, a righteous king, a righteous army, and a righteous cause, the cause of God, against Antichrist. I have assumed the point, that it is Christ that rides upon the white horse, and this I have done, from the names, titles, and characters ascribed to him. I have also assumed, that his army is an army of saints, from this uniform, which is fine linen, white and clean, explained to be the righteousness of saints.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." This figurative language, drawn from the fountain of light, foretells the utter desolation of the kingdom of the beast. They are sacrificed to the fowls of heaven by a weapon, not carnal but mighty through God to the pulling down of strong holds; even a sword



from the mouth of him that rides upon the white horse.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." The beast, false prophet, and kings of the earth, and their armies, represent the combined force of the kingdom of antichrist, in array against Christ and his saints. The war is spiritual—the beast and false prophet, are their leaders—they are not slain but taken alive, they are not taken out of the world therefore, but in the world are cast into a lake of fire. That the army of the beast and the kings of the earth are religionists, there can be no doubt, from the fact, that the beast has a false prophet for his minister, and the whole are zealous worshippers of the beast and the dragon, and their names are not in the Lamb's book of life.

"And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent called the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled, and after that he should be loosed a little season." The overcoming of the beast and false prophet, sets the power of the dragon at defiance, for it was the dragon that gave to the beast his seat, his power, and great authority. I can discover no power, that the beast and false prophet have received from the devil, but the fear of endless damnation. And it is true that the beast and false prophet have extended, and maintained their reign over the world, by a power that results from the devil, and the eternity of his kingdom. But the messenger of truth, with the key of knowledge, shall bind the dragon, and set a seal upon him; that he shall no more deceive the nations for one thousand years, nor reign over them in the persons of false teachers. The power by which the pagan priests reigned over the people, was the fear of the devil and *tartarus*. And when Christianity triumphed over paganism, the dragon was cast down from his exalted station. But on the apostacy of Christians, and the rise of the beast, the same power was transferred to Christian rulers, and is the power by which the priesthood reigns at the present time. There is but one denomination that is exempt from this charge, who have ceased to reign by the power of the dragon, or to give heed to his deceptions, and among them he is now bound, and sealed, that he cannot deceive them, neither reign over them. The truth is, they have no faith in him, nor in the eternity of his dominion, and have entirely cast him off. No part of their ministry is enforced by preaching the devil, and the eternity of hell torments. But they preach Christ and him crucified, (to whom God has given all power in heaven and in earth) and have no use for the devil.

"And I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the

thousand years are expired, Satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saint about, and the beloved city, and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone where the beast and false prophet are, and shall be tormented day and night for ever and ever." This section of the prophecy, contains a summary of the two following sections, and indeed of all that is after written in this book. He that rides upon the white horse, is the same that sits upon the white throne. On the one he makes war, on the other, he proceeds to judgment, and renders to every man according to his works. On the conquest, by him on the white horse, of the beast and false prophet, a change of government was to be anticipated, and it is announced in the first clause of this section. The passing away of the empire of the beast, is fully announced in the following section, under the figure of the heavens and the earth, which flee away before the face of him that sits upon the throne, who takes to himself his great power and reign, when the kingdoms of this world become the kingdoms of our Lord and of his Christ. This government or reign of Christ with his saints, is fully declared in the last section of this prophecy, under the figure of a new heaven and earth. Thus at the close of the dispensation of the Gospel to the Gentiles, Christ comes to reward every man according to his works, overthrows, abrogates, and abolishes the kingdom of antichrist, and makes all things new. Then commences the thousand years reign with his saints—then the deliverer goes out of Zion and turns away ungodliness from Jacob—then descends the new covenant dispensation upon the house of Israel. But alas for the worshippers of the beast.

(To be continued.)

LISCOMB KNAPP.

Royalton, May 1840.

For the Magazine and Advocate.

## THE LOGOS—OR WORD...NO. II.

BY REV. A. C. BARRAY.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."—JOHN i: 12.

3. There is another fact that sheds fuller light on our subject, and tends to confirm us in the correctness of the view we have thus far taken of it. It is this: Christ never arrogates to himself the title, "God." He never said of himself that he was the self-existent, infinite, and immutable Jehovah; but his most exalted claim was, that he was the Son of God—the chosen of his Father, to communicate his will and purposes to the children of men. In one instance on record, he called himself the "only begotten Son of God:"\* but in general he speaks of himself as the "Son of God;" or the "Son of man."

This shows that Christ is a dependent being: "for sonship necessarily implies dependence. If not used to denote that Jesus derived his existence, I can see no propriety in the term. Derived existence is its usual meaning \* \* \*. Let it not be said, the terms Father and Son are simply names by which the first two persons in the trinity have chosen to be distinguished, that really one is no more Father nor Son than the other; for throughout the Scriptures the distinction is kept up; and the Son is always spoken of as subordinate to the Father, as coming from, and returning to him, as being indebted to him for wisdom, grace and power. Besides, we never put the Son in the place of the Father, nor the Father in the place of the Son; but we always conceive of them as two distinct beings, one sustaining the relation of Father, and the other the relation of Son."†

If Christ was really and truly God the Father,

why did he not acquaint the people with this fact? Why did he not tell them that he was the sovereign Creator, instead of saying that he was the Son of God. The fact is, if he had been the Father as well as the Son, he would have declared himself as such to the multitudes who continually thronged around him. But there is nothing on record to certify that he did this, or claimed for himself a higher title than the "Son of God."

When the Jews accused him of making himself God, or equal with God, he promptly repelled the charge, and denied that he had even done any such thing, in the following language, "Is it not written in your law, I said, ye are gods? If he called them gods unto whom the word of God came, (and the scripture can not be broken:) say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe, that the Father is in me, and I in him." John x: 34-38.

The Jews accused him of making himself God, because he said that he and his Father were one. But he showed them that they had wholly mistaken or misapprehended his meaning—that he intended to convey no such idea by the language he used, and would only be understood that he was the Son of God, and not God himself. He and his Father were not one and the same being, as the Jews understood him to say, but one in the same sense that he and the Father and believers are one; and as he that planted, and he that watereth, according to the apostle, are one—one in spirit—one in work—so he and the Father were one in the great object had in view in all their benevolent operations, the salvation of a lost and sinful world.

Again, Christ even spoke of himself as being inferior to the Father. In discoursing to his disciples concerning the awful and tremendous judgments that were about to be poured out upon the Jewish nation, he says, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, BUT THE FATHER." Mark xiii: 32. Again, he said on another occasion to his disciples, "I go unto my Father, for my Father is greater than I." John xiv: 28. And again he said, "I can of mine own self do nothing." John v: 30.

It is true, that Christ was possessed of much power, but it was all given him by his Father. The apostle tells us that "by him were all things created that are in heaven, and that are in earth, visible and invisible, and that he is before all things, and by him all things consist." And for the very reason that "it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself, whether they be things in earth, or things in heaven. Col. i: 16-22.

It will be seen from this testimony, that the power, by which Christ created all things in earth and heaven, was given him by his Father, and all that follows, by which he was to be enabled to reconcile all things to God. It was literally true, as he said, that of himself he could do nothing. If he brought up the slumbering dead from the tomb, to the light of conscious being, it was by the power of the Father working through him. If he healed the sicknesses and the infirmities of men at a word, it was because he was clothed upon with a divine influence from heaven. If he triumphed over the powers of darkness—over sin, death, and hell, it was because the might of a Father's arm was with him—it was because he was clothed with power from on high—it was because God gave the victory through him, and enabled him to prevail over the enemies of man.

CHAPTERS.—Chapters are like stones seats scattered on the long road through a book, to give the reader a chance to rest himself and look behind him.

\* Vide Solm. iii: 10, 17.

† Skinner.



For the Magazine and Advocate.

THE LAST CHAPTER OF AN OLD MAN'S  
LAST REVIEW OF THE SCRIPTURES.

"For the creature (man) was made subject to vanity; not willingly; but by reason of him who hath subjected the same in hope."—Romans viii: 20.

Of this subjection to vanity, there is daily proof, and undoubtedly will be, until Adam's last son hath fallen to the earth. In me, saith Paul, i. e. in my flesh, dwelleth no good thing. Why? because it was made subject to vanity. The wisest and best thing that Paul could do, was to keep under his body, and bring it into subjection to the will of the inward man. In Adam (or the earthly nature) we all die, because all have sinned, and come short of the glory of God; i. e. perfect holiness. So judgment passed upon all men to condemnation, or damnation, for it had been proved that the carnal mind is not subject to the law of God, neither indeed can be. Therefore, perfection in the earthly man will never be seen during his present mode of existence. Where, then, is perfection, and in what doth it consist? It is perfect love in the hidden man of the heart. God is a spirit, and seeketh such to worship him as worship in spirit and in truth. God speaks to the spirit, saying, "My son, give me thine heart"—"be ye holy, for I am holy"—"be ye perfect, even as your Father in heaven is perfect." This is the will of God, even our sanctification. He desires the perfect happiness of his children, therefore he commands them to be perfectly holy. It is in vain, it is replying against God, to say we can not live without sin—we may as well say we can not live without death; for death is the wages of sin. Besides, it is a directly implied charge against the Almighty, that He makes an unreasonable demand, and requires of us an impossibility. What God commands his children to do, they are some how made capable of doing. As many as believed, to them gave he power to become the sons of God. The foibles, and vanities that we see in the outward man are not criterions by which we are to judge of the hidden man of the heart. Paul in writing to his Colossian brethren, exhorts them to set their affections on things above, not on things on the earth—for ye are dead, and your life is hid with Christ in God—of course, out of the reach of our examination or knowledge. In Hebrews xii: 11, Paul writes to his living brethren of their spiritual blessings and privileges, that they are come to the city of the living God; the heavenly Jerusalem, and to an innumerable company of angels, and to God the judge of all; and to the spirits of just men made perfect. This perfection is all comprised in love to God, and, "As ye would that men should do to you, do ye even so to them."

Our gratitude and love to God, is due to him as our Creator and Preserver, and bountiful Benefactor; for He daily loads us with benefits. In adversity, he is a Friend, and an almighty Protector, when dangers surround us; and if we keep his saying, we may ask what we will, and have a promise, that it shall be done unto us. Love is the bond of perfectness—the all conquering principle. It has virtually overcome the world. And it is enjoined upon us to follow the example, and overcome evil with good; and thus obtain a victory over all earthly things. The spirit struggling and longing for this victory or sanctification, feels to say,

"Had I ten thousand worlds,  
And each as good as this,  
I'd freely barter all away,  
For perfect holiness."

I shall now make a few brief remarks on what is called our Saviour's golden rule. It may be so called, because of its preciousness and purity. And reference also may be had, to its being a rule that shall govern the inhabitants that "walk the golden streets." It may also be compared to gold seven times purified; in its being the substance and essence of the law and the prophets, comprised in so short a sentence. "As ye would that men should do unto you, do ye even so to them." This is the strait and narrow gate. And the injunction

or command of our Saviour is, "strive to enter in at the strait gate." What, must there be a strife at the gate? Yes, and a hard one too; for here the battle is at the gate. Here the God of this world musters all his opposing legions—this is his dernier resort. Here, if the battle is lost, the reins of government are for ever plucked from his hands; and those that enter, and pass through the gate break loose, and pass away from the dominion of the god of this world, and have gotten the victory over the beast, (i. e. all things earthly, beastly, or carnal, every lust and passion,) and are now on the kings highway of holiness, which leads to the city of the living God, and the spirits of just men made perfect. All that the law and the prophets required in union with the Gospel of Christ, is now fulfilled in them, and they are prepared to join in the song of Moses, and the song of the Lamb, saying, "great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints—for all nations shall come and worship before thee; for thy judgments are made manifest."

## SEVENTY FOUR.

[Our aged brother speaks of some pieces sent previous to the above. We have delayed the above, hoping to find or yet receive them, but they have not yet come to hand. Perhaps they were sent by private conveyance, and he may again recover and send them. If so, we will do what is right and proper, on their reception.]

A. B. G.

For the Magazine and Advocate.

## THEOLOGICAL GLEANINGS FROM VARIOUS

AUTHORS.

BY REV. E. E. GUILD.

NUMBER XXIX.

LUKE xiv: 26. "If any man come to me and hate not his father and mother and wife and children," etc. etc.

We are not to understand this in the sense, that we are required to actually hate any of these, but to be ready to forsake them if the cause of Christ should require it. The word hate is sometimes used to signify a less degree of love. When we read Romans ix: 13. "Jacob have I loved but Esau have I hated," the meaning simply is, I have loved, or preferred Jacob—the Israelites, to Esau—the Edomites. See also Genesis xxix: 30, 31; where Leah's being hated is explained by Rachel's being loved more than Leah. See also Deut. xxi: 15-17.

Chap. xix: 11. "They thought the kingdom of God should immediately appear."

Jesus was now on his journey to Jerusalem, and his followers thought that on his arrival there he would proclaim himself king.

Chap. xxi: 16. "For I say unto you I will not any more eat thereof until it be fulfilled in the kingdom of God." See also verse 18.

That is until that of which the passover is a type is fulfilled in my death, through which the kingdom of God or of Heaven (see Matf. iii: 2.) shall be established among men. Before the time of another passover, the Holy Ghost shall descend, the Gospel of the kingdom be established, and that which was typified by the paschal lamb shall be fulfilled.

Chap. xxi: 44. "And his sweat was as it were great drops of blood falling down to the ground."

Observe it is not said it was actually blood, but was "as it were great drops of blood" etc. But this circumstance is not mentioned by any other evangelist, and it is worthy of remark that among many of the ancients, the authenticity of these two verses (the 43d and 44th) was doubted. They are omitted in two of the oldest manuscripts in the world, besides several others, manuscripts and verses. In some very ancient manuscripts they are marked as being doubtful. They are however extant in a vast number of manuscripts and versions, so that on the whole they may be considered doubtful.

For the Magazine and Advocate.

## MINUTES

Of the proceedings of the Niagara Association of Universalists for 1840.

The Niagara Association of Universalists met in Churchville, June 3d, 1840, and organized the council by choosing Br. M. B. Smith, Moderator.

Appointed Brs. J. M. Cook, E. F. Davis, and J. Fuller, committee of arrangements; E. Hammond, N. Sawyer, and E. Farwell on fellowship and ordination; M. B. Smith, J. M. Cook, C. Hammond, on Discipline; M. B. Smith, N. Sawyer, (ministerial) and Robert Wooden, and William Mudgett, (lay) delegates to the State Convention in 1841; and J. M. Cook to deliver an introductory sermon at the next session.

Voted to confer ordination on Br. J. M. Cook at this session—adopted the report of committee of Discipline, "No complaint"—recommended four conferences to be held the ensuing year in this Association; the organization of Sunday Schools, Bible Classes, etc.—heard an imperfect statistical report from the lay delegates, and agreed to adjourn this Association to Ridgeway, Orleans Co., on the first Wednesday and following Thursday in June, 1841.

ORDINATION SERVICES.—1. Hymn. 2. Prayer, D. Van Alstine. 3. Hymn. 4. Sermon, T. J. Smith, text John xviii: 37. 5. Voluntary. 6. Ordaining Prayer, S. Miles. 7. Charge and delivery of the Scriptures, C. Hammond. 8. Right Hand of Fellowship, M. B. Smith; and concluding addresses by the same.

## MINISTERS PRESENT.

N. Sawyer, Clarendon; S. Goff, Alexander; C. Hammond, Royalton Centre; S. Barnes, Perry; M. B. Smith, Gaines; T. J. Smith, Lima; L. L. Spaulding, Fairport; H. Roberts, Rochester; J. M. Cook, Chili; D. Van Alstine, So. Livonia; J. W. Hiscock, Parma; A. Kelsey, Pavilion; S. Miles, Pittsford.

## LAY DELEGATES PRESENT.

Elisha Smith, Barre; E. Farwell, S. Weatherbee, Clarendon; R. Wooden, A. M. Dutton, Chili; John Proctor, Gaines; J. Hiscock, A. C. Wilmet, Parma; William Mudgett, Ridgeway; S. Shepherd, J. Emerson, Riga.

Six sermons were preached by the ministering brethren in the order of their names, other exercises by the remainder.

## REMARKS.

We had pleasant weather, warm and devoted friends, harmonious council, and joyful exercises in the sanctuary. Thirteen ministers came up to the feast of fat things, bearing witness to the infinite goodness of God, and the unspeakable joy of our "common salvation." The subjects discussed from the desk, were varied into the following order: 1. The authenticity of the Scriptures. 2. The reconciliation of all things to God. 3. The Cuman of rest. 4. The Christian soldiers' warfare. 5. General and particular Providence. 6. Universalism confirmed by evidence drawn from nature and revelation. The subjects were set before a highly respectable auditory, in a manner well calculated to produce the most happy consequences. Indeed we must believe that some good was done at this meeting. But Br. Knap, we regret to say was not there. The fathers in Israel we always need—the young men we always welcome to the deliberations of the council.

All the societies were represented but one (Lockport,) who reported that the cause of Universalism was prosperous, particularly in Riga and Chili; the latter having received the fellowship of this Association, at this session. And what rejoiced our hearts the more, was to learn that the old society in Parma, after having been dead for ten years, has come forth unto the resurrection of life; and a similar resurrection seems to be taking place in No. Murray (now Kendall) through the agency of the truth by Br. Miles. Four conferences will be appointed the ensuing year, at different places.

One worthy young brother was set apart to the work of an evangelist by solemn ordination. May the Great Head of the Church smile upon his labors, and give him strength to run and not be weary, to walk and not faint.

Our thanks are due to the ministering brethren from other Associations for their help in time of need, and to our brethren in Churchville for their generous hospitality and Christian kindness during this meeting.

Per order, C. HAMMOND, Standing Clerk.

NEW AGENTS.—Rev. J. Billings, Albion, Mich. Cyrus Pond, Oakfield. G. W. Buel, P. M. Sugar Grove, Pa. Allen Anderson, Bolton.

## BOOKS IN ALBANY.

Br. S. Van Schaack, 392 South Market St. keeps a constant supply of Universalist works for sale.



For the Magazine and Advocate.

## THE INFLUENCE OF TRUTH AND ERROR CONTRASTED.

I well know that the advocates of protracted meetings pretend that they are schools of piety, and one of the most powerful means which God has established to promote the cause of truth and religion in the world—that there, sinners are converted from the error of their ways, and are made to rejoice in the truth as it is in Jesus, and that there God's character is proclaimed to the world in its true and proper light. But do not stubborn facts prove, beyond dispute, that this is not the case? Is it not true that through the influence of those meetings, thousands are led to hate God, and abhor every thing that bears the name of religion—that they are not only confirming those that are already skeptical, but are every way calculated to drive most, if not all that at first adhere to their doctrines, into the awful vortex of Infidelity? And is it not a solemn truth, that in many instances the young, and the inexperienced are, by hearing the awful denunciations and most abominable descriptions which are used by these destroyers of human happiness, frightened and made to believe that the only way they can escape falling into the hands of an awful God who is possessed of infinite wrath and indignation, and avoid being doomed to a state of endless pain and despair, is to obey their mandates and believe all the doctrines that they teach? Thus thousands, by having their fears excited, are led to believe that all which these false teachers say, is the truth of God, and consequently that they must believe it, and obey them. But when their fears subside and the excitement is over, they speak of their conduct with utter disgust and abhorrence; and though in many instances they will strongly support some of the great and glorious truths of the Bible—they reject that Bible, and consider it a mass of priestcraft and lies, because they have been taught that it supports the doctrine of an endless hell, Triune God, personal devil, vicarious atonement, and all those inconsistencies which, combined together, have for a long time been called by the false name of orthodoxy.

Now I think every candid person must see that Partialism is the very foundation of Infidelity. But let us compare the doctrines of these self-styled evangelists with some passages in the word of God. We read in Psalms cxlv: 9, "The Lord is good to all and his tender mercies are over all his works." Psalms ciii: 9, "He will not always chide, neither will he keep his anger forever." Lam. iii: 31, "For the Lord will not cast off forever." Eph. i: 9, 10, "Having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Tim. ii: 3, 4, "For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come unto the knowledge of the truth." Rev. v: 13, "And every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." I might quote many more passages, but the above I think are sufficient, for no candid person will deny that they teach and prove the impartial and unchanging love of God to all created intelligences, and his purpose to make them ultimately and eternally happy. If so, then it is true that the conductors of protracted meetings contradict the plain and positive assertions of scripture, when they contend with awful solemnity, that God will cast off millions and millions of the human race and appoint them their portion in the dark world of woe, where they will have to suffer inconceivable pain and anguish under his almighty wrath and infinite displeasure. When these false teachers assert then, that because all have sinned they consequently

deserve endless misery, and that the only way any one can go to heaven or be saved, is to be cleared from this deserved punishment, by Christ's suffering in their stead, and that God will bestow the gift of eternal life or endless blessedness on some of the lost race of Adam, and leave the rest to sink beneath his vindictive wrath for ever and ever, do they not contradict the positive declarations of the word of God? They do.

Well then, whether they cause those that come under their influence to take sides with the bold and avowed Infidel, or to adhere to their absurd and erroneous views of God and his government, their influence only tends to debase and injure man, and fill him with doubt, fear, and anguish. In other words, the influence of their doctrines on the mind of man is as different from the influence of truth, as light is from darkness, or pain and anguish from peace and happiness. This I know to be true, having experienced, in days gone by, those indescribable and heart rending fears, and those tortures of mind, which can not be expressed, by believing what those ravenous wolves in sheep's clothing preached and taught for the truth of the Bible. Yes, many are the times that I have sat and heard them when their horrid views of God and their descriptions of the damned, caused me to wish that I had never been brought into existence; and desire in all the sincerity of my soul, that God would bestow upon me the gift of annihilation, that I might cease to exist—become nothing; rather than be exposed to an endless existence of pain and misery! O, my God who can describe such feelings! How long shall man, poor ignorant man, have to endure these excruciating tortures! When shall the Sun of Righteousness arise, and with his beams of light and truth, disperse these clouds of darkness, doubt and superstition, and cause poor erring mortals to rejoice in their God and Saviour! Hasten, O Lord, the glorious time when the songs of joy and rejoicing shall sound throughout the world, and the galling chains of superstition shall no longer bind the minds of the sons and daughters of humanity!

But to return. This last boon of hope I was assured would never be granted; and unless I got religion, or made my peace with God (according to the terms which they used,) before I died, I must lie down in sorrow and anguish, without the least ray of hope that my misery would ever be lessened, but with a certain assurance that it would continue to increase to all eternity. Yes this was the certain doom of all that died in their sins, on the supposition that there is no change after death.

Now are such views of God's character and government as the above, calculated to rejoice and happily the heart of man, and raise him to that state of bliss which he is capable of enjoying even here on this earth? I answer no. But says the Partialist, this represents the state of the sinner's mind and not that of true Christians, for they can feel happy in the glorious prospect of enjoying a state of perfect bliss at God's right hand to all eternity. Ah! beloved friend, do you expect to enjoy perfect happiness, when you know that your beloved parent, child, brother, sister, husband, wife, or any of your friends shall be waiting among the damned in the dark world of unutterable anguish and despair? You can not; neither can you enjoy happiness from the thought of this, here on earth. So think as you may, as it regards your own safety, you must be miserable while you believe, as you profess to, that sin will cause the endless misery of any of the human race. I know that Christians think they are happy in the love of God, and do feel sometimes to rejoice in the prospect of a blessed immortality for themselves and all true Christians; but this joy is soon driven from their minds by strong and cruel doubts and fears in regard to their friends that are out of Christ, and are yet exposed to unending tortures. So whether professed Christians or not, no one can enjoy the fulness of the blessing of the Gospel of Christ while they be-

lieve that any one of their fellow beings are exposed to endless misery. This I also know from experience, and therefore, can not be mistaken.

But is there no balm in Gilead, and is there no physician there; is there no boon of hope that will satisfy the longings of the human soul and cause it to exclaim, it is enough; yea it is enough; I ask no more? I speak the truth and lie not, my conscience also bearing me witness when I affirm that there is. For when we view God as he is revealed in his sacred word, the Father, and the infinite, impartial and "unchanging Friend of all created intelligences, and feel perfectly satisfied that he will overrule all things and all events which ever have or ever will transpire, to his own glory and the ultimate good and endless happiness of all his intelligent and rational creatures, can we ask for more than this? Can we think or conceive of any thing more glorious than this? Certainly not. Well beloved reader, whoever thou art, know that this is Universalism. Yes, Universalists, although they see sin, error, and superstition now raging against this glorious doctrine of the blessed God, look forward with the assurance of faith to the time when truth shall triumph, sin be finished, transgression ended, and an everlasting righteousness brought in to crown the wants of all God's creatures. This faith is not a mere phantom, a wild conjecture of the excited mind. No, it is as firm and sure as the eternal throne, having the unerring word, the faithful promises, the immutable and incontestable oath of God who can not lie, to affirm and substantiate it. The proof in the Bible is so clear and positive that, methinks no one who will give the subject a careful and candid investigation can help but be convinced of its truth. And O, what a glorious truth! What a blessed hope! What a consoling and heavenly faith, enabling as it does, every sincere believer to rejoice with joy that is unspeakable and full of glory, and to say as did Israel of old, it is enough! This is the hope and the consolation of the true and firm believer in the doctrine of God's impartial grace.

But, says one, are there no passages in the Bible that support the doctrine of endless misery? I answer no, and I boldly and fearlessly challenge the world to produce one positive assertion that supports that horrible dogma. I know that there are many passages, which, by a misinterpretation, have been used by Partialists to prove that doctrine; but while one proves it by this passage, another one will contradict it and prove it by some other passage, and there is such a disagreement between them, take them altogether, that no one can tell which to believe. This ought to be sufficient proof to convince any one that their views are erroneous. But the Bible proves the contrary doctrine plainly and positively, as it has been shown already in this article, and as the Bible does not contradict itself, it must be true that Partialists' views of those passages which they bring forward to prove their doctrines, are erroneous. Hence, all who support the doctrine of endless misery, dishonor God, injure man, contradict the teachings of nature, reject all the arguments and conclusions of reason, and bring down upon their own heads misery and anguish of soul. And now, in conclusion, I would entreat one and all to think and reflect on this subject, for it is of immense importance to all of us. Do you ask how it can be of such great importance when all are sure of being saved in heaven at last? I answer, by referring you to the misery and anguish of those who are ignorantly led by the popular preachers of the present day, to believe that God is a cruel, vindictive, and malignant tyrant, and to the thousands that are by the same means driven into the dark and gloomy doubts of Infidelity? On the other hand, I would also refer you to the joys, consolations, and glorious anticipations of those who have a true knowledge of the infinite, holy, and ever blessed God our heavenly Father, that you may draw the contrast, and see what is the suffering of man, and what he is deprived of by adhering to, and believing what



those false teachers proclaim to the world. Is not this enough to awaken the best sympathies and most noble powers of our nature, and call them all into vigorous action in behalf of our fellow beings? Remember we all have an influence which affects more or less our friends and associates, and all with whom we have to do. And do we want that influence to benefit and increase the happiness of our kindred race, and glorify our heavenly Father? Then let us arise and exert our every power to suppress vice, to dissipate error and superstition, and to promote the cause of truth and virtue throughout the world. Yes, if we want to be happy, if we want to do good, we must in the first place shun even every appearance of evil, and cleave unto that which is good, we must endeavor to promote and increase in our own hearts a spirit of love and true devotion to God, and of benevolence and good will to all our kindred race. This is, I can conscientiously say, the spirit that induces me to pen this article, although some may think I manifest a spirit of ill will and hatred towards Partialists in speaking of them as I do. But God, who knows all hearts, is my witness when I affirm, that I have no feelings but those of love and pity towards them; and that I have strong desire to do them good. It is not them that I contend against, but it is their false and erroneous sentiments; and I frankly confess to all, that I do, with all my soul, abhor, hate, and detest those God-dishonoring and peace-destroying doctrines which Partialists profess to believe, and which they proclaim to the world. And I have firmly resolved, God being my help and strength, to do all in my power to counteract and destroy the influence which they are now exerting over thousands of the human race. When Universalists live as becometh saints of the Most High—live quiet and peaceable lives in all godliness and honesty, and adorn the doctrine of God their Saviour with a well ordered life and a godly conversation—then shall Zion arise and shine, and the glory of the Lord shall be in the midst of her, and the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Then shall the votaries of truth be multiplied, the cause of God prospered, and light and knowledge extended; the sum of human happiness be increased on the earth, and the praises of our God sound throughout the world. This is the glorious time I long to see. O, that the Lord would, by the power of his blessed spirit, revive and quicken us with a more ardent zeal, and cause us to realize that our duty is our interest, and that under God it depends on us whether truth shall spread and prevail, and cause man to rejoice in the hope of the glory of God, or whether superstition and error shall fill his mind with sorrow and grief all his days, and cause him to die in hopeless despair.

W. S. SPENCER.

Utica, May, 1840.

For the Magazine and Advocate.

#### HEARING OF THE WORD.

BY REV. MOSES BALLOU.

#### CHAPTER III.

Another class, deserving of censure, I shall denominate.

III. *Fashionable hearers.*—Fashion, that most capricious of all tyrants, rules the world. Nothing can be said, nothing thought, nothing done; whether in business, social intercourse, or the pursuit of pleasure, but it must conform to the dictates of her legislation. The most extravagant, and to my apprehension, foolish things imaginable, are pursued as though life depended on their attainment, merely for accommodating one's self to whatever may chance to be the adopted fashion of a day. But with whatever feelings I might view the whims of fashion, I should probably pass them by in silence here, did they not encroach upon the sacred department devoted to religion. However little it may be thought of by people generally, yet it can not be denied that there is a fashion in religion as well as in every thing else. In almost every populous place in

our country, so far as I am acquainted, there are one or more places of worship that are deemed most fashionable. The question is apparently never thought of by the devotees of this goddess, whether truth or falsehood is taught there; whether God or some idol is the object of worship, and indeed it would seem that these are matters of indifference, if the church is only a popular one, and patronized by the aristocracy and fashion of the place. Now if there is any one class of hearers whose pretended homage must appear as an abomination to the All-Seeing Eye, it verily seems to me that it must be this. God is not the object of their devotion: his truth is not the subject of their attention; for they would barter either in a moment for one breath of popular applause, or a nod of recognition from the wealthy and fashionable. God, truth, duty and religion, are foreign from their thoughts, and they go to meeting as they would go to a party, without the least sense of either pervading their minds. Such conduct appears to me little better than insanity; and for my part I would rather meet with a congregation of beggars on the Sabbath, in any hovel in the land; if they were but sincere and devoted Christians; than in a gilded temple with a congregation of fashionables such as I have described. Christ was the humble son of a poor carpenter in Judea; without wealth, rank, or education, or "where to lay his head;" and his first and most acceptable preachers were the fishermen of that country; and one of the first great duties they urged upon their followers was meekness, humility, and lowliness of heart. A sincere devotion to God, and a strong desire for their own spiritual improvement, made their meetings acceptable and profitable, whether held in the caves and dens of their mountains, or in the humble cottages of the fishermen on the banks of the Gennesaret. Here, in this state of lowliness and humility, they grew up, the favored and accepted children of the Most High. And if those of the present day would be equally blest of God, they must imitate much of their spirit, and copy more closely their example. We ask no man to give up his wealth, forsake the blessings of life, and clothe himself in rags: this is not my meaning; "for all this might be done," and still the individual be nothing better than a hypocrite, with a proud heart and a haughty spirit; but I mean, simply, that the humility of soul should be copied that we find exhibited by them, if we would become "followers of God as dear children."

For the Magazine and Advocate.

#### A CARD.

The undersigned takes this opportunity of acknowledging, with heart-felt gratitude, the kindness of the young men in this place, assisted by the ladies here and in Portageville, in obtaining funds for a valuable and necessary article of clothing. The favor was received some time since, but not publicly acknowledged till now. "Better late than never."

W. E. MANLEY.

Gainesville, May 6, 1840.

For the Magazine and Advocate.

#### GAINESVILLE, NUNDA, AND ANGELICA.

Br. Grosh—It is quite customary for our preachers to let the public know where they preach, and the success (they are not apt to mention the non-success) of their labors. Perhaps I may be permitted to fall in with the common custom, and give you and the public a very brief statement of what I am doing, and the prospects of the cause of truth where I labor.

I have recently commenced labors in Gainesville, three eights of the time, in Nunda, three eights, and in Angelica one fourth of the time, for one year. In Gainesville I have preached a part of two years previous to the present, and have the satisfaction to believe that I am doing some good—that the cause is moderately prospering.

Our friends in Nunda have had a revival during the last winter, among themselves I mean, in

consequence of an excitement among other denominations; and hence have engaged my services as stated above. Our prospects are now flattering, and we trust the cause of truth will be built up in that flourishing village, and in the surrounding vicinity. At Angelica, we have had no preaching till the present year; but we have a goodly number of friends in the vicinity, (though there are few in the village,) by whose influence and exertions we have reason to believe the cause will be promoted. May the Lord bless their efforts and build up his kingdom in their midst.

Yours truly,  
Gainesville, N. Y.

W. E. MANLEY.

For the Magazine and Advocate.

#### ANECDOTE.

*Difference between a Christian and a Universalist.*—In the town of P., Allegany county, there lives a Mrs. C., whose husband died last winter, very suddenly, by accident. Whether the widow is in indigent circumstances or not, I have not been informed—but no matter, as far as the present relation is concerned. Mrs. C. was in want of some straw, and sent to one of her brethren in the Church to see if she could obtain it, and on what conditions. The reply she received was, that she could have the straw for *one dollar per load*, and send her team and draw it away: that if she could not give that, she should not have the article—he could, he said, put it on to his farm, and thus manure his land, and unless he could get a dollar a load, he should make that use of it. Mrs. C. felt that she was not able to give so high a price for straw, and accordingly she sent to one of her Universalist neighbors, and made the same inquiry she had made of her religious brother, and was told that she could have as much as she wanted for nothing. So the owner of the straw took his team and carried her a load gratuitously. Mrs. C. says, that she now knows the difference between a Christian and a Universalist.

X.

#### MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, JUNE 19, 1840.

#### RELIGIOUS TRUTH.

"But we desire to hear of thee what thou thinkest; for, as, concerning this sect, we know that every where it is spoken against." ACTS xviii: 22

[Continued.]

II. Whoever considers the history of past pagan nations, and studies their situation as they at present exist; who remembers their idolatries, their sacrifices of human life to imaginary and vindictive gods, and their constant and manifold errors, must we think, admit the necessity of divine revelation or of an immediate communication of the great principles of truth from God to men. This fact is admitted by some of the wisest men that have ever graced the pagan world.

And when we take into consideration the antiquity of the books which we designate by the name "Bible," the oldest of which books can be traced for thirty-three centuries back to Moses—when we consider the prophecies therein recorded, most of which have been wonderfully and minutely fulfilled centuries after they were written, and whose truth is recorded in the ruins of Ninevah, Tyre, Babylon, Jerusalem, and the past and present condition of the Jews—when we consider the miracles therein recorded, which could alone be effected by the power of God, and yet whose performance is attested by the most creditable witnesses, and which were not denied by Celsus, Porphyry or Julian deists of the second, third or fourth centuries—when we consider the moral purity and excellence of those whose writings compose the Bible, as well as the life, and death, and character of Christ, whose existence and crucifixion are matters of unquestioned history—



when we consider what *superiority of civilization, of institutions, of advance in knowledge, and of increase in virtue*, Christianity has given to the nations who have cherished it—when we consider how the truth of the Christian covenant has *reformed the vicious, instructed the ignorant, given hope to the despairing, consolation to the mourning, and songs of triumph and victory to the dying*—we are constrained to admit, that in the Bible, God has spoken to the children of men.

Therefore, rejecting the doctrine of skepticism, we believe that *the Bible contains a divine revelation from God to men*, making known the character, will, purposes, plans, and designs of Deity—that this revelation is the “man of our counsel,” the source of moral wisdom, the fountain of Christian truth and virtue—that it is infinitely superior to all creeds, and creed-books, and that the Christian should go to it as his only creed-book—that it is the perfect guide of man for belief and for practice—and that it is the only rule of decision by which to arrive at Christian truth. By these remarks, it is seen that to faith in the existence of the only living and true God, we add faith in the Bible, as containing a revelation from heaven to the inhabitants of the earth.

III. The individual who peruses the Old Testament carefully will find a personage prophesied of who was to be the Messiah, the Root of David, the Branch, the elect Servant of God—who was to set judgment in the earth, though he was to be rejected by his people and led like a lamb to the slaughter. If that individual will also peruse the New Testament carefully, he will find a personage spoken of, “called the beloved Son of God,” the man “Christ Jesus,” whose life, actions and fate, were the exact fulfilment of the prophecies found in the Old Testament concerning him. This personage presents a character of spotless purity, of ennobling virtue, of earnest compassion for the ignorant and sinful, of untiring energy for the welfare of the world, of unswerving confidence in the Father who sent him, of unshaken courage in facing persecution and yet mingled with the most sincere forgiveness of his foes. He declared noble doctrine, and in proof of his divine mission, performed miracles of surprising character. These, and other facts recorded in the New Testament, will convince the reflecting, that the Messiah is of divine origin, sent among men as the “Saviour of the world,” as the Redeemer of man.

Therefore, *rejecting unequivocally the doctrine of the trinity*, we most cordially believe that *Jesus is the Son of God, sent forth by Deity on a divine mission of truth and grace*—we believe that he was an individual chosen by heaven for a special purpose, was endued with power from on high, which enabled him to perform miracles, to foretell future events, to read the thoughts of men, and to establish Christianity—that he has “all power in heaven and on earth” in regard to the moral interests of the human family—that he was without sin, and was the “express image” of God’s moral person—that he was the well-beloved to “bring life and immortality to light”—that he will rule and reign in the kingdom of Christian truth, until, having subdued all things to himself, he will deliver up the kingdom to God the Father, that he, God, may be all in all. And we perfectly agree with the apostle, when he said, “for there is *one God, and one Mediator* between God and men, *the man Christ Jesus*, who gave himself a ransom for all, to be testified in due time.” 1 Tim. ii: 5, 6.

IV. Wherever men can be found—in whatever age or clime they may have lived—however degraded and ignorant they may have been, or are now—to whatever nation or tribe they may have belonged, or do now belong—no person exists, but that has *hopes of life beyond the grave*. This hope or desire is as universal as the race of Adam, and as prevalent in the soul as hunger is in the body. And certainly no nation or tribe has yet been discovered, which is without a religion embracing future and enduring life in some form or other. The New Testament assures us, that this universal desire will be gratified; for, in the wisdom of his Provi-

dence, Deity has determined to confer an immortal existence on the minds of all people, when he shall place them in the spiritual bodies of another and better world. It was for this purpose that Christ rose from the dead, bursting the cements of the grave, to reveal the great truth of the “resurrection of the dead,” to the waiting sons and daughters of Adam. Hence, of the Saviour, Peter said, “who God hath raised from the dead.” Acts iii: 15. Hence Paul had hope “that there should be a resurrection of the dead, both of the just and unjust.” Acts xxiv: 15, and that “as in Adam all die, even so, in Christ shall all be made alive.” 1 Cor. xv: 22. And it was not the least of his joys when he felt empowered to say, “for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” 2 Cor. v: 1.

With these instructions for our guide, we, *rejecting the doctrine of annihilation, believe that there will be a resurrection from the dead of the whole human family*—that each and every son and daughter of Adam will be made to exist forever after they depart from this life—that as they are on earth weak, they will be raised in power; as they are on earth dishonorable, they will be raised in glory; as they are on earth corruptible, they will be raised incorruptible; and we fully believe that the resurrection state will be glorious; for the language of the Saviour, spoken to the Sadducees, exactly expresses our views. “Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven.” Matt. xxii: 29, 30. We freely confess, that we do not believe that the resurrection state will be one of dishonor and sinfulness. For, as the all who die in Adam, are to be made alive in Christ; and as Christ is the *first fruits* of the resurrection, or but an exhibition of the glory of the whole resurrection, so it must be evident, that no blasphemous, sinful, and depraved wretch will be raised in that character in Christ—for it is as clear as light, that as in the heart we have partaken of Adam’s sinful and imperfect nature, so in the resurrection, we shall put on heavenly natures.

G. W. M.

[To be continued.]

#### CONTROVERSY AND INVESTIGATION.

It can not be denied that every day develops more fully the necessity for thinking minds to think more carefully and investigate more deeply. Literature, the arts, and the sciences, as they have already claimed the notice of the world, show us conclusively that we have but just entered upon the wonders of human progression. New sciences are coming forth from the hidden things of time; light is irradiating the sublime mysteries of nature, and many a mind has been awed at the mighty strides of heaven-directed intellect, and felt the power of truths upon which it has stood, though until now undreamed and unknown. Yet, perhaps it will be unnecessary to point the reader to these matters in order to instigate him to continued exertions at self-improvement. We hope it is so. We hope no one will allow an indifference to the most important sources of knowledge to throw him in the rear of his fellows, or set up the land-marks of ignorance along the path which he travels. Methinks it is proper to infer that every one who appreciates the value of knowledge, will hail with gladness every new born offspring of science, and improve every hour which he can spare from other pursuits, in enriching and strengthening the mind.

And yet it would seem that thousands do not fully appreciate the value of knowledge. The fact that they have long cherished opinions without an effort to test their correctness, is, in their eyes, sufficient to sanctify those opinions and screen them against every ray of light which beams from heaven upon them. Their opinions are the idols of their souls; and especially are their religious opinions—instead of being adhered to for their consistency and utility—preserved and protected, as a witch doctor preserves and protects the rusty,

worthless nail which has wounded the foot of some unfortunate urchin, or as the antiquarian preserves the relic of ages, the use of which is forever lost in the obscurity which envelopes its origin. With these circumstances before us we can easily see that their natural tendency is consistent with facts. Men have cherished religious principles which have been completely separated from every consideration of utility, justice, and benevolence. They have held them sacred when the only merit which they could discover in them, was, that they saved them the trouble of investigating truth. And hence, though the natural language of all the works of God, though a better acquaintance with the Bible, though a more extensive knowledge of human nature; and a deeper and more abiding sense of the dependence of the finite upon the Infinite, all contradict their received notions, there is still not enough, in their estimation, to induce them to serious and prayerful investigation. They are aware that the plainest dictates of common sense are against them—that the plainest and most positive declarations of holy writ are at variance with their feelings; but their excuse is that they understand *some* portions, (they should say *isolated* portions,) of the Bible so and so, and it is not for them to inquire into the mysteries of truth; thus admitting that they are willing to leave received truths forever darkened by inscrutable mystery. I admit and insist that the Bible should be received as the highest authority in matters that pertain to man’s highest interest. But it should be remembered that truth is never at war with itself, that God never reveals in nature or in science any thing that is contrary to inspiration. What one positively declares, can not be contradicted by the other. It only remains therefore, that we understand them, to perceive their consistency. With these facts in mind we shall see, not only that we need not fear investigation, but that investigation is an indispensable portion of human duty.

It is a remarkable trait among errorists of the present age, that they are more anxious to have their own assertions taken for authority, than they are to have the world inquire for itself. A few have the arrogance to refuse openly the privilege of free inquiry to their adherents; but a far greater number promote the same end indirectly by cowardice and deception. They are willing to engage in wholesale slander and denunciation, because it is more difficult to fasten upon them the charge of personal abuse. A sly insinuation is a very handy weapon for such to wield against a foe; because while they themselves escape detection, it leaves their less guarded followers to take it as their authority for more definite charges, to be aimed wherever the bitterest prejudice may dictate. Of this class are the many nameless, dateless, unauthorized, and unowned accounts which find their way into the columns of partialist journals, against that faith which is, and was anciently, “everywhere spoken against.” But notwithstanding such proceedings exhibit a species of cowardice which is deeply reprehensible, they are still persisted in. If you seek the privilege of correcting unjust representations, you are repulsed with the grave information that they do not wish to enter into a controversy. This is not a picture of the fancy. You have but to open the journals of some of the most conscientious (?) opposers to Universalism. There is an editor who is continually provoking controversy by his stereotyped arguments, vulgar anecdotes, and misrepresentations, and yet you can not reach the dear, pious man, for he is very much opposed to controversy! He can publish false statements of conversions; convert, by the magic touch of the pen, the most abandoned specimens of human depravity from the fostering care of partialism, into Universalists; make the world think that Franciscan members of orthodox churches are Universalist deacons; yea, and even defy Universalists to defend their faith against his tautological arguments, and after all, if you attempt to answer him, or expose his errors, he is most conscientiously opposed to religious controversy! Reader, you have seen the school boy cower before the superior



courage of his classmate, and industriously avoid all irritable language until he considered himself within the protection of his father's door yard, and then, taking to his heels as he retreated towards the friendly domicile, shake his fist at his foe and dare him to meet him half way. This may not be an unpardonable offence in children, but it is detestable in men, and disgraceful in Christians.

A. R. B.

### THE BOOK OF NATURE.

There is no portion of nature but is a minister of truth in proclaiming the wonder-working energies of the Almighty. The solemn magnificence of night—the splendor of the noon day—yea, all things that are, ever unfold the character of their Author and the paternity of his government. Nature is a noble book, and is full of that instruction which exalts the moral and intellectual powers of man. Its pages are ever open to invite the lover of God's works to that knowledge which caused Israel's bard to declare, "O Lord! how manifold are thy works! in wisdom hast thou made them all." Every where Deity is manifested. The gentle breeze in its whisplings, no less than the terrific thunder storm—the odor of the flower, no less than the solemn diapason tones of the ocean's roar—the arrangement of a plant no less than the vast universe itself—are capable of proving the existence of God and of filling us with devotion. Some of my most devotional feelings have sprung up in my soul when looking up to the heavens in an evening hour, or when meditating concerning the works of God. One of the most gifted of prose writers, says of his gazing at the stars from one of the great Western prairies, "how often, while contemplating their mild and benignant radiance, I have called to mind the exquisite text of Job: 'Canst thou bind the secret influences of Pleiades, or loose the band of Orion?'" Irving's Tour on the Prairie, p. 256.

Why should the Book of Nature be so neglected as it is? Why do not people go to it more frequently for that instruction which exalts the understanding and is so productive of rational piety. Our Saviour has given us a tender example on this point. When conversing with his disciples, he said, "And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is east into the oven, shall he not much more clothe you, O ye of little faith?" Matt vi: 28-30. We should follow this example of reference to nature, and be eager to behold the character of God legibly written in the temple of the universe.

Parents should bring their children frequently to the Book of Nature. They should show them the stars and the bounties of earth; and tell them of him who made them all; tell them of his character, of his love for his children, particularly as it is shown in rewarding the righteous and punishing the wicked. They should tell them how nature exhibits the goodness, power, wisdom and justice of God; and how it proves that "his tender mercies are over all his works." Children have an interest in such things—while thoughts will sometimes crowd their minds in regard to the natural objects which they discover around them, that would astonish persons of maturer age. The curious interest of some children is set forth by a gifted poet, (N. P. Willis,) when describing a little girl who was looking out of a window at early eve, and who had been told that "God made all the stars."

"Presently, in the edge of the last tint  
Of sunset, where the blue was melted in  
To the faint golden mellowness, a star  
Stood suddenly. A laugh of wild delight  
Burst from her lips, and, putting up her hands,  
Her simple thought broke forth expressively—  
'Father, dear father, God has made a star.'"

How frequently, when gazing on the heavenly bodies on still evenings, has the thought suggested itself to my mind, *shall man live forever, and know all the secrets of nature?* This thought has brought all the proofs of the resurrection fresh to consideration, with all the passages of Scripture which refer to another state of existence. These have amply decided the point, "there is a resurrection of the dead." He who created all worlds and holds them in their orbits, can clothe all minds with immortality. How exalting and sublime is the fact, that when dust shall return to dust, the mind, in a new and spiritual body, shall enjoy the noble destiny of endless life in Christ Jesus our Lord. In the language of Young's Night Thoughts:—

"How poor, how rich, how abject, how august,  
How complicate, how wonderful, is man."

"A beam ethereal, sullied and absorbed!

Though sullied and dishonored, still divine!"

"An angel's arm, can't snatch me from the grave;  
Legions of angels can't confine me there."

G. W. M.

### THE TITLES OF CHRIST.

We invite the special attention of our readers to the prospectus which will be found on our last page. Br. Charles Spear, the author of the book, is one of our best essayists, and has been long and favorably known to our readers. One or two articles on the titles of Christ were published a few years ago in our columns and were extensively copied into a number of our periodicals, and read with great pleasure and profit by our numerous readers, several of whom specially signified their approbation of them at the time. The whole work will be similar in character and style to those samples—for they were extracts from the manuscript of the work here proposed. This work is a labored one—Br. Spear has been engaged in writing, correcting, and revising it, for several years past—and from his known abilities, and the samples already furnished, I think it will be a work well calculated to strengthen faith in the Redeemer as the Saviour of the world—to promote knowledge concerning the excellency of his character and precepts, and to increase piety and devotion generally, in its readers.

Persons feeling an interest in the work, and desirous of extending the circulation of a good book, and aiding a meritorious and faithful servant of the Lord Jesus, can be supplied at this office with printed proposals whereon to collect subscriptions in their respective neighborhoods—and persons wishing merely to procure the book for themselves or their friends, can subscribe by calling at this office, or sending their names and address to us free of postage. A. B. G.

### THE CHRISTIAN'S TRIUMPH.

This is an excellent work by Br. J. G. Adams, and well calculated to imbue the mind of the reader with resignation to the divine will in allotting death as the termination of our earthly career. It tends greatly to enhance the value of our faith, and to remove the fear of death, which owing to the influence of false education, is too apt to overshadow the soul with a stern and repulsive gloom. A portion of the book is occupied with "Happy Death Scenes," or accounts of the triumphant departures of many believers in God's universal grace. These instances are practical illustrations, to the believing reader, of the author's remarks on Christian faith—and to the opposer of Universalism, they are proofs, undeniable proofs of the falsity of that common objection that Universalism may do to live by, but will not do to die by." Let Universalists read this work—and let them circulate it well among their opposing friends and neighbors. Its salutary tendency will improve their own hearts, and greatly tend to soften if not remove prejudices in the minds of others. We are indebted to Br. Tompkins, the publisher, for a copy. For sale by Br. Hutchinson. A. B. G.

### BRIEF MINUTES.

Right, Br. Price—I have, and do yet, recommend condensed minutes of the proceedings of our Associations; but have said, also, that the proceedings of our State Convention (as there is but one, and as its proceedings are of more general interest and importance,) might be given more at length. For this reason I did not condense the proceedings of the Convention, but prepared them as ordered. Those who want a sample of the mode in which I would have the Minutes of our fifteen Associations prepared for publication, can take the most condensed form in which we have heretofore prepared them—or look at the excellent model furnished by that practical Scribe, Br. Hammond, in preparing the Minutes of the Niagara Association this year. I had not to alter a word in preparing it—it was as well done as an Editor could wish. From my heart I thank him for his care thus neatly to condense them.

A. B. G.

Br. Wm. Magee, of Glasgow, Scotland, solicits a donation of 400 volumes of Universalist books to be circulated in that country, as a preparation for a Universalist missionary to be sent from this country. He will expend all the proceeds of sales in advertising the books, and publishing extracts from them in various papers, periodicals, etc. Br. Whittemore offers to send 40 volumes—6, each, of the Guide, Illustration of the Parables, Hell Torments Overthrown, Ballons IX Sermons, Ballon on Future Retribution, and other works to make up the number. Br. Geo. L. Lumsden, of Petersburg, Va., orders 50 copies of Dodd's short sermons, 25 Williamson's Exposition, 6 Thomas' Hymns of Zion, 12 Argument for Christianity, and 7 Causes of Infidelity Removed. Br. Hutchinson will give 3 each of Austin's Voice to Youth, Ballon on Atonement, Ballon's Select Sermons, Ballon's Lecture Sermons, Ballon's Notes on the Parables, Life of Murray, and 100 Pamphlets. A. B. G.

JUNE.—The absence of the Editors necessary in attending several Associational meetings during this month, must be our apology, if any is needed, for any neglect that may be manifested to our friends, in the paper or its correspondence.

A. B. G.

### RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. CLOWES in this city and Br. COOK, in Clinton—Br. GROSH, at Lee Centre—Br. TORREY in Binghampton—Br. O. ROBERTS in Geneva.

There will be preaching on the fourth Sunday inst., by Br. GROSH in Litchfield, Br. BARTLETT in Bridge-water, and in Winfield at 5 o'clock P. M.—Br. PRICKER, in Newport.

The Eucharist will be administered in the Universalist Church in this city on the afternoon of the first Sunday in July.

The Alleghany Association of Universalists will meet in Ellicottville on the first Wednesday and Thursday in July. Occasional sermon by Br. P. S. Sharp.

The Stuben Association of Universalists will meet in Howard on the first Wednesday and Thursday in July. Occasional sermon by Br. Wm. Queal.

The St. Lawrence Association of Universalists will hold its annual session in Canton, St. Lawrence county, on the fourth Wednesday and Thursday, in June.—Occasional sermon by Br. W. M. Fuller.

The Otsego Association will be held in Newville, Herkimer county, on the fourth Wednesday and Thursday in June. Occasional sermon by Br. O. Whiston. The Council will convene at 8, A. M., and public services at 10, A. M. Ministering brethren and friends will call on Ralph Simms and Dr. A. Snyder.

O. WHISTON,  
Standing Clerk.

### NOTICE.

A conference will be held in Parma, on Saturday and Sunday, 29th and 30th of August. Ministering brethren are invited to attend.

C. HAMMOND, Standing Clerk.

### LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last No. P. M. Columbin, (Mich) for T. L. S.—A. L. W. Westfield, for S. P. J. P., D. M., W. S. and L. H.—Rev. C. H. Roylston, for self, P. R. and Mrs. S. S.—P. M., Sherman, (Mich) for J. G. W., and J. K.—G. W. R., Rochester, D. W. S., C. G. O. B., S. D., I. H., R. H., J. W. S., U. M. E. C., J. C., C. G. C., E. H., B. G. A. O., J. C., F. B., L. B., E. H. and J. K.—Rev. H. T., South Bainbridge, for self, R. S. and J. B.—D. D. D., Geddes, for Pulpit, for self, Q. D. and E. H.—H. S. R., West Carlisle, (O) for Pulpit.



## POETRY.

For the Magazine and Advocate.

## DIVINE GUIDANCE.

I love the silent evening hour,  
When I can freely gaze  
Upon the sky, nor dread the power  
Of the sun's dazzling rays—  
Each gem which the blue arch doth span  
Seems whispering, "goodwill to man."  
Although the sable veil of night  
Is drawn o'er nature's face,  
Yet dimly, by the twinkling light,  
Earth's beauties, we can trace;  
And sweet is every whispered sound,  
When all is dim and hushed around.

And O, methinks the lovely night,  
May be an emblem true,  
Of revelation—Thus its light  
Our eyes, undimmed, may view,  
Though mortal vision ne'er might see  
The unveiled face of Deity

Through all our earthly wanderings here,  
May we be guided by that star  
Which, amid darkness thick and drear,  
Guided the sages from afar,  
To where the infant Saviour lay  
Serenely on his bed of hay.

But in the treasures, that we bring,  
May grossness bear no part;  
We need no other offering  
Than a pure, grateful heart.  
Then at his feet, with joy, we'll fall  
And own him Lord and friend of all.

Ereans Mills.

## WEEPING.

Young women are full of tears. They will weep as bitterly for the loss of a new dress as for the loss of an old lover. They will weep for anything or for nothing. They will scold you to death for accidentally tearing a new gown, and weep for spite that they cannot be revenged on you. They will play the coquette in your presence, and weep when you are absent. They will weep because they cannot go to a ball or tea party, or because their parents will not permit them to run away with a blackguard; and they will weep because they cannot have every thing their own way. Married women weep to conquer. Tears are the most potent arm of matrimonial warfare. If a gruff husband has abused his wife, she weeps, and he relents and promises better behaviour. How many men have gone to bed in wrath and risen in the morning quite subdued with tears and a certain lecture?—Women weep to get at their husband's secrets, and they also weep because their own secrets have been revealed. They weep through pride, through vanity, through folly, through cunning, and through weakness. They will weep for a husband's misfortunes, while they scold himself. A woman will weep over the dead body of her husband, while her vanity will ask her neighbors how she is fitted with her mourning. She weeps for one husband, that she may get another. The widow of Ephesus bedewed the grave of her spouse with one eye, while she squinted love to a young soldier with the other.

A NOBLE SENTIMENT.—I have ever had in my mind, that when God should cast me into such a condition, as that I can not save my life but by doing an indecent thing, he shows me the time is come wherein I should resign it; and when I can not live in my own country but by such means as are worse than dying in it, I think he shows me, I ought to keep myself out of it.—*Algernon Selig.*

THE BIBLE, I SAY, THE BIBLE ONLY IS THE RELIGION OF PROTESTANTS!!

I am fully assured that God does not, and therefore that man ought not, to require any more of any man than this—to believe the Scripture to be God's word, to endeavor to find the true sense of it, and live according to it.—*Chillingworth.*

## RELIGION OPENS THE HEART!

The Rev. Mark Wilkes is, I believe, still alive.—He was and still is well known in London. He is an eminent divine, a pious and most worthy man; and a considerable wit, withal. God has placed him in easy circumstances, has also given him a warm and charitable

heart. No deserving poor man went away sorrowfully from Mark Wilkes' door. One day a poor man, belonging to his church, who had something of Mark Wilkes' manner, as to the matter of wit—and who certainly was a very worthy and pious man—came to his door, and told his minister, that "his poor wife had just been confined, and that she had brought him another fine child. But then so it is," added he "God has not given us, this day, a morsel of bread in the house." "Ah!" said Mark Wilkes, affecting great indifference, "John! I have always understood that when God sends a child into this world, he also sends bread with it." "Most true! your Reverence," cried John, "God's goodness always does so; but, then, he has sent the child to me—and the bread to you. And therefore it is that I have come for some of it." "Come in, John," cried Mark Wilkes, as a tear coursed down his cheek—"come in, and take as much as you want."—*Ref. Dutch Mag.*

## THE GRAIN OF MUSTARD SEED AND THE TULIP ROOT.—

A small grain of mustard seed being thrown by accident near to a large tulip root: "How durst you," says the insolent neighbor, "take rank with a tulip?" "My dear sir," replies the grain, "forgive the chance which brought me here, and let me rest in peace. My life, at present, is dull enough, but if you will permit me to stay, I promise you by and by a sheltering shade for yourself or your family."

People of easy fortunes discourage a budding genius: the latter, not in the least attentive to their arrogance, suffers without complaint; foreseeing, that when he is arrived at his full growth, their walk, compared to his, will be but a mere crawling.

GRAVE CORRESPONDENCE.—Dr. Schmidt, of the cathedral of Berlin, wrote to Frederick II, in the following terms:

"Sire—I acquaint your majesty, first, that there are wanting books of Psalms for the Royal Family. I acquaint your majesty, second, that there wants wood to warm the Royal seats. I acquaint your majesty, third, that the balustrade, next the river, behind the church, is become ruinous.

SCHMIDT, Sacrist of the Cathedral."

The king, much amused with the epistle sent the following answer:

"I acquaint you, Mr. Sacrist Schmidt, first, that those who want to sing, may buy books. Second, I acquaint Mr. Sacrist Schmidt, that those who want to be warm may buy wood. Third, I acquaint Mr. Sacrist Schmidt, that I shall no longer trust to the balustrade next the river. And I acquaint Mr. Sacrist Schmidt, fourth, that I will not have any more correspondence with him. FREDERICK."

BREVITY.—Short speeches, short stories, short courtships; a wise man will always be short in these things. I never knew a short sermon that was not more liked for it—or a short story that had not the more pith in it—or a short courtship that was not more fortunate than a long one. I showed a lad who had been running after his sweetheart two years, old cousin Jeremiah's long purse, which measured half a yard and had but a single sixpence at the bottom—he borrowed it to take down to Charlotte, and they both took a hint from it, and got married at once.

Tell all the story tellers, and speech makers, tell all manner of good people, how pleasant a thing it is to be short.—*Oliver Outwood.*

Lady Morgan, in her late work on France, mentions having seen a horrible relic in the museum of a private gentleman. It was a copy of the constitution of 1793, bound in human skin! It had been the property of a terrorist, who paid the forfeit of his atrocity on the scaffold.

## MARRIAGES.

In South Bainbridge, May 7th, by Rev C. S. Brown, Mr WM. PALTRIDGE to Miss LYDIA B. CORBIN. In the Universalist Church, Upper Lisle, May 24th, by the same, Mr SAMUEL TICKNOR, to Miss MARYETTE ADAMS.

In Champion, June 4th, by Rev. O. Wilcox, Mr. ALANSON MYERS, to Miss CLARISSA EARL.

In Rochester, May 21st, by Rev. J. Chase, Mr. WM. FISHER, to Miss ELIZABETH H. GRIGGS, both of that place. In same place, June 1st, by the same, Mr. ROBERT DARTLING, to Miss SARAH SANDERSON, all of Rochester.

## DEATHS.

In Russia, May 26th, Mr. JOHN R. GRAVES, son of John Graves Esq., aged 31 years. He died of an injury received by having his arm accidentally caught in the wheels of a chair factory, by which his arm, above the elbow, became literally mashed and broken. One foot was also severely injured, the bones being broken and the joints dislocated,

besides he received other internal injury in the region of stomach. He lingered along in the most excruciating pain for about twelve days and then expired, leaving a wife and four children to mourn their loss. The funeral services were attended at Russia Corners on the 28th, and a discourse delivered to a large concourse of sympathising friends and relatives, by the writer. O. ROBERTS.

In the town and county of Onondaga, May 10th, Miss SA-LOME, daughter of Br. Sabina and Sister Lavina Titus, aged twenty two years, and nineteen days. In the death of this amiable young sister, her affectionate parents have been bereaved of a most lovely and pleasant child, brothers and sisters of a discreet and virtuous sister, and her young friends of an interesting and agreeable associate. But while they mourn their loss they rejoice in her gain. She had drunk deep of the cup of affliction for a long time, being called away by a lingering consumption. But by the grace of him who administers relief when most needed, the Son of righteousness arose with healing in his wings, dispelled every tear, removed every doubt, and enabled her to rejoice with joy unspeakable and full of glory in the grand deliverance of the whole creation from the bondage of corruption into the glorious liberty of the children of God. On the 12th, she was interred, and a discourse delivered agreeable to her request, by the writer, to a numerous collection of sympathising friends and neighbors. J. FOSTER.

In Howard, September 19th, 1839, Miss MARGARET FRENCH, in the 20th year of her age. Miss F. possessed a sound mind, and fair reputation. She was respected and beloved in life, and lamented in death. She is the only one of nine daughters, (nearly all of whom are grown to womanhood,) that has been snatched by the hand of death from the parental bosom. She was attacked with an illness, while engaged in teaching. She left her school about two months previous to her death, and never returned. It was the first season that she had engaged in that noble, but arduous business. She gave promise of future usefulness. May the Creator and Preserver of all, comfort and console all who mourn her departure; cause them to how in humility and reverence before Him, and bless them with the hope of a happy reunion with the loved daughter, sister and friend, in a fair and beautiful clime, where affection's tie may ne'er be severed, and where all may, clothed with purity and holiness, unite in chanting praises to their Saviour, and to their Father and God. Funeral on the 21st. Sermon by Rev. Mr. Fleming, Unitarian. Rev. M. L. Wisner, was invited to attend, but could not conveniently leave home at that time. S. F.

In South Chili, Monroe county, May 12th, Mrs. MARTHA PIXLEY, aged about 82 years. The lamp of life burnt out by natural exhaustion of strength, and this excellent and amiable mother in Israel fell calmly asleep without a struggle or a groan. She has left numerous descendants, who grew up and blessed her, to remember her memory, and as numerous a circle of relatives and friends to sigh at her departure for their sakes, not for hers. A. B. G.

## A NEW WORK.

## "NAMES AND TITLES OF CHRIST"

BY CHARLES SPEAR.

The author proposes to publish a new work bearing the above title. He has been engaged for several years in preparing it for the press. It is unlike any other which he has ever seen. Criticisms on many of the titles are to be found in reviews and controversial works of the day, but there is no work extant, the professed object of which is to embody all the titles of Jesus in a single volume.

Criticisms on the significance of each title are presented; also, the number of times it occurs. And that the eye of the reader may at once, be directed to any name or title, the whole is arranged in alphabetical order.

In addition to this, there will be an index of all the passages illustrated.

The author believes that such a work is much needed in the Christian world, and he has spared no pains to render it as perfect as possible.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JUNE 26, 1840.

NO. 26.

For the Magazine and Advocate.

THE GOSPELS HARMONIZED AND EXPLAINED.

BY REV. W. E. MANLEY.

SECTION VI.

*Jesus attends the Passover with his parents.*

LUKE II: 40. And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.

41 Now his parents went to Jerusalem every year, at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days; as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolks and acquaintances;

45 And when they found him not, they returned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed, and his mother said unto him, Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing.

49 And he said unto them, "How is it that ye sought me? wist ye not that I must be about my Father's business?"

50 And they understood not the saying that he spake unto them.

51 And he went down with them, and came to Nazareth and was subject unto them; but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favor with God and man.

VERSE 41. *Passover.* This feast was instituted in commemoration of the *passing over* of the first born of Israel, when the first born of Egypt were destroyed, on the eve of the departure of the Israelites, from that country. It was commenced on the 14th day of the month Nisan, the first month of their civil year, and corresponding with a part of our September and October; and it lasted seven days. The institution is described particularly in Exodus xii.

42. *Twelve years old.* It is thought by some that the age of twelve was the time at which the Jews were required to be present when the passover was observed.

44. *They sought him.* It would seem that the company that was together at this time, was very large, else the parents of the Saviour would have known where he was. Such was doubtless the case; for great multitudes were accustomed to assemble on such occasions. And during the first day of their return, the company would doubtless be larger than on succeeding days.—There is therefore no necessity of resorting as some have done, to the Quaker solution of the men and women travelling in two separate companies, and that while Joseph supposed Jesus was with Mary, she supposed that he was with him.

46. *In the midst of the doctors.* Josephus tells us that when he was only 14 years of age, the chief priests and principal men of the city, came frequently to him for information respecting the teachings of the law. That the Saviour, at the age of twelve, should be equally capable of imparting instruction is not surprising.

47. *All that heard him were astonished.* They were astonished that a person so young should possess such extraordinary knowledge.

49. *Wist ye not that I must be about my Father's business?* The Saviour intimates in this language, that his heavenly Father had a work for

him to perform; and his attending to that business was sufficient to justify his absenting himself from his parents.

51. *He was subject unto them.* He acted the part of a faithful and dutiful son. His father was a carpenter; and Jesus probably followed the same occupation, till the time of his public ministry, which commenced at about the age of thirty.

52. *Jesus increased in wisdom.* An increase in wisdom implies that it is finite. Could Jesus then have been the eternal God? Can God increase in wisdom?

## CONCLUDING REMARKS.

In the concluding remarks of this section, the following subjects are to receive our attention.

1. The meaning of Isa. vii: 14, quoted by Matt. i: 23, and its application to the Saviour. 2. The doctrine concerning the Logos found in John i: 1-4. 3. The phrases, "that it might be fulfilled," "then was fulfilled," etc. and 4, the cruelty of Herod.

I. The explanation of Isa. vii: 14, quoted by Matt. i: 23, and its application to the Saviour.

The paragraph in Isaiah, containing the passage to be explained reads as follows, "Moreover the Lord spake again to Ahaz, saying, Ask thee a sign of the Lord, thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, hear ye now, O house of David. Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign, *Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel.* Butter and honey shall he eat, that he may know to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." Isa. vii: 10-16.

It would seem that nothing more is necessary to convince the rational mind, that this language did not originally refer to the Saviour, than a view of the language itself, its connexion and attendant circumstances. The birth of the child referred to was to be a sign to Ahaz that the united forces of Pekale and Rism, who were then invading his kingdom, should not prevail against him—that at a certain period, not exceeding a few years at most, his people would again enjoy peace and plenty. Before that happy era the child was to be born. How then can it be supposed that the Saviour was referred to?

The name of the child was to be Immanuel, that is *God with us*. The birth of the child was to be a sign of the return of *peace and prosperity*; and his name was said to correspond with that fact. Immanuel, or God with us, is significant of prosperity. In the following passages, and others that might be referred to, God is represented as being with certain persons as expressive of his favor and their prosperity. Gen. xlviii: 21; Zech. viii: 23; 1 Chron. xxviii: 20; John iii: 2; Acts vii: 9. Even in chapter viii: 10, where the phrase *God is with us* occurs, in this sense, the original is Immanuel, God with us, the is being supplied by the translators. Hence it is obvious, that the name given to the child was intended to denote the prosperity of which he was to be the pledge; and that it has no possible connection, as some expositors contend, with the doctrine of the deity of Christ.

That the child should eat *butter and honey*, when he should be able to distinguish between good and evil, was descriptive of the kind of

prosperity or blessing indicated by the name Immanuel—viz., *peace and plenty*. It was the same as saying, that peace should be restored to the country, and consequent plenty should abound. It may be added, that the language "Butter and honey shall he eat *that* he may know," etc., should be, "Butter and honey shall he eat, *when* he may know." See Lowth in loco.

The question now arises—in what manner does this prophecy apply to Jesus Christ? We answer, *by way of accommodation*, like many other of the prophecies of the Old Testament, quoted in the New.

That it originally referred to him, either directly or indirectly, we have no proof. But that it is applicable to him in this secondary and accommodated sense is obvious: for, 1. Mankind are suffering from worse enemies than those that invaded the kingdom of Judea. 2. Jesus Christ is the pledge of our deliverance and may be called Immanuel, as denoting that *God is with us* by his blessings, And 3. by his ministry we are to become partakers of the abundant spiritual provisions, and heavenly luxuries which he has to bestow. I have devoted so much space to the explanation of Isa. vii: 14, and its application to the Saviour, because I supposed it necessary to illustrate Matt. i: 23, and wrest it from false interpretation, by which it is made to sanction a doctrine that can not be deduced from it, by any just rules of Biblical criticism.

II. The doctrine concerning the Logos, found in John i: 1-4.

We have in manuscript an article in which the doctrine of the Logos is treated at length, from which we take the following extracts as all that is required in this place. "The only way in which the term Logos seems applicable to the Saviour is as a figure, in the same manner as *light, life, truth*, and other similar terms, are applied to him. This is made perfectly plain from the language of John i: 1-4, compared with the following verses, from the 4th to the 11th. In the first of these verses the Word is spoken of in the same way that the Light is in the last. For instance, of the Word it is said, "all things were made by him," and of the Light, "the world was made by him." And inasmuch as Light, in the last instance can not be considered a proper name or an appellation of the Saviour, but a figure to represent him, the same must be said of the Word.

Having ascertained, we trust correctly, the nature of the application of the terms Logos to the Saviour, we are prepared to point out one important error in the manner in which Christians generally seem to have reasoned respecting this term. In John i: 1-3 we are told, first, that the Word was in the beginning with God; second, that the word was God; and third, that all things were made by the Word. And since these things are affirmed of the Word; and as the Word (it is said,) means Jesus Christ, it follows of course, that Jesus Christ was with God in the beginning of time—that Jesus Christ was God—and that all things were made by Jesus Christ—and that finally the common doctrine of the deity of Christ is a true doctrine.

The error of this reasoning lies in ascribing to the Saviour what is affirmed of the Word—that is, in ascribing to the *thing represented* what is affirmed of the *figure* used to represent—a kind of reasoning that will not hold good in all cases. The figure and the thing represented must necessarily be supposed to agree in certain particulars; but he who supposes that they must agree in all particulars; or that what is affirmed of the one, must in all cases be true of the other, will



involve himself in a thousand errors. Let me illustrate. The disciples are called the light of the world, (Matt. v : 14,) and light, we know, has existed ever since the morning of time. Are we therefore to infer that the disciples have existed as long? It will be seen in this case, that what is true of the figure is not true of the thing represented; and such is the case with a multitude of particulars, while in some respects there must, of course, be a resemblance. The truth of our remark, I have no doubt will be admitted, as it respects the disciples; and why it is not true of the Saviour when we say that certain attributes and actions belong to the Word, that do not belong to Jesus Christ, we have yet to be informed. We admit that the Word was in the beginning with God—that God was the Word, (for that was the form of the original,) and that all things were made by the Word; but that this is true of Jesus Christ we do not admit; and if it is proved it must be done by different passages than that of John i : 1-3.

"I propose in drawing this article to a close, to make some quotations from the Fathers of the church or from Mosheim respecting them, for the purpose of illustrating and proving the views we have advanced."

Speaking of the opinions of Christians, in the third century, respecting Jesus Christ, Mosheim says, "In Egypt and the adjacent countries, the greatest part embraced in this as well as in other matters, the opinion of Origen, who held that the Son was *in God* that which *reason is in man*." Eccl. Hist. Vol. I, p. 315. As farther illustrative of his views, Origen himself says, that "by the second God we mean only a virtue which comprehends all other virtues, or a *reason* which comprehends all other *reasons*; and that this reason (logos) is particularly attached to the soul of Christ." Contra Alsum Lib. 5, p. 259 and 247.

Athenegoras says that God "had reason (logos) in himself being from eternity rational."

Fatian says, when God "pleased the word (logos) flowed from his simple essence; and the word not being produced in vain, became the first begotten work of his spirit. This we know to have been the origin of the word."

Tertullian has the following language, "Before all things God was alone; but not absolutely alone; for he had with him his own *reason*, since God is a rational being. This reason the Greeks call Logos." "God (says he) was not always Father or judge, since he could not be Father before he had a Son, nor a judge before sin; and there was a time when both sin and the Son (which made God to be judge and Father) were not."

It will be seen that in the instances which we have introduced and in others that we might bring forward were it necessary, the first Christians use the word *logos* as denoting the *reason* or wisdom of God, and that they ascribed to it *eternity* and all that properly belongs to that attribute of the divine nature; but at the same time regard the person of Jesus Christ which they seem to have considered as represented by this Logos or reason, as having had a beginning, and being created or begotten by the Deity. This accords with the representation we have given of the Logos in John i : 1-3, where we have said that Logos means the wisdom of God, which was in the beginning with God and by which all things were made; and that this wisdom represents the Saviour, who received his existence when "the Word was made flesh."

So much respecting the Logos which we have written for the purpose of explaining a passage which has been greatly perverted to sustain a sentiment which, it were easy to prove, had its origin in Paganism.

III. The phrases "that it might be fulfilled"—"Then was fulfilled," etc. In the use of these and other similar expressions, several passages are introduced into the New Testament from the Old, where it can not be pretended that the events to which they are applied in the New Testament, were had in view by their original authors. We

have already found several cases of this kind. For example. Besides Matt. i : 23, which we have explained at length in the first division of these concluding remarks, we have in Matt. ii : 15, a prediction that was originally spoken in reference to the deliverance of the Israelites from Egyptian bondage, and which the evangelist has applied to the return of the Saviour from Egypt, whither he had been carried by his parents to avoid the effects of Herod's cruelty. Also in verse 18th of the same chapter, an event that occurred in Rome is said to have been fulfilled in Bethlehem. And in verse 23, the residence of Jesus in Nazareth is said to have fulfilled the predictions of the prophets, while the prophets had only indirectly predicted what is said to have been fulfilled. The explanation of this subject is as follows. The evangelists use such passages from the Old Testament by way of accommodation. In other words they meant to be understood that the events to which they apply these passages, were *similar* to those to which they were originally applied.

As evidence, it should be observed, first, that the passage can not be properly fulfilled in the events to which the evangelists apply them; and secondly, that the Rabbins quote and apply passages from the Old Testament in the same way, and that the Arabs do the same from the Koran, making it obvious that the evangelists, while they apply the language of the Old Testament in accommodated application to the events which they record, only conformed their practice to a common custom. See Expositor for July, 1839.

There are undoubtedly some predictions in the Old Testament that are quoted in the New, and said to be fulfilled, that related originally to those events to which the New Testament writers apply them; but when this is the case, and when not, must be learned from the connection, and other circumstances, aside from the use of the expressions we have been noticing.

IV. The cruelty of Herod. Unbelievers have considered Matthew's representation of the cruelty of Herod as incredible, and a serious objection to the Christian religion; and it is for this reason that we introduce the subject here.

Having examined with some degree of care the character and conduct of Herod as given by Josephus, we have come to the two following conclusions: 1st, that there is no act of cruelty within the power of Herod, that he would not have performed to accomplish his ambitious purposes; and 2d, that in the performance of cruel acts his motives were not as bad as is commonly supposed.

Saying nothing however of the motives of Herod in destroying the infants of Bethlehem, we must say of the act that it was in perfect accordance with his general character, as delineated by Josephus, and therefore not incredible. And whoever says that Matthew's account is incredible, must either be ignorant of the writings of Josephus, or must consider his statement as incredible as that of Matthew.

As to the extent of the cruelty which Matthew ascribes to Herod in destroying the infants of Bethlehem, we may offer a few remarks, as this is a point which unbelievers either do not understand or wilfully misrepresent. "Voltaire, either from ignorance or dishonesty, asserts that *fourteen thousand* children must have lost their lives in this massacre. . . . But as the children whom Herod caused to be put to death, (probably by assassins whom he kept in pay,) were only *males of two years old and under*, it is obvious according to this statement, that more children must have been born annually in the village of Bethlehem, than there are either in Paris or London. Further, as Bethlehem was a very small place, scarcely two thousand persons existed in it and its dependent district, consequently in the massacre not more than fifty at most could be slain." Horne's Introd. vol. I. p. 419.

The size of Bethlehem and "all the coasts thereof," seems to have been greatly misunderstood by unbelievers, and the phrase "from two

years old and under" much more so. Bethlehem is now and was doubtless then a very small village; and "all the coasts thereof" mean merely its dependent district, at most, but a few miles in circumference. And the language, "according to the time which he had diligently inquired of the wise men," which is added to the phrase "from two years old and under," shows that Herod did not destroy all the infants *under* two years old down to a month or a day; but so far under that age, as would correspond with the age of the infant Saviour, according to the time of his birth, as stated by the Magians. And as Herod *diligently* inquired of them, that is *carefully*, so as to obtain *accurate* information, it is rational to suppose that none were destroyed but such as were nearly of the same age.

With these limitations therefore to the cruelty of Herod, the massacre of the infants of Bethlehem becomes a comparatively unimportant transaction in the sanguinary history of that tyrannical prince.

For the Magazine and Advocate.

## THE LOGOS—OR WORD—NO. III.

BY REV. A. C. BARRAY.

As further proof of the inferiority of Christ, I would refer my readers to the fact, that, when he shall have accomplished the objects of his mission—when he shall have done the will of him that sent him, and finished his work—when, through the mighty efficacy and power of his Father's grace and spirit he shall have subdued all things to him, and brought a rebellious world to submit to the righteous government of God; in short, when the end and object of his mediatorial reign is fully consummated and finished, then he is to deliver up the kingdom to the Father, and be himself subject to Him that put all things under him, that God may be all in all. 1 Cor. xv : 24.

This fact alone is sufficient to convince every candid and reflecting mind that Christ is not the Supreme Deity. It shows at once that he is inferior to the Father; for, we are given to understand, that, for the accomplishment of a certain object, all things were given into his hands by God; consequently he was not himself God, for it would be both foolish and absurd to say that God gave all things into his *own* hands! We are also given to understand, that when this object is accomplished—when the purposes of Christ's mediatorial government shall have been effected, then he will deliver up the kingdom to God, even the Father, and he himself be subject to the same. Now if Christ were the Sovereign Creator, the eternal and immutable God, this language would sound very strange. God then, according to this, would deliver up the kingdom to himself, and be subject to himself, that he might be all in all! If this were the meaning of the apostle, we might truly say, "*Much learning hath made thee mad*."

But the truth is, the language used by Paul conclusively shows, that the Messiah was not absolutely Deity. It shows that he was inferior to the Father, that he received dominion and power from him, and is finally to deliver up the kingdom to Him from whom he received it, and be subject, together with all intelligent creatures, unto God, that He may be all, and in all!

Now, as Christ is *inferior* to the Father—as he came from God, and is to return to him—as he derived his power and knowledge from the all-powerful and wise Creator, so he must be styled "God" in a secondary sense. And it is plain, as I have before remarked, that the author of the passage we are noticing did thus apply the title to him. Knowing as he did, the inferiority of Christ to the Father, and having been taught this fact by the Saviour himself in the saying, that, "of himself he could do nothing"—and that his Father was greater than he himself was, it is perfectly obvious, that he applied the title "*God*," to Christ in a secondary sense, to denote that though inferior to the Great Maker and Builder



of the Universe, yet still, he was an exalted Prince and Saviour—the beloved of the Father, and his chosen one to effect ultimately the redemption and salvation of all his children!

As such, he was with the Father, and the Father with him—His grace and His truth were assisting him, and aiding him onward in the good work in which he was engaged. He was with God in the beginning, or in the commencement of the Gospel dispensation: and God gave him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, of things on earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father! The work in which Christ was engaged, was God's work, and even while personally engaged in the work, he was with God—he was with him in design—in the great and glorious object had in view, in scattering abroad upon the soil of humanity, the precious seed of divine and everlasting truth, and in disseminating the holy and heavenly principles of that Gospel in which life and immortality are brought to light. In this sense Christ and his Father were one—not one in person, but one in design, in purpose, and in the good work of freeing mankind from the dominion and thralldom of error and sin!

We do not degrade the Saviour, as some have asserted, by these views. He claimed for himself no greater honor, than to be called the Son of God—we acknowledge him as such—we believe him to be the well beloved Son of the Most High—we trust in him as our Redeemer and Saviour—and we expect to triumph ultimately only through the grace, the sufferings and death of the Son of God! We would have the world see him as he is—their hope, their strength, their salvation, and their rejoicing! We would have all "hear a language from his bleeding hands and feet; from his throbbing temples—his dying agony, and his gushing side, which should ring through every chamber of the heart—reach through the dark recesses of the soul, and roll back the whole tide of sinful feeling!" No—we would not say forget Christ, but bear in everlasting remembrance his life of unexampled love—his kind and forgiving disposition—his impartial and universal benevolence of heart—his toils, his sufferings, and his death on Calvary! Yes—this would be our cry, until the shout should go abroad over every isle and nation, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessings for ever and ever!*

For the Magazine and Advocate.

#### THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. R. GUILD.

NUMBER XXX.

JOHN. This book was written by John at Ephesus, in the year 97. At this time heresies had begun to rise in the Church, and this book was written against the Corinthian, the Gnostic, and Sabian heresies. For an account of these sects see "Buck's Theological Dictionary," pages 71, 168, 464.

It should be remembered that all these sects held some important truths, but had adopted some erroneous and whimsical opinions, such as that the man Jesus Christ was not really Jesus Christ, but that the real Christ was the dove which descended upon him at his baptism. John takes pains to confute this notion by saying that "Christ did come in the flesh."

John wrote his gospel in Greek and as he was a close attendant upon our Lord throughout his ministry, he relates what he saw and heard. He was with our Lord and saw him expire on the cross, and saw the soldier pierce his side with a spear. See John xix: 34, 35. He is called the beloved disciple, and is thought to have been a relative of our Lord. He was the son of Salome the sister of Christ; therefore John was his nephew. John is thought to be the only disciple

who died a natural death. He died at Ephesus, aged 100 years. Mary the mother of Jesus lived with him until her death, which happened 15 years after the crucifixion.

John iii: 3. "Except a man be born again, (or from above,) he can not see the kingdom of God."

Our Saviour here has allusion to that new birth which the Jews supposed every baptised proselyte enjoyed. For they held that the Gentile who became a proselyte was like a new born child. This birth was from the baptism of water, and from below; but to be born from above was by the baptism of the Holy Ghost. From this it is evident that the baptism from water is not regeneration, as some pretend. Hence, we find that those people who came to John's baptism were afterwards baptised with the Holy Ghost. See Acts i: 5, and xix: 2-6.

Verse 5. "Except a man be born of water and of the Spirit," etc.

It is not necessary that by "water and spirit" (in this place) we should understand two different things; it is probably only an elliptical form of speech for the Holy Spirit under the similitude of water, as in Matthew iii: 3. The "Holy Ghost and fire," does not mean two things but one, viz: the Holy Ghost under the similitude of fire. See A. Clarke.

John iv: 20. "Our fathers worshipped in this mountain," etc.

That is Mount Gerizim. The patriarchs had worshipped here. Jacob builded an altar on this mountain, and worshipped the true God. See Gen. xii: 2, and xxiii: 20. On this mountain Sannaball had built them a temple about 332 years before the birth of Christ. See Josephus' Antiquities.

John xiii: 58. "Before Abraham was I am."

"I am he." The word he is here left out by the translators. The same words occur verse 24, where our Lord says, "If ye believe not that I am he, ye shall die in your sins." "I am he"—who? The Messiah—the Christ.

The meaning of this verse, (58) is this: Before the birth of Abraham my mission was settled and certain. See Wakefield's Translation.

John x: 30. "I and my Father are one."

One thing, or the same thing. See Wakefield's Translation, and notes, page 78. See also John xvii: 11-32. 1 Corinthians iii: 8, and 1 John v: 8.

John xi: 50, 51. See these two verses.

This saying is misunderstood by many. Caiaphas did not mean to prophecy of the death of Christ—his meaning was that it was better to sacrifice one man than a whole nation, for he imagined that if Jesus was suffered to live, the Jews would all believe on him, and thereby bring ruin on the nation; but contrary to his intention, or not of his own accord, (see Wakefield,) he pronounced a prophecy of the death of Jesus.

After considerable hesitation, I give the following remarks a place in our columns—hesitation, not because I am satisfied with the views of Br. Manley; for I rather incline to those of Br. J. F.; but because—1st, I do not wish a controversy on the subject, so long as there is more important matter to be discussed; and 2d, because I do not wish to interrupt a writer in the midst of a series, by any strictures on his essays. In many cases, where I have felt strongly inclined to interpose explanations, dissents or and opposing arguments to a writer's views as contained in a part of his series, I have forborne to do so for this latter reason. I have always treated our readers as *reasoning beings*, capable of judging for themselves of the truth of a sentiment or the force of an argument, on a point I deemed slightly or only probably erroneous; and have therefore often preferred their doing so, to my interrupting the writer, or controverting the point.

Some points may be corrected, or an opposite view stated—others (and this is one) would if followed up, lead to an interminable and unprofitable controversy, in which few converts would be made to either side, and

no tempers be improved by the discussion. I therefore give Br. F.'s remarks in the belief that it will not be followed up by either party.

A. B. G.

For the Magazine and Advocate.

#### THE MIRACULOUS CONCEPTION.

BR. GOSH—I am extremely sorry to see Br. Manley so poorly employed, as I think he is, in his remarks concerning the supposed miraculous conception and birth of the child Jesus. I fear that his labors will tend much more to make and confirm infidels, than either to make or instruct Christians. I have not time to go into particulars, and if I had, I do not deem the subject a proper one for public debate. For one, I am satisfied that the story commencing Matthew, Chapter 1st, verse 18, and closing with the 2d chapter, and the corresponding account in Luke, is an interpolation; and that the story was never heard of in the days of Matthew and Luke. And I confess I can see no reason why the sign given to Ahaz (Isa. vii.) in the birth of the child Emmanuel, might not as well be said to be fulfilled in the birth of John, Peter or Paul, as in that of Jesus; for as the event was a sign to Ahaz, it must of course occur in his lifetime; and as it was a sign of the destruction of the Syrians and Samaritans by the king of Assyria, it must have occurred previous to that destruction; whereas the birth of Jesus did not take place till many centuries afterward. See the notes in the Improved Version of the New Testament on the subject, 5th Edition, London, 1819. I wish Br. Manley would give these notes a careful perusal; or, if he has read them, that he will have the goodness to inform us how we are to get over the difficulties there presented against the genuineness of the narrative.

J. F.

#### PRACTICAL HINTS.

We are a controversial people—too much so, for our own spiritual improvement, and quite enough so, for the permanent advancement of genuine Universalism in community. It is refreshing, therefore, to get hold of a good practical work. Especially from the pen of an able writer, whose heart is alive to the practical beauty and strength of the Gospel in its purity. To our opposers, who often complain of our warlike and controversial spirit, (for which they may thank their own bitter attacks on us, we commend this book. It will prove to them that if in controversy Universalism can boast of great power, in a practical point of view, it professes no less beauty and grace. And to Universalists we say, we have an internal work to perform on our own affections, no less important, no less useful, no less necessary, than the external warfare we have so long waged against the errors of others. Turn then occasionally from the field of strife, turn your swords to plough shares, and your spears to pruning hooks, and cultivate the ample fields, and chosen gardens in your own hearts. Take this book—peruse it carefully and prayerfully—and you will find in it many practical hints that will aid you greatly in the work.

We thank Br. Whittemore for the copy sent us. The work is for sale at Br. Hutchinson's bookstore.

A. B. G.

Br. Sharp requests us to state, for the benefit of the friends interested, that the reason why he did not fulfil his several appointments recently, is that he was prevented by the sickness of himself and family.

A. R. B.

#### LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last No.

P M, Greenfield, (W T) for self and Z B—N J, Whitesville, for A G—P M, Nichols, for D P, and B B—D D L, Wartsboro', for J R C—P M, Virgil, for J O—S E, Leesville, for self, Miss H P, L J S, and B E—J D L, Castile, for G T and W R—P M, Hebron, (Illa)—P M, Sherwood, (Mich) for J R, and M D—P M, Laporte, (Ind) for J C C, W B, J M, J B, T T, J W, W J, and S T—P M, Clarendon, for H W—P M, Hume, for A S, E G, S W, L J C, I B S, and S C.



For the Magazine and Advocate.

## DIALOGUE

Between a Partialist and a Universalist.

(Continued.)

P.—Good morning, neighbor U. I am happy to meet you again, though in the street. I have been absent some few days, but I have been permitted to return, and, as I can now spend a few moments with you without encroaching upon other duties, I would like to propose a few queries for your consideration, relative to the subjects alluded to at the conclusion of our previous interview, if you have time to hear and answer them. I certainly feel some interest in such investigations.

U.—Brother P. I can heartily rejoice that you have been permitted, through the abundant goodness of God, to perform your journey in safety, and to return to the endearments of home and friends, and that we can enjoy another opportunity of conversing together upon the important and interesting subject of religion. I can spare the time, and if you please, we will seat ourselves upon nature's beautiful, green carpet, and converse freely upon the subjects you wish to propose.

P.—Well, as I have before remarked to you, there are many *threatenings* in the Bible which appear to me to stand in opposition to your very desirable conclusion, and I should like to know how you will undertake to get by or over them.

U.—That there are *threatenings* in the Bible I readily admit; and I believe as fully in the execution of them as I do in that of the *promises*. But I do not perceive how this can be made properly to militate against the reconciliation and salvation of the world, a doctrine which I think I have pretty clearly established upon the testimony of reason and Scripture.

P.—Probably you do not exactly understand what I mean by Bible threatenings; I will cite you to one declaration which I call a threatening, and then hear what you have to say to it. In the 9th Psalm, 17th verse, we read, "The wicked shall be turned into hell, and all the nations that forget God." Here, you will see, the wicked are threatened with the torments of hell.

U.—I am glad you have hit upon that text, as it is probably as good a text in favor of your views as can be found, and will therefore serve as a sample of all others of the kind. And if I can show you that *this* text is in perfect harmony with my "conclusions," you will be willing to let the others pass.

P.—Yes, if you can show me in any consistent manner, that the passage cited harmonizes with your conclusions relative to the final condition of the human family, I will say nothing about the rest of the *threatenings*.

U.—Well, neighbor, you will admit, I presume, that there is no *condition* expressed or implied, by which the *wicked* can escape being "turned into hell?"

P.—Why, let me see, yes—no—there is *one* condition by which we can escape being turned into hell, and that is by not being *wicked*.

U.—That is true, friend P. Upon condition that we never become wicked, we shall never be turned into hell. But if we *do* become wicked, is there any thing in the text, that indicates in any manner any possible means of escape from being turned into hell?

P.—Let me think a moment. \* \* \* Why, it reads, "The *wicked* shall be turned into hell." Well, really I can't see that there is any hope of escape for the *wicked*, only by faith and repentance.

U.—Does the text embrace any *proviso* which will exonerate such as believe and repent, from being turned into hell?

P.—I can not say that it does. But still, I should think it would be *reasonable*. But to be honest in this matter, I can not see in this passage any means of keeping out of hell, only by

not becoming sinful. It certainly does say, "The *wicked* shall be turned into hell," etc.

U.—Well, neighbor P. whershall we find the man or woman, who is not embraced in the phrase "The wicked?" I will admit that there is a great difference in the moral characters of men—some are much more vile than others—but where is the accountable individual who is *free* from sin? St. Paul says, "All have sinned and come short of the glory of God;" and St. John says, "If we say we have no sin, we deceive ourselves, and the truth is not in us—if we say we have not sinned, we make Christ a liar, and his word is not in us." Here the apostle is addressing his brethren in the faith of Christ; and if they were sinners, who can rationally claim to be sinless? You will thus see, that *all mankind*, being sinners, must inevitably be turned into hell, for, by your own admission there is no escape for them. Now will you have the goodness to define the term *hell*?

P.—Why, I have always been taught, and always supposed that hell was a place, or state, of *endless suffering* in the eternal world.

U.—Well, do you not see, allowing such to be the true meaning of the term, that your "*threatening*" proves *too much*? Do you not see that it proves *universal endless damnation*? Who will be left to people the regions of bliss?

P.—I see the result of your arguments and my admissions, and I will now hear your explanation of the text, for I am anxious to see how you will make it harmonize with your general views.

U.—Your anxiety shall be gratified in a few words. The term *hell*, in our version of the Bible, has several significations. When it is used as the *literal* translation of the Hebrew *sheol*, or the Greek *hades*, it signifies, according to your own ablest and most popular expositors and Biblical critics, the *grave*, or state of the dead indiscriminately, without any regard to their moral character or condition. See Campbell, Stewart, and others.

P.—Yes, but why is it said, "The *wicked* shall be turned into hell"? According to your definition of the term, the *righteous* will be turned into hell as well as the *wicked*; for all go down into the grave, or state of the dead. That definition will hardly do.

U.—You are rather too hasty neighbor. We should never *jump* at conclusions. I have only given you the *literal* meaning of the term. It is used, like a thousand other terms in the Bible, not only in a *literal*, but *moral* sense. It is evidently so used in the text under consideration, as will be seen by permitting David to explain his own language. Referring to his previous, backslidden and miserable moral condition, he says, "The pains of *hell* gat hold on me—I found trouble and sorrow." Here he defines the pains of *hades*, *hell*, *morally* to mean, mental agony, conscious guilt, trouble and sorrow of soul. But these *pains of hell* were endured previously to this reference to them, for he speaks of them in the *past tense*. And he further says, "Great is thy mercy, O Lord, for thou hast *delivered* my soul from the *lowest hell*." Here, *hell*, or the state of the dead, is used metaphorically to represent that mental pain and agony which is the unavoidable consequence of transgression and folly; David sinned—he was turned into hell—the pains of *hell* gat hold of him—he was in trouble and sorrow—but he turned to the Lord—reformed—was delivered, not only from *hell*, but from the *deepest caverns* of *hell*, wrote his Psalms afterwards, and is now, probably, praising God in heaven. From his own experience, then, he was authorized to say, "The wicked shall be turned into hell—all the nations that forget God." And he was thus enabled also to conclude that, "All the ends of the earth shall turn to the Lord, and all the kindreds of the nations shall worship before him." Here you will perceive, that the divine threatenings are fully executed, and the divine promises fulfilled—that the wicked are turned into hell, and yet reformed, reconciled, and

saved, through the means of divine justice, mercy, and grace.

P.—I have certainly never heard such an explanation of the threatenings before; but really, taking all that you have said of my views of this text, into examination, and all you have said in vindication of your own, I must confess that your views look somewhat reasonable and just, while mine appear rather absurd. But as I have agreed to let an explanation of this threatening answer for an explanation of others of the kind, at least for the present, I will now ask you what utility there can be in turning sinners into a limited hell of mental pain and agony, if all are in the end to be saved? It looks to me like inflicting a wound upon a man, simply for the purpose *curing* it.

U.—Permit me, before answering you, to re-tort the question, and to ask you what utility there can be in turning sinners into an *endless* hell of pain and agony? Will their ceaseless agonies *gratify* a God whose name and nature is love? Will they result in any benefit to the inhabitants of this world? Will such a proceeding magnify the office of the Saviour, who came to seek and save that which was lost—who sacrificed his life upon the cross to redeem and save a sinful world? Will such miseries, without mercy and without end, prove any benefit to the doomed sufferers? All these questions you must, I think, answer in the negative. Then what utility can there be in such punishment? Will you have the goodness to tell me?

P.—I can not, unless it be to vindicate the perfection and rectitude of the divine government.

U.—But will the inevitable and endless damnation of sinners, serve to *vindicate* the *perfection* and *rectitude* of that administration whose *results* are so infinitely deplorable to its subjects? This, to say the least, would amount to a singular mode of *vindication*! But *who needs* such a vindication of the perfection and rectitude of the divine administration? Jehovah does not, for he is *infinitely independent*. Angels I should suppose would be satisfied on this subject without such vindication. The saints certainly can not require it, and the doomed will be just as well off without believing in the perfection and rectitude of any administration.

P.—Well, give me your views of the utility of *limited* punishment, and if they are reasonable and scriptural, I will receive them.

U.—Neighbor, I will do so at any future time, but it is now twelve o'clock, and I must return home. Think over what has been said till we meet again, which, probably, will be soon, and I will go thoroughly into this matter and convince you if I can. J. C.

Rochester, June 2, 1840.

For the Magazine and Advocate.

## ESSAYS ON WAR. NO. XII.

BY REV. C. SPEAR.

"I know not whether any war ever succeeded so fortunately in all its events, but that the conqueror, if he had a heart to feel, or an understanding to judge as he ought to do, repented that he had ever engaged in it all." ERASMUS.

In my last, I endeavored to show the deleterious influence of war upon civilization. It was shown that war had an unpropitious influence on the leading elements of a truly and highly civilized state of society. Some remarks were made upon the cultivation of the soil, and upon the fine arts. It was shown that neither was promoted by war, but that it tended to retard the one, and entirely destroy the other. We now proceed to look at war in a social point of view.

I. War tends to break down those civil and religious institutions which strengthen the social ties that bind man to man. Indeed, war seems to be almost an entire interruption of the principles and institutions of Social life. Take for instance, the violation of the Sabbath. No institution has done more to ameliorate and civilize man. But war pays no regard to it. "War acknowledges no Sabbath," said a militia officer to



a subaltern, who demurred at serving notices of a training on that day. "I never heard," says a forcible writer, "of but one General in modern times who refused to give battle on the Sabbath lest he should break God's holy law, and he was a Roman Catholic." But we designed not to dwell on this particular point, but rather to take a more general view.

II. Look at the direct influence of war upon the heart. And, perhaps, we can not show this better than to cite an instance from the life of Frederick the Great. It is said that during the war which he made against the queen of Hungary, he one night gave orders that every light in his camp should be extinguished by eight o'clock. Walking out at that time, in order to see himself if all were dark, he noticed a light in the tent of a captain Zeitern. He entered the tent just as that officer was folding up a letter. Zeitern knew him, and instantly fell on his knees to entreat his mercy. The king asked him to whom he had been writing. He answered that it was a letter to his wife, in order to finish which he had retained the candle a few moments. Frederick coolly ordered him to rise and write one line more, which he would dictate. This line was to inform his wife, without any explanation, that, by such an hour the next day he should be executed. The letter was then sealed, and Frederick himself took charge of having it conveyed, and the next day the captain was shot.\*

We present one more, which occurs in the history of the wars occasioned by the efforts of the Netherlands to secure their independence. So completely did these wars deprave and demoralize the heart that the Spaniards often threw their Dutch prisoners into the sea. This greatly exasperated the Dutch, insomuch that the State's General gave orders to Hautain, one of their naval commanders to retaliate in the same cruel manner. It was not long before this officer took some Spanish soldiers, whom he found on board of certain English and German vessels; and in obedience to his orders, five companies of them were tied together in pairs, and at a given signal were thrown alive into the ocean.†

So, we might proceed to multiply instances, but we should weary the reader. War promotes every vice, and in fact, makes men barbarous. It eradicates all the kindly and generous sensibilities. It throws men back in the scale of civilization, and reduces them to a condition of recklessness, stupidity and cruelty. Indeed, when we view it in all its horrors, we are disposed to adopt the aphorism of Coleridge: "If a man is not rising upward to be an angel, depend upon it, he is sinking downwards to be a devil. He can not stop at the beast. The most savage of men are not beasts: they are worse, a great deal worse." C. S.

For the Magazine and Advocate.

#### THE VIEWS OF WAYLAND REVIEWED.

BR. GROSH—I have just finished reading "Wayland's Elements of Moral" (immoral!) "Science," which is the text book adopted in the branches of the University of Michigan; and wish to say to such of your readers as have not yet examined it, that, in my opinion, its doctrines are both pernicious to the morals of the rising generation, and contradictory. Pernicious, because the author denies that we ought to conduct virtuously because it makes us happy, and that happiness necessarily follows virtuous conduct; and contradictory, because he not only contradicts some of the plainest assertions of the Bible, but virtually annihilates some of his own positions. The first of these assertions I shall attempt to prove by transcribing and comparing a few of his propositions.

"We know that God always acts right, that is, deals with all beings according to their deserts;

but whether he always acts to promote the greatest happiness, I do not know that he has told us. Besides, suppose that we are under no obligation to do any thing unless it were productive of the greatest amount of happiness, it would follow that we are under no obligation to obey God, unless the production of the greatest amount of happiness were the controlling and universal principle of his government. Now this may, or may not be the ultimate end of God's government; or it may be his own pleasure, or his own glory or some other end, which he has not seen fit to reveal to us. Now, if I mistake not, this is wholly at variance with the whole tenor of Scripture and reason. I do not know that the scriptures ever give us a reason, why we ought to obey God aside from his existence and attributes. To me the scriptures seem explicitly to declare, that the will of God alone is sufficient to create obligation to obedience in all his creatures; and that this will, of itself precludes every other inquiry." pp. 23, 24, 25. Again, "I think that obedience, or love to God, from any more ultimate motive, than that this affection is due to him because he is God, and our God, is not piety. Thus, if a child should say, I will obey my father because it is for the happiness of the family; what the character of this action would be, I am not prepared to say, but I think the action would not be filial obedience. To feel under obligation to love God because this affection would produce the greatest good, and not on account of what he is, and of the relation in which he stands to us, seems to me not to be piety; that is, not the feeling, which a creature is bound to exercise to his creator." pp. 29, 30. Once more, "An action performed from the conviction of any other obligation," (than the above) "if this obligation be excluded, fails in infinitely the most important respect, and must, by the whole of this deficiency, expose us to the condemnation of the law of God, whatever that condemnation may be." p. 158. With such incoherencies does the author occupy nearly 200 octavo pages; and the only proof he quotes, is, Rom. i: 19, 20, and Luke x: 21, which have no direct reference to the subject in hand.

I have long thought, and still think, that:

"Self-love, the spring of motion acts the soul;  
Reason's comparing balance rules the whole."

And that,

"Happiness is our object; ne'er could we miss it,  
In life's varied path, if the talent were ours  
From all we encounter some good to elicit;  
As bees gather sweets from the meanness of flowers."

Now, if God has created man with a desire for happiness, and has also incapacitated him to act without a motive; is it not preposterous to say that he is guilty, and deserving of punishment, for indulging that desire, and acting in accordance with the motive placed before him? And is it not absurd, also, and contradictory to the principles implanted in our very nature by God himself, to say, man must not labor in expectation of the reward which God has promised to those who obey him? To require man to act without this expectation, is requiring him to act without a motive; for there can be no other motive, except the hope of reward, or the fear of punishment. This latter is, accordingly the one which the author holds out, and requires man to become God's slave, and love him supremely at the same time, which is utterly impossible in the nature of things, and contrary to all the revelations which God has ever made to man. As well, and with just as much success, might the Czar of all the Russias require the author to blacken his boots, all the rest of his days, without any reward, and love him simultaneously.

This pernicious doctrine is the great cause of almost all the wickedness that has deluged the world, and steeped mankind in crime, and its consequent miseries ever since the creation. Men have always been taught by false prophets, and are now taught from the pulpit, and by books, that virtue is not rewarded in this life; nor vice punished either here or hereafter on condition that they repent before death—that, if there is

a reward for virtue, it is sinful, and deserves punishment, to act from the motive of obtaining it—that the happiness, promised in the immortal state, is not a free gift, nor a reward for virtuous conduct, but for repentance; and that there is an infinite punishment threatened, not because man commits sin, but because he does not repent before he dies. Thus the evil day is put far off, even beyond our death, and is there also uncertain; for the veteran who has spent three score years in iniquity, and committed one thousand murders, may repent, and escape all punishment, if he does so before he dies. Verily, this is repeating the serpent's doctrine: "Ye shall not surely die"—there is no certainty about it.

Convince mankind of the fact, that implicit obedience to the Gospel of Christ, and a conduct corresponding to its injunctions, only, can yield true and unalloyed happiness—that it is not a gloomy and an austere theory, subjecting its votaries to persecution, neglect, and the contempt of the world, and depriving them of the indulgence of those propensities, which the God of nature has implanted in their constitutions; but that it only requires man to restrain those propensities so far as it is necessary to prevent harm to themselves and their fellow-men—that God is their constant and unchanging friend, who has instituted general laws, which inflict a certain and an unavoidable punishment in this life, upon every offender, for his immediate profit, that he may be partaker of God's holiness—that happiness is essentially social and gregarious, and can never be fully enjoyed by any created being, while those around him are involved in sin and consequently in misery—that even savages have often been, and can always be, subdued by love and kindness, and will invariably respect genuine goodness wherever it is found—and lastly, that God will, in his own appointed time, finish transgression, make an end of sin, bring in everlasting righteousness, and unite the whole human family in one bond of universal brotherhood, where joy and peace shall reign triumphantly, universally, and immortally—convince men generally of these facts, or even of the first four, and a great and glorious reformation will appear immediately. For all men, of every grade, and in every situation of life, however deeply involved in crime and moral degradation, are pursuing happiness, and expect to attain to it, at least, in some degree, by the course they are pursuing. And to reform their conduct, it is only necessary to convince them of their errors; and this can never be accomplished by threatening them with the confessedly contingent punishment of hell fire and brimstone, even if it was a reality. Reason and kindness are the only Gospel means to soften the hard heart of the obstinate sinner, the only means which the Apostles used. Knowest thou not "that the goodness of God leadeth thee to repentance." H. R. S.

The Southern Literary Messenger, published by Mr. T. W. White, Richmond, Va., at five dollars per annum, is certainly one of the best conducted, and well filled, and largest monthlies in our country. The June number contains a review of the "Duties of Young Men," by Br. E. H. Chapin, written by one who is careful to state that he differs from Br. C. in his peculiar religious views, but finds nothing in the work to condemn, but a trifling exuberance in the style. He greatly praises the work, gives copious extracts from its pages, and warmly recommends it to every young man in America.

The "Duties of Young Men" is free from sectarian—perfectly so—and will be a valuable addition not only to every parent's and young man's library, but to the numerous District School Libraries which are being founded in several of the States. We ask School Committees to give it a special examination, satisfied that they can not get a more useful, well written, and interesting book, than this same work. Abel Tompkins, Boston, Publisher.—For sale at Br. Hutchinson's bookstore.

A. B. G.

\* Ladd's Essay on Peace and War, No. 15. Foster's Essay on Decision of character, Letter v.

† Roman's Annals of the Troubles in the Netherlands, vol. ii: p. 54.



## MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, JUNE 26, 1840.

## RELIGIOUS TRUTH.

"But we desire to hear of thee what thou thinkest; for, as, concerning this sect, we know that every where it is spoken against." Acts xviii: 22.

[Continued.]

V. The New Testament ascribes to Jesus the august name of "*Saviour of the world*." 1 John iv: 14. And it declares that he came to "call sinners to repentance." Matt. ix: 13. That he came to seek and to save that which was lost. Luke xix: 10. That he came to "save his people from their sins." Matt. i: 21. And that "God was in Christ reconciling the world unto himself." 2 Cor. v: 19. The ascriptions of the high and ennobling duty to the Lord-Messiah of redeeming the whole world, is not made in the New Testament, without other testimony of his ability to accomplish the work and of its being in agreement with the divine government.

It is on all hands admitted, that God is almighty in power, unlimited in wisdom, and unbounded in goodness. And it is very evident that the unbounded goodness of God would never permit his almighty power to create an intelligent being, when his unlimited wisdom saw that said intelligent being would be endlessly miserable. Hence he says, that he "will not cast off forever." Lam. iii: 31. "For I will not contend forever, neither will I always be wroth; for the spirit should fail before me, and the souls which I have made." Isa. lvii: 16. Consequently, as the Lord will neither cast off forever, nor contend forever, the opposite of this must coincide with his will, pleasure and purpose. Paul declares that God "will have all men to be saved and come unto the knowledge of the truth." 1 Tim. ii: 1-6. While, in another instance he says, "having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Eph. i: 9, 10. So that from this testimony, we gather the sublime truth that the gathering together of all things in Christ, and the bringing of all to the knowledge of the truth, is in agreement with the will, purpose and pleasure of the Almighty. Consequently, as Christ is the "*Saviour of the world*," and the "*propitiation for the sins of the whole world*," in effecting the work of universal salvation, he will execute the will, pleasure and purpose of Deity—he will fulfil the word of Jehovah, for the word has gone forth from God, that "every knee shall bow, and every tongue shall swear, surely shall say, in the Lord have I righteousness and strength."

That the pleasure of the Lord will prosper in the hands of the Saviour: that Messiah will accomplish the will of God, which it was his meat and drink to do; that the purpose of God in Christ will stand; is demonstrated in Scripture. Sin shall be finished, Dan. ix: 24—tears shall be wiped from off all faces, Isa. xlv: 8—pain and sorrow shall have an end, Rev. xxi: 4—death shall be swallowed up in victory, Isa. xlv: 8, and being the last enemy, shall be destroyed, 1 Cor. xv: 26—all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him, Ps. xxii: 27—then shall Christ see of the travail of his soul and shall be satisfied.

With these considerations, we are prepared to affirm that we believe, after unequivocally rejecting the notion that multitudes will be endlessly lost from virtue and happiness, that in the providence of God and in the fulness of times there will be a complete reconciliation of every son and daughter of Adam to truth and holiness, by the work and reign of the Saviour—and that, when Christ shall have subdued all things to himself, he will render up the

kingdom to God the Father, who will be all in all. Beyond this period, we believe that there will not be any pain, sorrow, sighing, tears, sin, error or death; but that each individual will be happy, will increase in knowledge, and go onward in offering the praise of intelligence and holiness to God and the Lamb forever and ever. In the fulfilment of this noble and divine doctrine, we find great consolation and moral power.

VI. It is clearly taught in the Scriptures, that violations of the moral law of God will be punished, and that sin will be distinctly and certainly chastised. God "will by no means clear the guilty." Ex. xxxiv: 7. And no observer of actual life can fail of perceiving that vice is followed by painful consequences—for it is every where demonstrated that "the way of transgressors is hard." The sinner can not escape the just judgments of God. But the punishment thus inflicted, is reformatory in its tendency; for God chastises with the hand of a parent. Hence it is said, "now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii: 11. When chastisement shall have effected its office in subduing the offender, then forgiveness will be extended; which forgiveness consists in blotting out his sins from remembrance and receiving him again into favor, the same as though he had not been sinful.—Hence it is said, "speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isa. xl: 2. The wandering prodigal, though severely punished for his vices in the far-off land, yet was forgiven when his father received him and forgot his sins in the joy of his recovery.

Therefore, while we have no faith in the doctrine of endless misery, yet we believe that the sinner will be punished according to his deeds—that pain will follow crime as a consequence—and that when punishment shall have effected its object, then forgiveness will be extended to sinners, and they will be received into favor and adopted into the glorious liberty of the children of God.

G. W. M.

[To be continued.]

## PRAYER.

When the spirit of Christ grows warm in the Christian's heart, and swells and overflows in the aspirations of his soul, how fervent is the petition offered to God for the salvation of sinful fellow-beings—for their release from the bondage of iniquity, and their restoration to the glorious freedom of holiness and bliss. And as heaven-born charity is awakened and refreshed and strengthened by this holy exercise of its affections, how the petition becomes enlarged, until the humble petitioner wearies God with importunate supplications that refuse to be denied, for the salvation of all mankind. This is prayer—truly Christian prayer—like the last social prayer of Jesus—"Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one.....that the world may believe that thou hast sent me." John xvii: 20, 21. Every disciple of Jesus, therefore, feels that such supplications for all men, are "good and acceptable in the sight of God our Saviour, who will have all men to be saved and come unto the knowledge of the truth."—Hence it is that our opposing brethren and sisters can so fervently and cordially unite in and approve our prayers, even when they decidedly dissent from and condemn our preaching. I have often heard of rigid Partialists who heard our preachers lift up the fervent supplication to God for the salvation of all sinners, and who declared such prayers to be good, heavenly, truly Christian, and undoubtedly acceptable to God. But the preacher's sermon—they could not hear of that with any patience—it was abominable, wicked and demoralizing—he spent his whole time in proving that all mankind would be made holy and happy!

Now there is something in all this, which appears extremely unreasonable and inconsistent. Is there any thing more abominable, wicked or demoralizing in preaching universal salvation than there is in praying for it? If praying Universalism to God, is so acceptable to our Father in heaven, why should preaching it be so abhorrent to his children?

These questions might be extended to a great length, but my object is merely to awaken attention to the subject, and to induce our opposing brethren and sisters to look at the subject soberly, candidly and prayerfully.—I think they must see their inconsistency and their error. For it is certain to my mind that the all-wise and ever-consistent Deity who is pleased with our prayers for the universal salvation of our race, would not require, and has not required us to believe or to teach any thing contrary to the desires and prayers he has required us to cherish, cultivate and offer up to him. Think of it, brethren and sisters—pray for light and guidance respecting it—and search the Scriptures to learn what God has commanded and taught on these subjects.—And may God bring you into the embrace of that faith which will agree with, satisfy and strengthen your hope and charity.

A. B. G.

For the Magazine and Advocate.

## MINUTES

Of the proceedings of the Mohawk River Association.

The ministers and delegates of the Mohawk River Association of Universalists, convened at Middleville, Herkimer county, on Wednesday and Thursday, the 10th and 11th of June, 1840.

After uniting in prayer with Br. D. Pickering of Buffalo, the council was organized, by appointing Brs. B. S. Keeler, Moderator, and Henry L. Hayward, Clerk.

During the session, the following business was transacted:—

1. B. S. Keeler, D. Post, and Daniel Brayton, were chosen a committee to arrange the order of the public services.
2. J. D. Hicks, I. Chamberlain, and B. S. Keeler, a committee to provide a constitution for this Association.
3. Invited ministering brethren from other Associations, to sit in the council and take part in the deliberations.
4. Brs. D. Pickering, W. H. Waggoner, and D. Post, a committee on fellowship and ordination.
5. Received the report of the committee of discipline for the past year. No cause of complaint. Report accepted.
6. W. Weeden, D. Post, and J. D. Hicks, a committee of discipline for the ensuing year.
7. Appointed Br. I. Chamberlain to deliver the next occasional discourse.
8. Received credentials of delegates from the different societies in the Association.
9. The committee on fellowship and ordination, reported in favor of granting ordination to Br. J. D. Hicks—report accepted.
10. Appointed Brs. J. D. Hicks and I. Chamberlain, (ministerial,) and J. Graves and D. Brayton, (lay) delegates to the New-York State Convention, to be held in the village of Watertown, on the last Wednesday in May, 1841, with power to appoint substitutes.
11. Br. J. D. Hicks, Standing Clerk, in place of M. B. Smith, who has removed beyond the limits of the Association.
12. Resolved, That the preachers within the bounds of this Association, be, and hereby are requested, to take up collections in their congregations, on the first Sunday in January next, or between that time and the session of the New-York State Convention—and forward the same to the Standing Clerk of this Association, and by him to be applied to defraying the expenses of the delegates to the State Convention.
13. Appointed Br. H. L. Hayward to prepare the minutes for the press.
14. Adjourned to meet in Leyden, on the second Wednesday and Thursday in June, 1841.

B. S. KEELER, Moderator.

HENRY L. HAYWARD, Clerk.

The ordination of Br. Hicks was attended to on Thursday morning, in the following order.

1. Voluntary by the choir.
2. Reading of the Scriptures, by Br. G. W. Gage.
3. Hymn.
4. Prayer, by Br. D. Pickering.
5. Hymn.
6. Sermon, by Br. A. B. Grosh.
7. Ordaining prayer, by Br. O. Wilcox.
8. Charge and delivery of Scriptures, by Br. T. D.



Cook. 9. Right hand of fellowship, by Br. W. H. Waggoner.

## LAY DELEGATES PRESENT.

John Graves, S. P. Taylor, Russia—David Ford, B. S. Keeler, Middleville—Daniel Brayton, Leonard Eaton, Eatonsville—D. H. Shonts, Daniel D. Coal, Oppenheim—A. S. Gage, N. Dibble, Salisbury—J. Talcott, Leyden.

## MINISTERING BRETHREN PRESENT.

D. Pickering, Buffalo—H. B. Soule, Fort Plain—P. Hathaway, Amsterdam—O. Roberts, Lakeville—H. L. Hayward, Champion—L. Chamberlain, Collinsville—W. H. Waggoner, Watertown—J. D. Hicks, St. Johnsville—O. Wilcox, Denmark—H. Belding, J. S. Kibbe, Richfield Springs—A. B. Grosh, T. D. Cook, Utica—G. W. Gage, New-Hartford—D. J. Mandell, Westbrook, Me.—D. Biddlecom, Westmoreland.

## REMARKS.

The business of the Council was transacted in peace, harmony, and the most perfect good feeling. No "root of bitterness" sprung up to trouble us. The weather was most delightful—the skies were cloudless and bright—and the whole face of nature seemed to unite with God's "nobler workman-ship," in songs of thanksgiving and rejoicing, to the God of universal life.

Seven sermons were delivered, by Brs. J. D. Hicks, (occasional,) H. L. Hayward, T. D. Cook, H. B. Soule, O. Roberts, A. B. Grosh, and D. J. Mandell—who were assisted in the services by Brs. Waggoner, Hathaway, Chamberlain, Pickering, Gage, Wilcox and Belding.—Addresses by Br. Waggoner. The congregations, especially on Thursday, were immense—and the preached word was listened to with the most devout attention.—It was a joyful and happy time. The spirit of friendship and brotherly love, seemed deeply to pervade every heart—and the devout language of all appeared to be, "Lord, it is good for us to be here." Many of those who attended the Mohawk River Association at Middleville, will long remember it as one of the most pleasant and joyful seasons which it has ever been their lot to experience. Such were our feelings, as we beheld the vast multitudes which thronged the gates of the sanctuary; and listened with most devout attention, to the proclamation of the "good tidings of great joy." God grant that the effort then and there put forth, in behalf of the cause of impartial truth and grace, may not be "in vain in the Lord"—but may it aid in the advancement of the doctrine of free salvation.

Per order.

HENRY L. HAYWARD.

For the Magazine and Advocate.

## MINUTES

*Of the proceedings of the Black River Association of Universalists—for 1840.*

Met in Watertown, Wednesday morning, June 17th, 1840. Prayer by Br. French.

Chose Br. P. Morse, Moderator, and Br. S. A. Budd, Clerk.—Brs. Persons and French, to aid the society's committee in arranging the public services.—Brs. Morse, Jones and Persons, committee on fellowship and ordination.—Brs. Morse and Whelpley (ministers), and Joel L. Martin and A. P. Sigourney (laymen), delegates to the next State Convention, with power to appoint substitutes.—Br. Hayward to deliver the next occasional sermon, with power to select a substitute.—Brs. Morse, Persons and French, committee of discipline.—Br. Grosh to prepare the minutes for publication, with remarks—and invited all ministering brethren to act as members of the council.

Heard and accepted reports of the late committee of discipline, and referred their unfinished business to the new committee—and of the Standing Clerk, on funds collected to defray the expense of delegates to the State Convention.

Granted fellowship to the First Universalist Society in Champion, and to the First Universalist Society in Richland.

Voted, That a Conference be held in Washingtonville, on the first Wednesday and Thursday in September next—another in Carthage, on the second Wednesday and Thursday in January next—and a third in Plessis, (or Flat Rock), on the second Wednesday and Thursday in February next.

Whereas we hear with unfeigned sorrow of the continued bodily indisposition and suffering of our beloved brother, Rev. C. B. Brown, and learn that he needs our aid as well as our sympathies, therefore

Resolved, That we recommend each of our societies, to take up a collection as soon as possible, and forward the amount immediately, to "Rudolph Devendorf, Hastings Corners, Oswego county," to be appropriated by him as directed, for the relief of Br. C. B. Brown.

Adjourned at the close of the afternoon services on

Thursday, to meet in Henderson, Jefferson county, on the third Wednesday and following Thursday in June, 1841.

SAMUEL A. BUDD, Clerk.

P. MORSE, Moderator.

MINISTERS PRESENT.—P. Morse, C. G. Persons, S. Jones, O. Wilcox, J. H. Whelpley, W. H. Waggoner, W. Sias, J. French, W. Martin, A. Wood, I. Chamberlain, T. D. Cook, A. B. Grosh.—Total 13.

DELEGATES PRESENT.—E. B. Wilkins, J. C. Sigourney, Watertown; A. Shattuck, J. J. Vandenmark, Wilna; G. Myers, — Van Vechten, Denmark; D. Stevens, I. Mendall, Ellisburg; T. A. Granger, J. Hubbard, Champion; C. Harris, I. Wallace, Henderson; Alva Weeks, I. C. Foster, Antwerp; E. Bentley, A. Forbes, Sandy Creek; I. Price, O. Rathbun, Richland; D. Hickey, D. Smith, Champion and Rutland; C. D. Burlingame, S. Douglass, Mexico.—Total 22.

[The list being made out by several persons beside the Clerk, some of the names were barely guessable—I have done what I could.

A. B. G.]

## REMARKS.

The Association enjoyed this year, probably the brightest session it ever held. The delegation attending was very large, and certainly the meetings were never exceeded by those of any Association I ever attended. On the first day, the commodious stone church owned by our friends, was crowded, and on the second day, notwithstanding the driving clouds of dust, and threatening skies, we had to divide the congregation.—Having accommodated the Baptists a few days before with the loan of the Universalist house, our friends found them ready to reciprocate the kindness, and we filled both houses—one even to crowding—during the day on Thursday!

The business of the council was conducted in general peace and unanimity—and differences of opinion, when they arose, were settled or decided in unity of spirit.

The public services began on Tuesday evening and ended on Thursday evening. Twelve sermons were delivered, and other services performed by the ministers present, (including the most excellent occasional discourse, by Br. O. Wilcox, on Wednesday morning, and the administration of the eucharist and the dedication of a child, on Thursday forenoon, and the addresses in both houses, on Thursday afternoon,) all of which, so far as I can learn, were well received by those who heard them, and will probably produce much fruit in due season. Indeed, the attentive countenances and glistening eyes of those audiences, will not fail to cheer onward in their arduous labors, the speakers also. The performances of the singers were unusually good—especially of the regular choir who officiated in the Universalist church. And the hospitality of our Watertown friends rose above every demand made upon it by the increasing crowds which thronged their beautiful village, as if each call but added to their pleasure—and doubtless it did—for, if "the giver is more blessed than the receiver," they must have been greatly blessed.—And if any of our brethren and sisters elsewhere doubt that saying of the Lord Jesus, there is one resolution among the proceedings with which we invite them to comply largely and freely, and they will find the saying most delightfully true—I allude to the resolution requesting aid for a most faithful and deeply suffering servant of the Lord Jesus, now greatly needing donations for himself and family, from his brethren and sisters in the faith. Need I say more! No—not to Universalists! Their deeds I hope will prove them worthy of the name.

Brethren and sisters—may we fervently pray and actively labor in the good cause of God and humanity, that such sessions may bless all our Associations, and increase in numbers and interest year by year.

Per order.

A. B. GROSH.

## THE PULPIT.

Some agents inform us that there are those in their neighborhoods who will take the work when it is published, but do not now subscribe for it. If we could be certain of this fact, it might be well enough to forward their names; but as we can depend on none but actual subscribers, we say to all such, Subscribe if you want it—for it may not be published for the very want of subscribers such as you; and even if published and the edition is limited to the subscription list, you will not be able to get a full volume. We want a considerable number of names yet, before we can venture to publish the first number. So, what thou doest, do it quick, ly—the time is at hand.

A. B. G.

THE UNIVERSALIST AND LADIES' REPOSITORY.—The June number of this valuable and interesting monthly, should have been noticed earlier. Suffice it then to notice the whole work. The present number begins the ninth volume, under the continued publishing care of Br. Abel Tompkins, and the Editorial labors of Br. Henry Bacon, and Sister Sarah C. Edgerton. Those who are acquainted with the work, are well aware of the great and numerous improvements that have been made in it since the present publisher and editors have had it in charge—and of the unwearied care exerted year by year, to make it, if possible, still more interesting to its readers and useful to the cause of truth. And to those unacquainted with the work we can only say, give it a trial. It is not a doctrinal work and leaves the rough road of controversy alone. Its articles are eminently literary combined with the spirit of our holy faith, and inculcating its practice. It short, just such a work as our ladies would like to read themselves, and to offer to Partialist sisters for their perusal. Monthly—40 large octavo pages each number—at \$2 00 per annum in advance. Subscriptions received at this Office.

A. B. G.

## NEW BOOKS.

Practical Hints to Universalists, by Rev. J. G. Adams.  
Universalism against Partialism, by Rev. W. M. Farnald.

Miller Overthrown, by a Cosmopolite.  
Bible Class Assistant, by T. B. Thayer,  
Hudson's Questions, improved edition and a new supply of Smith's Pocket Manual. Just received by O. HUTCHINSON.

UNIVERSALISM WHAT IT IS NOT, AND WHAT IT IS, by Rev. E. H. Chapin.

A new Edition of this popular pamphlet has just been issued from the press by O. HUTCHINSON.

REMOVALS.—Br. J. French, of Denmark, has removed to Champion, Jefferson county, and wishes all letters and papers to be addressed to him accordingly.

Br. Charles S. Brown, wishes all letters and papers designed for him, for the future, addressed to Prompton, Wayne county, Pa. Br. J. Britton, has removed from Chesterfield, N. H., to Dudley, Mass., where he has engaged to preach all the time. Br. Thos. S. Bartholomew, has removed from Brooklyn, Pa., to Victor, Ontario county, N. Y. Editors and others are requested to direct their favors to the latter place.

Br. Tompkins—Discontinue the Repositories sent to Joseph Kerby, Bainbridge; to Miss Susan Hayden, Merrickville, U. C.; and to Mrs. Laura Robbins and J. A. McNiel, Union, N. Y. Credit Ezra Gorton, North Norwich; Mrs. A. Judson, Utica; Eliza A. Hazleton, Fowler, St. Lawrence Co; and Nancy McMaster, Prospect, each \$2. Send Repository volume 9, to Mrs. H. L. Buckingham, Deansville, Oneida Co. N. Y., and credit her \$2. Charge us. G. & H.

Br. Tompkins.—Credit John R. Cole, South Middletown, Orange county, and S. Crouch, Hume, each \$2. Credit Phebe R. Palmer, Bridgewater, Oneida county, \$2—number 10, for March was never received. Also credit Mrs. Sarah Treat, Laporte, (Ind.) \$1 50. Charge us. Also send S. S. Contributor to Wm. Rudes, Castile, Genesee county; credit him \$1, and charge us. G. & H.

Br. Bazin—Credit Rev. H. Belding, Richfield Springs, Otsego county, \$2, and charge us. Rev. O. Wilcox, has not received number 3. He wants it sent to Denmark, Lewis county.

## RELIGIOUS NOTICES

There will be preaching next Sunday, by Br. GREEN, in McDonough Village, at 11 o'clock, A. M.—Br. GROSH in Litchfield—Br. BARTLETT, in Bridgewater, and in Winfield at 5 o'clock, A. M.—Br. PICKERING, in Middleville, instead of Newport as noticed last week.

The Eucharist will be administered in the Universalist Church in this city on the afternoon of the first Sunday in July.

The Alleghany Association of Universalists will meet in Elicottville on the first Wednesday and Thursday in July. Occasional sermon by Br. I. S. Sharp.

The Stuben Association of Universalists will meet in Howard on the first Wednesday and Thursday in July. Occasional sermon by Br. Wm. Queal.



## POETRY.

For the Magazine and Advocate.

## SALVATION.

On the fair banks of Canaan's land,  
Beyond the reach of death's cold hand;  
In shining realms of endless rest,  
In Christ shall all the earth be blessed.

There on her pleasant banks to rove,  
And feast upon eternal love;  
With harps of gold in every hand,  
To chant the praises of the Lamb—

There shall the sons of Adam's race—  
Be freed from sin, and saved by grace:  
A ransomed world, redeemed by God,  
Shall shout the victories of the Lord.

There shall the Lamb on Calvary slain,  
Be crowned with everlasting fame;  
The Jews, who nailed him to the cross,  
Shall be subdued by him at last.

No more shall Satan's galling chain,  
Torment mankind with cruel pain;  
Jesus, the Father's only Son,  
Shall wrest the tyrant from his throne.

Shout hallelujah, O, my soul!  
And spread the news from pole to pole:  
From East to West, the echo fly,  
Death the last enemy shall die.

Fowler, May 1, 1840.

R. B.

**THE EVILS OF INTemperance.**—At a meeting of the Temperance Society in this city, a resolution was adopted to appoint a committee whose duty it should be to procure the publication of articles on temperance—Among others the Rev. E. H. Chapin was appointed; who preached an able and eloquent sermon on the subject of Temperance, Sunday evening, and who in discharge of the duty assigned him has furnished us the following extracts from that sermon. We publish them with pleasure, and doubt not our readers will be gratified by their perusal.—*Richmond Compiler.*

## EVILS OF INTemperance.

## PHYSICAL EVILS.

Look at the confirmed drunkard as he staggers by you. Look upon his shrunken or bloated form, his wan and ghastly countenance, his blood-shot eyes, his trembling, tottering limbs. Has age caused this hideous change? No, these are not the effects of age, and the maturity of manhood yet keeps its seal upon his brow. What then: has wasting sickness—haggard and desolating disease—laid its hand upon him, and corrupted thus the fountains of life, and turned them into poison? No—it has been no natural sickness that has prostrated his energies, and withered his very heart. It has been a slow and consuming fire, that has been kindled in his veins, that he has taken into his mouth in deep and burning draughts. It was but a little while ago, that he was a free and happy boy, with a countenance all unmarked by care, bounding along with a fresh and vigorous grace, and gazing upon life with a clear and happy eye. It was but a little while ago that his mother laid her hand upon his "curls of gold," and blessed him, and thought what a man he soon would be—what bright fruit his early promise should bear, and what a pride and stay he should be for her. And now, he is a wreck!—a diseased and wretched being—breathing the fumes of intoxication, and dragging onward to a drunkard's grave. A drunkard's grave! He shall fall with no laurelled honors wreathed around him—with no peaceful thoughts of good actions well carried out, to soothe his lot. Nay! the hand of that gentle wife that might have been there to "wipe the death-damp from his brow," is cold and still:—he broke her heart. The voice of his child that was once like music, is hushed in the grave—misery, want, destitution, hurried it there!

This is not a painting, filled up with imaginary sketches and vivid colors, in order that it may show. It is the dim reflection of realities—of realities that many can testify to—that are around us in our daily walks—that meet us upon this green and sunny earth, with an appalling, soul-chilling power. This is one of the effects of Intemperance. It is destructive to the physical energies. It digs the grave of thousands. In casting our eyes upon a report of the American Temperance Society, we find the following statement: "Of 33 persons found dead in one city, 29 were killed by intemperance. Of 77 persons, found dead in different places, the deaths of 67, according to the coroners' inquests, were occasioned by strong drink. Of 94 adults who died in one

city, in one year, the deaths of more than one-third were, according to the testimony of the Medical Association, caused, or hastened, directly or indirectly, by Intemperance." Speaking of the habit of daily tipping, says one—"The rosy hue of health is exchanged for a deep scarlet; the eye loses its intelligence; the voice becomes husky; the blood parts with its florid color; the appetite is impaired; the muscles waste; the face is bloated; and in rapid succession the liver, the digestive organs, the lungs, and heart and brain, lose their vital forces and but imperfectly perform their functions; and sooner or later the constitution is broken down, organic disease supervenes, and death closes the scene."

But I will not pause to dwell upon details. These are facts, broken from a mass that lies heaped up—a frightful mass—in the pathway of human misery and woe. They speak for themselves. They need no argument. They address the young, with a strong and thrilling eloquence. It is as if this gigantic fiend strode out before them and said—"These are my awful and blood-dripping trophies—these are my weapons, with which I smite and crush and destroy. I will deal fairly with you. Follow in my track, and I will lead you along, for a time, in a course of gay revelry and excitement. But this shall be your end. The libation you pour at my altar, shall be the very life-tide of your hearts—the draughts you imbibe at my hand, shall be the black waters of death." Let the young give heed to this. Oh! let them beware of a course of intemperance. I take my stand now upon this ground only—that intemperance is the cause of much and fatal physical evil—and on this ground I entreat you to beware. As you value health—as you would enjoy life with strong and fresh energies—as you would avoid a racked, a worn and wasted frame—beware! For—"Who hath wo? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine."

## INTELLECTUAL EVILS.

But let me exhibit another evil result of intemperance. I allude to the injury that it works upon the intellect. The body and the mind, during our mortal existence, are intimately connected with each other.—They react upon each other. Is one diseased? The other becomes afflicted. The body becomes worn and feeble and diseased, when the mind is unsettled; and on the other hand, when the body is diseased and afflicted, the mind becomes feverish, excited, weak. So, then, intemperance, affecting the body as we have seen, must also affect the mind—must enter the very home of thought and reason and imagination, and work its devastations there. Look at facts a moment. "Of 286 persons in the Lunatic Asylum in Dublin, 115 were known to have been deprived of reason by intemperance." "In four years, from 1826 to 1829 inclusive, 495 patients were admitted into the Liverpool Lunatic Asylum; and 257 of them were known to have brought on their derangement by drinking; and this was supposed to have been the case with many others." "A distinguished gentleman man," says the appendix to one of the Temperance Reports contained in a volume from which we have taken these facts, "who has had extensive practice with regard to this malady, states that more than one-half and probably three-fourths of all the cases of insanity, which have come under his notice, were occasioned by excessive drinking." "In the pauper Lunatic Asylum in Middlesex, the number of patients increased in one year from 825 to 1100 and 1200; and principally by the increase of the use of gin."

What is the intellect, my hearers, that it should thus become debased and wrecked by a vile and burning animal thirst? What is the intellect, that man should abuse it thus, and wither his prospects of usefulness, and wring the hearts of his kindred, and fill the Lunatic Asylum with raving tenants? It is a gift that God has bestowed directly and especially upon man—that elevates him in the scale of being—that raises him above the brute, and distinguishes him as he walks the earth. It is the faculty by which he measures the stars, and analyzes the earth, and explores the waters. It is his patent of nobility—the seal of his high excellence. And shall it be polluted and perverted like this? Shall the young man apply to his mouth a beverage that shall disturb its wondrous powers with fury, and consume its curious organs with fire? Shall it become so hideous and distorted, that the eloquent eye shall lose the light of its beauty, and the breathing lip become parched and shrivelled, and mow and gibber its incoherent and idiotic phrases? Who is that reeling by you, like one blind—the contempt of the streets—the joke and scoff of the heartless and unthinking—a subject of pity to the benevolent and the good? Can it be a man?—a man gifted with intellect, once, at least, capable of soaring and striving with brave thoughts, and reasoning with profound skill, and conceiving high ideas of beauty and of

power? Yes, it is a man! It is a young man.—A few months ago, perhaps, and they were few, whose prospects were brighter. That lofty reason bound men by its delightful and thrilling power. But he has fallen!—and how? He put the beaker to his lips.—Draught followed draught. Property became wasted—popularity was lost—business was closed. His heart turned to ashes—his brain to fire. He is a lunatic!—They trample him in the very kennels of the streets—he will die there, or will drag out his days in the Lunatic Asylum. This is not "fancy's sketch." You may go out into the streets of our large cities and see it this very night. What is the cause? Intemperance! Beware of it. I plead against it on the ground that it is destructive to the intellect. Dash down the goblet!—Put by its temptings! For "who hath wo? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine."

[To be continued.]

## MARRIAGES.

In Lebanon, March last, by Rev. E. M. Woolley, Mr. JOHN BLAIR, jr., to Miss LAURA HITCHCOCK. In Lebanon on the 5th of April, by the same, Mr. EDWIN LEWIS, to Miss MARGARET WILY. In Georgetown, May 12th, by the same, Mr. PALMER HOPKINS, to Miss MARINDA FLECHER.

In the Universalist church, Fly Creek, on Sunday, April 5th, by Rev. Job Potter, Mr. ISRAEL LOOMIS, jr., of Otsego, to Mrs. NANCY DONE, of North Bennington, Vt. Also, by the same, in Cherry Valley, May 6th, Mr. JAMES PARSHALL, to Miss CATHERINE NELLIS, all of the former place. Also by the same, in Otsego, May 21st, Mr. RUFUS CHASE, of Middlefield, to Miss ESTHER HUMISTON, of the former place.

In this city, on the 17th inst., by Rev. D. Skinner, Mr. ABRAHAM HARRIS, to Mrs. HARRIET ADELIA COON, both of Middleville.

## DEATHS.

In North Bloomfield, May 25th, after an illness of three months, Wm. C., son of Rev. T. J. Smith, aged 12 years and 4 months. This is the second child, which brother and sister Smith have been called to part with within a few months. Affliction and much sickness, have borne heavily upon them, and presented the bitter cup of sorrow to their lips, but the hand that wounds is able also to heal their bleeding hearts. May they be sustained by the conviction that the loved ones whom they have resigned to God, will meet them in heaven. A. R. B.

In Bethany, March 2d, Mrs. BETSEY BUEL. Funeral on the 3d, by Elder Stimson in Bethany; also by Rev. O. Roberts in Conesus, April 25th, O. R.

In Marshall, Mich., in January last, an infant child of Mr. and Mrs. White. J. B.

In Marshall, Mich., June 7th, GEORGE, son of Henry J. and Ellen Phelps, aged three years and seven months. The joys and consolations of the impartial testimony of God, were administered to the bereaved family (excepting sister Phelps the mother of the deceased, who was absent to the east on a visit) from 1 Cor xv: 16, by the writer. A large concourse of friends and neighbors came together, to pay their respects to the dead, and console our brother and his little family group in this hour of trouble and sore affliction. Although the deceased was young, yet he was one of the most interesting children ever known. Every person who saw him noticed him, and could not help but become attached to him. It surely was a great affliction to the family, more so from the fact that the affectionate mother was absent, and not privileged with an opportunity of following her little son to the place of burial. May God strengthen and comfort her when she shall hear that there is one the less at home to receive her hand, and the impress of her lips. And may the Gospel of peace guide them through life's uneven journey, until they arrive at that blessed home "eternal in the heavens," where all is joy and harmony. J. BILLINGS.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JULY 3, 1840.

NO. 27.

For the Magazine and Advocate.

## NOTES ON THE RESURRECTION.....NO. XI.

BY A RURAL EVANGELIST.

"And behold, there talked with him two men, which were Moses and Elias."

As I do not believe that the spirit of a man dies with the body, or in other words, that the whole man dies at death, so neither can I receive the doctrine which is held by some, that the spirits of the departed are sleeping in unconsciousness, to be awakened to a knowledge of existence at some future period, when all shall recommence conscious existence at the same time. It is not in accordance with the course I have marked out for myself, to introduce, at present, a great portion of the evidence which in my mind goes to disprove this doctrine. A notice of one occurrence related in the Scripture, with some remarks thereon, must suffice for the present number.

Matthew, Mark and Luke, all give a brief account of an incident in the history of our Lord, which by combining their accounts, and adding what Peter says respecting it, in his second epistle, appears to have been substantially as follows:

Not a great while before his death, our Lord took his three confidential disciples, Peter, James and John, and conducted them up a high mountain away by themselves, in which place he engaged in prayer. In the course of his devotions, from some cause or other, the disciples, who were present, though at a little distance, sunk into a transient sleep; and on awaking therefrom, they perceived that the appearance of his countenance was changed, his face shone as the sun, his clothing was exceedingly white and glistening, and there were with him two men of like appearance, who are declared to have been "Moses and Elias;" and it is added that they were talking with him respecting his death, which was soon to happen at Jerusalem. The awe-stricken disciples very naturally remained silent, until the men having retired a little distance, seemed about to depart. When Peter, not thinking of any thing else to say, and being probably very desirous that the visit might be repeated, expressed himself as follows: "Master, it is good for us to be here—if thou art so minded, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." But while he was thus speaking, a bright cloud appeared just above them—the men "entered into the cloud"—the disciples grew more afraid—there came a voice from the cloud, saying, "This is my beloved Son, in whom I am well pleased; hear ye him"—they were now so affected with fear that they sunk forward to the ground, and could no longer look up—Jesus directly came and touched them, saying, "Arise, and be not afraid"—they looked around, and saw no man but Jesus with themselves. And as they were descending from the mountain, he charged them particularly that they should tell no one what they had seen until himself had risen from the dead, which injunction they faithfully observed. See Matt. xvii: 1-9; Mark ix: 2-10; Luke ix: 28-36: 2 Peter i: 16-18.

Now the presence of Moses and Elias on this occasion I deem to be good and sufficient evidence that they, at least, were not in a state of unconsciousness. And if two of the departed are not in such a state, I see no good reason for supposing that the rest are.

I am aware that as Elijah was taken from earth in a miraculous manner, it may be said that he might be in a conscious state though others were

not. I am not convinced, however, that even according to the objector's own views, the manner of Elijah's disappearance renders him *such* an exception to the general rule as is requisite to overthrow the argument which we have based upon his reappearance. Yet if we were compelled to admit this, it would not materially weaken our argument, for *Moses* did actually die, if any dependence can be placed upon Scripture testimony. Thus we read, "And the Lord said unto Moses, behold thy days approach that thou must die"—"Get thee up into this mountain..... and die.....as Aaron thy brother died in mount Hor." "So Moses the servant of the Lord died there." "And Moses was an hundred and twenty years old when he died." "Now after the death of Moses.....it came to pass that the Lord spake unto Joshua.....saying, Moses, my servant is dead," etc. See Deut. xxxi: 14, 27; xxxii: 49, 50; xxxiii: 1; xxxiv: 5, 7; Josh. i: 1, 2. And that this was actually the death of the body is evident from the fact that mention is made of "his sepulchre," as also of his being "buried" in a certain valley. Nor is this conclusion in the least affected by the circumstance that it is said the Lord buried him, and that "no man knoweth of his sepulchre until this day." Though the exact spot of his interment was unknown to any mortal being, (and for the concealment of the same no doubt the Allwise had some good and sufficient reason,) the fact of his being buried indicates just as clearly that his body became exanimate, as Gen. xlix: 31, and l: 13, indicate the same respecting Abraham, Isaac and Jacob.\*

If, therefore, it were conceded, that the appearance of Elias is no good argument against the unconsciousness of the dead, there would still be in the fact of Moses' appearance, a direct, and to me convincing proof that the departed are in a state of consciousness.

I am aware also, that some consider the transfiguration of our Lord to have been a scene presented merely to the imagination; and in support of this proposition, insist upon the fact, that according to Matthew, Jesus called it a vision, saying, "Tell the vision to no man," etc. In reply to this, I observe that the word vision may as properly import a real as an unreal occurrence; and that if this vision was not real, it must have been of the nature of a dream, or else of a spectral illusion. Under the head of dreams, I include trances, and indeed all "visions of the head" which are presented to us while in a sleeping state. Under the head of spectral illusions, I include apparitions, and all unreal sights which appear when the observer is awake, excepting however, such as are explicable by the principles of natural philosophy.

But it is evident that the vision of the transfiguration was not a dream, for Luke in recording the incident expressly tells us that when "they saw his glory, and the two men that stood with him," the disciples, "were awake." Luke ix: 32.

And that it was not a spectral illusion, is evident to my mind from a great number of considerations, some of which follow.

1. Peter, in speaking of our Lord's transfiguration, says in his 2d epistle, "We were eye witnesses of his majesty;" which language seems to me utterly inconsistent with any other view of the subject, than that he believed the scene to be real.

\* I have been particular in the above, as I am knowing to its having been gravely asserted that there is no Scriptural evidence of Moses' death.

2. He further says, "For he received from God, the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son," etc. But if the voice was imaginary, how did Jesus receive honor and glory thereby?

3. Peter believed the voice to be real. He says "This voice which came from heaven, we heard when we were with him in the holy mount." But if they really heard, did they not really see?

4. The men talked\* with Jesus. Matthew, Mark, and Luke, all mention this circumstance; and Luke says, "there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Now not to insist particularly upon what I deem to be a fact, that apparitions always seem to be mute, I observe here, that the circumstance of the figures' being said to have talked not merely *to*, but *with* our Lord, which imports that he helped carry on the conversation, addressing them in turn, as they him, goes very far in my mind to establish the reality of what was seen and heard. For would he talk to shadowy forms and phantoms of the imagination.

5. It is very improbable that both the sight and the hearing of a sane person, when awake, should be subject to illusion at once—it is still more improbable that three men should experience the same illusion, of either sight or hearing, especially at the same time, and that three persons should labor under the same illusion, at the same time, of sight and hearing both, is improbable to the last degree. And it may not be out of place to observe here, that for three men to have dreamed of seeing and hearing the same things at once, is quite as improbable as that they should all have imagined the same things when awake. Yet Peter, James, and John, all thought they saw and heard the same things at the same time; and hence unless they were all deceived to the extent just now described, those things were actual occurrences.

And now observe. Mark and Luke in relating the incident, do not use the word vision. The former tells us that Jesus "charged them that they should tell no man *what things they had seen*;" until the Son of man was risen from the dead;" and the latter says that "they told no man in those days *any of those things which they had seen*;" and this language is to say the least, most naturally expressive of real events. Observe further, that according to Walker's Dictionary, the word vision may mean "a supernatural appearance;" that is, as I understand it, something that is real, but not properly belonging to this world. This is just the sense which I attach to the word in Matt. xvii: 9; and by giving it this meaning, the testimony of the different writers perfectly harmonizes.

Respecting the "bright cloud" which overshadowed them, into which the men entered, and out from which the voice proceeded as from the Supreme Father, announcing Jesus as his beloved Son, I remark that it seems to me to have been the same as is called in the Old Testament "the glory of the Lord," which abode upon Mount Sinai while Moses was gone up thither, which filled the tabernacle when it was first set up, and afterwards the temple when it was finished, and which often appeared in the early times of the

\* It would seem that if Moses and Elias were not awake at the time they appeared, then they talked in their sleep, and we may add, walked also. But who is willing to take the ground that some of the dead are somnambulists.



Jewish church. See Ex. xxiv: 15-18; xl: 34; 1 Kings viii: 10, 11; Lev: ix: 23; and many other places. This luminous cloud was regarded as the symbol of the divine presence; and that the same was seen on the mount of transfiguration, appears not only from the circumstance that the description of it in the New Testament corresponds to that given in the Old, but also from the fact that the words issuing therefrom were uttered in the name of Jehovah. Moreover the voice which Matthew, Mark and Luke, inform us came "out of the cloud," Peter describes as proceeding "from the excellent glory;" and what could he have meant by that, other than "the glory of the Lord?" And in view of this, which by the way, is a strong proof of the reality of the whole of the vision, I think I perceive a very good reason for his taking them "up into a high mountain apart by themselves;" for the glory of the Lord, whenever it appeared in the Old Testament times, seems to have been as visible to all as would have been any other luminous object of like brightness and magnitude, in the like situation; and it appears to have been the design of God that in this case none should witness its appearance, with the accompanying events, except Jesus and the three disciples.

But as I have before observed, the manner of Elijah's disappearance from earth, may be urged against the correctness of the conclusion which we have drawn from his re-appearance on the mountain. Let it then be observed that those who hold the doctrine under examination, believe, as indeed is commonly believed, that there was no resurrection prior to Christ's, which as all are aware happened *after* the transfiguration; and they believe also, that upon the death of the body, the individual remains until the resurrection in a state of unconsciousness. Hence then, according to this doctrine, when Elias appeared on the mountain, he must have been there in the same corruptible and mortal body of flesh and blood that he had when he stood before king Ahab. So also Moses, if he did not literally die, must have been there in a like condition. For according to this doctrine, had their bodies been dead, they themselves must have been in a state of sleep. But were they at that time mere mortal men? I trust the response of the intelligent and unprejudiced reader is already in the negative. Yet if they did not then inhabit their earthly bodies, the doctrine under examination is disproved by facts.

I close this number by observing that (to say nothing respecting Elias) the appearance of Moses at the time and in the manner herein related, is to me, an irresistible proof that he was then in some sense *alive*, though his body had been dead and buried for centuries. Hence his appearance is, to my mind, an irrefragable argument against the correctness of the doctrine examined in our last number.

Penn's Woods, 1840.

For the Magazine and Advocate.

## MAN, HIS PROGRESSION AND FUTURE DESTINATION.

BY D. D. S. BROWN.

*An Oration, written for the semi-annual Exhibition of the "Genesee Wesleyan Seminary," Lima, N. Y., April 2, 1840.*

Man! a social, moral, intellectual and accountable being—the intermediate bond that connects heaven and earth—the undisputed lord of this lower world—most sublime of created nature—miniature of Infinite Greatness—noblest emblem of God—the rival of angels—an heir of Immortality!

Man, though a fallible being, is endowed with faculties and propensities, which if rightly developed and cultivated, direct him in the path of happiness and peace; but if neglected and unrestrained, lead him to the commission of crimes of the blackest dye. In the primitive ages of the world, man roamed the earth unprotected by social laws, nearly unconscious of his existence and

totally ignorant of his future destination. Revenge, that dire foe to man, swayed his blood-crimsoned sceptre over a deluded world. The angel of wrath raised high his unfolded crescent, dyed in gore, and in muttering tones of vengeance, predicted incessant woes upon fallen, fallible man. Armies clothed in the panoply of destruction, were marshalled for deadly combat, the jaws of Death were yawning to receive its victims, the war-cry was heard, the clarion blast sounded, and the glittering hosts were weltering in their blood, and the smoke of demolished cities ascended from their plains. Enshrouded in the sombre clouds of heathenism, the celestial fire of his soul was smothered by the overwhelming billows of voluptuous inebriation. The bright rays of intellectual light shone not upon his darkened understanding. He stood beside the crystal stream, hastening to its destined home in old ocean's bed, but his soul was filled with no lofty aspirations. He gazed upon the star-spangled canopy of heaven, bedecked with innumerable, celestial orbs, rolling in their appropriate spheres, but he saw not the hand of the divine Architect. He looked forth upon the broad expanse of nature's loveliness, clothed in the flowery robe of beauty and delight, but he traced not therein the workings of the Almighty. He listened to the notes of nature's melody, echoing in the effusions of angelic symphony, but he distinguished not in its eloquence the voice of Omnipotence. The doleful cry of sorrow, and the pathetic wail of anguish made not the tender chord of sympathy vibrate, nor roused one feeling of commiseration.

But time rolled on, and a change took place in the condition of man. No barriers were sufficiently formidable to stay the progress of the human mind. Tyrants endeavored in vain to extinguish the fire of intellect, which like the lava beneath the groaning Titans, burst the shackles which bound it; and suddenly as the birth of Minerva from the brain of Jupiter, its effulgence pierced the dense darkness, and chased away the horrors of that dismal gloom. Greece, lovely Greece, first awoke, and starting from the long sleep of ages with loud pealing accents, broke the awful silence, when the thundering notes of Liberty reverberating o'er placid sea, and towering hill, were caught by proud imperial Rome, which echoed back the notes of triumph, until arousing the slumbering nations, they gathered around and knelt at the shrine of Grecian Genius. But the light which then shone upon the world, was soon to be extinguished in blood. The Egyptian, the Greek, and the Roman, *all* drank deep at the fountain of knowledge, but its waters were polluted by error and vice. Those renowned nations, amid all their wisdom and greatness, were destitute of those moral virtues which render a people prosperous and happy, and without which no nation can long exist. Hence, those brightest constellations recorded in the Book of Time, having finished the tragedy of national glory, were swept into the mazy labyrinth of sensuality like the lost Pleiad of olden time, no more to rise above the nadir of their destiny. An unbounded desire for wealth, and an effeminate luxury, infected the moral atmosphere, staining the escutcheon of man's glory, consigning honor, patriotism, and public virtue, to the tomb of the *Capulet's* repose to wait for a renovating influence of a more benign orb. The sages and philanthropists who stood forth as the polar stars of the moral world, the monitors of virtue, were overwhelmed by the billows of a discordant faction, and man, having lost his self-respect and all correct views of true merit, became the willing votary of vice. And when we view his condition from the fall of the great Roman Empire through a successive period of ten centuries, we find him void of all that exalts and ennoble the human character; guilty of the most debasing crimes, and, thinking himself released from all moral obligation, yielding implicit obedience to the edicts of Roman Pontiffs, and bowing in blind submission to a diabolical and superstitious priesthood.

The Inquisition, that worse than fiery dragon, was crimsoned with the blood heretics—a cloud of superstition overhung the world, discharging its thunder-bolts of death. Error raised her banner upon the "outer wall," and the legions of darkness gathered around to defend the polluted standard. There was a reign of universal ignorance, more blighting than the Siroc's withering blast. It was like a Juggernaut, rolling its mighty image over the fairest forms of creation, crushing them beneath its ponderous wheels. It may be truly said that,

"No light, but rather darkness visible  
Seemed only to discover scenes of woe,  
Regions of horror, doleful shades."

But the darkness of that mental night, was destined to flee before the effulgent glory of the sun of science and truth. A mighty reformer appeared upon the theatre of Europe in the person of Martin Luther, not with trained armies thirsting for blood; not with the glittering instruments of death, but clothed in the armor of truth, and using nought but the weapons of moral power. He shook kingdoms to their centres, and the thrones of Pontiffs crumbled into dust. He unfurled the banner of mental freedom, and raising high the flaming sword of truth, struck a soul-chilling fear to the hearts of the devotees of delusion. A host of European worthies followed the example of Luther, and the dark cloud which had long enshrouded them in its murky folds fled before the mellow light of the sun of Christianity. Most glorious era in the history of Time! The vestal fires of intellect were lighted upon the altars of wisdom, and the mind of man was unshackled by the power of the reformation. A Bacon and a Newton, with profound sagacity of thought, rescued science from oblivion and placed it upon the rock of induction, upon which modern Philosophers might rear a glorious superstructure. The votaries of error, seeing with indignation the sun of Righteousness rising to the zenith, put forth a mighty effort to smother its light. But its progress could not be stayed. It had met with the approval of the legate of Heaven, and its course was to be onward. From that time to the present it has moved forward with rapid celerity, bursting the bands of tyrants; dissolving the chains of despots, and teaching man the inherent rights of his nature. The snowy hills of Switzerland greeted its genial rays, and the plains of Hanover revived under its renovating influence. Continuing still its onward course, it dissipated the clouds of prejudice, overthrew the baseless fabrics of aristocrats, and raised Europe's degraded sons from the frozen regions of doubt and uncertainty to enjoy the bright effulgence of mental illumination.

Yet the light of the reformation was but the dawn of a mighty revolution in the moral, religious, and political world. Though the apostle of mental freedom had rent in twain the veil of ignorance, yet it was reserved for the people of this hemisphere to divest truth of all its deformities, and present it to the world in its true and pristine beauty. The heroes of the American Revolution, rising in the majesty of conscious might, demolished the citadel of oppression and instituted a model of government founded upon the firm basis of *eternal Justice*—the immovable rock of republican equality. And shall the fame of their exploits ever be forgotten? No! their memory shall never die. Their achievements in rescuing man from the thralldom of oppression will ever remain fresh in the memory of the great and good. Their deeds of glory will be chanted in the undying anthems of freedom, as long as Liberty shall have a votary. Their names are engraved high on the tablets of immortal Fame, there to remain amid the convulsions of empires, to elicit the praise of admiring man, until the "war of elements and the crash of worlds" shall sound the funeral knell of time. The gallant sons of Columbia bequeathed to man the inheritance of "free and equal" rights. And here he now walks forth, the undisputed sovereign of his own



reflections, "responsible to man for his conduct, to his God alone for his belief."

In thus comparing the condition of man in the early ages of the world with that of the present time, we have abundant proof that he is a progressive being, designed for a higher and more exalted sphere of action. His present prospects are ominous of a glorious future. That celestial spark, the human mind, once shrouded in darkness, now in its longings to scan the works of the Almighty and explore the secrets of nature's laws, soars into the boundless regions of space, and in its momentous meanderings, surveys with a comprehensive glance those myriads of worlds that emanated from primeval chaos, and continuing still its penetrative search deigns to point out the paths of their eternal circlings. The sphere of earth has become too small for man's aspiring intellect. It rises on the wings of the wind to the empyrean regions amid the wandering satellites of infinity, and takes up its abode in the vast profound of God's immensity. It grows not giddy in its sublime flight, but declares with mathematical certainty, that the glittering gems which bedeck the vault of night, are the solar centres of systems as extensive as our own, the great attracting bodies of mighty planets and revolving worlds. It dives into the subterranean caverns and draws wisdom from the very bowels of the earth. It has unlocked the mysteries of creation and admitted man into the expansive chamber of the material universe. It has analyzed matter animate and inanimate, and unravelled the mystic tie which connects us with a higher grade of existence. But has man with all his wisdom and experience reached the summit of his greatness, again to relapse into the darkness of mental night? Is he here to stop in his upward march of improvement before he has half attained the zenith of his glory? No, it cannot be! A light has dawned upon the world never to be extinguished. The demon of superstition has flapped his wings and flown from his dazzling splendor to seek for himself a more congenial home amid the forgotten tales of delusive witchcraft and frantic ghosts of Milton's benighted regions.

What mean those deep tones which are borne upon the breeze from the arid plains of Hindostan? What mean those sounds of Regeneration which are coming up from the isles of the sea like "the voice of many waters?" What mean those sonorous anthems reverberating in the wind like the deafening peals of Sinai's terrific thunders? It is the omnific voice of a world's redemption, that arose from Mount Calvary, and its responsive notes which aroused the nations from their lethargy are now echoing over the rolling billows of the western ocean. Genius has gone abroad in its might to combat the legions of darkness, and has raised its potent arm for the contest. With the boldness of the giant in his wrath it has assaulted the barriers of ignorance, and with its magic wand has inscribed upon the walls of spiritual Babylon, "*glory departed.*" And may the time be hastened on, when all theories and systems which are not founded upon the broad basis of truth shall sink into the shades of oblivion, no more to be remembered in ballad or in song. May man move forward from progression to progression, from perfection to perfection, until the stars of heaven shall gild the cerulean vault of night for the last time; until suns shall vanish into darkness, and worlds sink into chaotic night; till

The sevenfold thunder's awful roll  
Shall shake the earth from pole to pole;  
When pliant man shall kiss the rod  
And bow submissive to his God.

For the Magazine and Advocate.

#### MINUTES

Of the proceedings of the Genesee Association of Universalists for 1840.

Met at Alexander, June 17, 1840, and organized the council by appointing Br. Earl Kidder, Moderator, and Br. W. E. Manley, Clerk, and Br. S. Goff, Assistant Clerk. United in prayer with Br. Hammond. Received and read letters from the societies in Perry, Boston,

Alexander, Wethersfield, Gainesville, Covington and York. Received into fellowship the society of Gainesville. Heard the report of the committee of discipline, informing the council that a complaint had been presented to them involving the charge of intemperance against the Rev. David Pickering, of Buffalo. Heard the written documents that were presented to sustain the charge. And as the case involved some intricate and difficult questions, the subject was referred to a committee, who should report to the council, the proper course of procedure in reference to it. Appointed as said committee, Brs. J. Chase, C. Hammond, and A. Kelsey.

Heard the report of the committee on fellowship and ordination in favor of conferring ordination on Br. S. Goff, of Alexander. Report accepted. Appointed Brs. E. Kidder, W. E. Manley, and J. Sprague, committee of fellowship and ordination for the ensuing year—and Brs. J. Sprague, jr., S. W. Remington and Wm. Ferris, the committee of discipline.

Heard a request for an adjournment to Pavilion, which was acceded to. Appointed Br. Remington to preach the next occasional sermon, with power to appoint a substitute. Adjourned till the next day.

Met according to adjournment, at 8 o'clock, on Thursday morning, and opened the council by uniting in prayer with Br. Chase.

Heard the report of the committee to whom the case of Br. Pickering was referred. Accepted the report for examination. After some amendments and considerable discussion, it was sanctioned and adopted as follows:

Whereas, a complaint involving the charge of intoxication has been presented to this council, and fully sustained, against the Rev. David Pickering, a resident within the bounds of this Association, and whereas, he has, by letter to this council, plead unconsciousness of the truth of the charge, but pledged himself that he will hereafter entirely abstain from all intoxicating drinks, therefore, Resolved, That with due reference to the interests of the accused, and the cause of truth and righteousness; and having confidence in Br. Pickering's resolution of reform, we do request him to suspend his labors in the ministry for at least one year, or until evidence of his reformation shall be manifest.

Appointed Br. Manley to prepare the minutes for publication. Per order,

E. KIDDER, Moderator.

W. E. MANLEY, Clerk,  
S. GOFF, Assistant Clerk.

DELEGATES PRESENT.—Alexander, E. Kidder, Benjamin Kent; Perry, J. Wood, William Ferris; Boston, S. Needham, E. Fosom—Wethersfield, D. Woolcott, E. Emmons; Gainesville, N. Reynolds, R. Whitney; Covington, S. Burnham, J. Sprague, jr.; York, L. Porter, William Hull.

CONDITION OF SOCIETIES.—PERRY—has preaching every Sunday, by Br. S. Barnes, has 39 members, has a Sunday school of about 40 scholars—is moderately prospering.

BOSTON—has meetings one-half of the time, preaching by Br. Remington—receives occasional accessions—between 30 and 40 members—is quite prosperous.

ALEXANDER—The society has been recently reorganized—is reviving in spirit—has preaching one-half of the time by Br. Goff—has a Sunday school and Bible class, both including about 25 members—has 40 members in the society.

WETHERSFIELD—has 18 members—preaching one-fourth of the time by Br. Simpson—rather gaining.

GAINESVILLE—numbers 45 members—preaching three-eighths of the time by Br. Manley—is moderately prosperous.

COVINGTON—has preaching three-fourths of the time by Br. Kelsey—is prosperous.

YORK—has preaching one-fourth of the time by Br. Kelsey, with good attendance and pleasing prospects.

ORDER OF ORDINATION SERVICES.—Reading of select portions of Scriptures, by Br. Hammond. Sermon by Br. Barnes. Ordaining prayer, by Br. Chase. Delivery of the Scriptures, by Br. T. C. Eaton. Right hand of Fellowship, by Br. Hammond. Benediction, by Br. Chase.

MINISTERS PRESENT.—S. S. Curtis, J. Eaton, T. C. Eaton, S. W. Remington, P. Simpson, S. Goff, S. Barnes, C. Hammond, J. S. Flager, D. Van Alstine, T. S. Bartholomew, J. Chase, S. A. Skeele, M. B. Smith, A. Kelsey, J. M. Cook, W. E. Manley.

Preaching on the occasion by Brs. Kelsey, Van Alstine, Manley, Chase, Smith, Bartholomew and Barnes. Addresses by Br. Chase. Prayers by Chase, T. C. Eaton, Kelsey, J. Eaton and Hammond.

REMARKS.—The attendance of the Association was quite numerous, and the sermons (with one exception) extremely good. And there can be no doubt that the cause of truth was greatly promoted by the exercises of the occasion.

It will be seen from the statistics, that the cause is

prospering moderately in the several societies represented in the Association. And this is the way we think that the cause will generally prosper where such prosperity is permanent. The report of the committee of discipline, (which was the only thing that marred the happiness of the occasion,) and the decision of the council respecting it, should perhaps be attended with a few explanatory remarks. It will be seen that the Association has not wholly withdrawn fellowship from Br. Pickering. This it did not feel authorized to do from the following, among other considerations, 1. Br. P. was not present, and had not been officially required to be, to offer any defence against the charge preferred.

2. He had, by letter to the Association, declared his utter unconsciousness of the truth of the charge, but, to avoid all future suspicions, had pledged himself in the strongest and most emphatic language to abstain hereafter from all intoxicating drinks; and 3. It was thought that the mild and benevolent spirit of the Gospel would not justify us in withdrawing fellowship from an offending brother, till he had been properly admonished and "labored with;" and an opportunity of reformation, allowed. But as the charge preferred had been fully sustained, it was thought that less could not be done, in justice to the cause of truth, than to request Br. P. for the present to suspend his labors in the ministry, hoping that ere long he may resume them, with the prospect of becoming, as he unquestionably has for a long time been, an irreproachable and successful advocate of the great salvation. His avowed unconsciousness of the truth of the charge alleged against him, and the statement that the charge was fully sustained, may at first appear to involve Br. P. in the guilt of falsehood, or at least to be contradictory. But should the opinion of one of our brethren, who was with us in council, prove true, (and if it be true, Br. P.'s friends can convince the public of the fact,) that Br. P. has, at times, been under the influence of mental alienation, it may yet be seen, (and God grant that it may,) that there has been neither wilful intoxication, nor falsehood on his part, nor yet false testimony on the part of his accusers. One circumstance, connected with this affair is worthy of notice. The questions that were agitated in council, respecting the jurisdiction of the Association and some other important particulars, concerning which no "statutes had been made and provided," shows conclusively that we are not often called upon to act upon such unpleasant business: otherwise all these matters would have long since been definitely settled and distinctly understood. Unitarian ecclesiastical councils are not I presume greatly troubled with any doubtful questions of this kind. In conclusion, we tender thanks to our heavenly Father for the favorable weather that existed during the meeting, and to our friends in Alexander for their hospitality and kindness.

W. E. MANLEY.

#### THE LADY'S BOOK.

The July number of this interesting monthly has duly come to hand, containing its usual plate of the fashions, and a very beautiful engraved view of the city of Constantinople. And its reading matter is usually good. For 25 cents, (\$3.00 per annum,) its fair subscribers have the plates, and 36 large pages of letter press, containing the following articles—all in this month's number:

Evening Amusements at Home, by Mrs. S. J. Hale; Three Scenes in the Life of a Belle, by Mrs. C. Lee Hentz; The Violet, by H. M. A.; Introversion, or, Magical Readings of the Inner Man, by Wm. Cutter; The Human Mind; Some Thoughts on Works of Fiction, by L. A. Wilmer; The Poet's Doom, by Mrs. Cornwall Baron Wilson; Blessings in Disguise, by T. S. Arthur; Take the Heart, by J. E. Dow; Modern Italian Novels, by Mrs. E. F. Ellett; Superficial Attainments, by Mrs. Lydia H. Sigourney; Study of the early English Poets, by Professor W. J. Walter; Woman; On Education; Edward Weston, by Mrs. Thomas A. Davis; My Sister's Child, by Miss A. M. F. Buchanan; Caballero Ladrona—a tale, by Henry F. Harrington; The Zephyr, by John Hickman, Jr. Music—The Horn of My Lov'd One I Hear; Jotham's Parable, by Mrs. Lydia H. Sigourney; Editor's Table; Literary Notices.

#### NEW-YORK MIRROR.

This long established and well known literary weekly Journal has just entered on its eighteenth volume. The first number contains a vignette title page, and an engraved portrait of its Editor and proprietor, General Morris. Every body has heard sung, or read, "Woodman, spare that tree!"—by subscribing for the Mirror they can see its author's face, prefacing his labors of the ensuing year.



For the Magazine and Advocate.

## THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XXXI.

John xii: 31, 32. "Now is the judgment of this world, now is the prince of this world cast out. And I if I be lifted up from the earth will draw all men unto me."

As these passages of Scripture are of much importance, I choose to give the various readings and translations, and let every one judge for himself.

1. The Improved Version, renders these words thus, "Now is the judgment of this world, now the ruler of this world will be cast out. And although I shall be lifted up from the earth I will draw all men unto me." By the term judgment they understand the punishment which was about to fall on the Jewish nation, and by the ruler of this world they understand to mean, the Jewish hierarchy, the magistracy, or political existence of the nation, which was about to be abolished. Kneeland in his translation also takes the same view of it.

2. Adam Clarke, in his commentary on the Gospel supposes that by judgment, we are to understand the punishment about to fall on the Jewish nation, and by the prince of this world, he thinks is meant the devil.

3. Dr. Campbell in his translation renders the passage thus, "Now must this world be judged. Now must the prince of this world be cast out. Verse 32. As for me when I shall be lifted up from the earth I will draw all men to myself." He however, makes no comment on the passages.

4. Wakefield in his translation renders these passages thus, "Now will this world pass sentence; now will the ruler of this world be scornfully rejected. And after I have been lifted up from the ground, I shall draw all men to myself." John xvi: 11, compared with Revelation i: 5.

John xii: 44. "He that believeth on me, believeth not on me but on him that sent me."

That is, seeth a display of his goodness, wisdom and power. See improved version note. The following are the different translations which I have seen.

"He who believeth in me, believeth not only in me but also in him who sent me." Kneeland.

"He who believeth in me, believeth not so much in me as on him who sent me." Wakefield.

"He who believeth on me, it is not on me he believeth, but on him who sent me." Campbell. In a note he adds, "not only in me," and says the expression is similar to Mark ix: 37. "Whosoever shall receive me receiveth not me," etc.

John xiv: 9. "He that hath seen me hath seen the Father."

"I am in the Father and the Father in me," (see verse 10,) is a sufficient commentary on this text.

"I am in the Father and the Father in me," because my doctrine is my Father's, and my miracles are my Father's." See Newcome's translation.

John xiv: 30. "The prince of this world cometh and hath nothing in me."

Some good copies read, "but will find nothing in me." "I shall soon be arrested and brought before Pilate and the tribunal as a criminal, but no crime will be proved against me." See Improved Version—see Kneeland. "The prince of this world is coming though he will find nothing in me." See Campbell. "The ruler of this world." See Wakefield.

John xvi: 8. "And when he is come he will reprove the world of sin of righteousness and of judgment." etc.

"Of their sin in not believing in me. Of my own righteousness and veracity when I said I was sent by the Father, and of God's equitable judgment in punishing the princes and rulers, who so unjustly condemned me." So reads Imp. Version, Kneeland, Campbell, Wakefield and Clarke.

Verse 15. "All things which the Father hath are mine."

That is, every thing which relates to the kingdom of God in the world is committed to my direction and superintendence. See Priestly, Kneeland, and Imp. Version.

John xvii: 5. "With the glory which I had with thee before the world was."

Or as Mr. Wakefield renders it, "with that glory, thine own glory, which I had before the world was." The glory which is the object of our Lords petition is that of which he speaks, verse 22, the glory of instructing and converting mankind. See verses 8-14. This glory he had given to the apostles—verse 22—that is he intended it for them. The same glory the Father had given to him—that is reserved it for him, and purposed to bestow it upon him before the world was. He had it therefore with the Father before the world was; that is in the Father's purpose and decree. In the language of Scripture, what God determines to bring to pass is represented as actually accomplished. Thus the dead are represented as living. See Luke xx: 36-38.

Believers are spoken of as already glorified, Romans viii: 29, 30. Things that are not are called as though they were, Romans iv: 17. And in verse 12, of this chapter, Judas is said to be destroyed though he was then living. See also, verse 10. Eph. i: 4. 2Tim. i: 9. Rev. xiii: 8. Hebrews x: 34.

For the Magazine and Advocate.

## THE NATURE OF SALVATION.

It must be evident to every person in any measure conversant with the Scriptures of divine truth, that in the same there are two distinct salvations spoken of; the one consequent on believing and maintaining good works, the other, the effect of God's astonishing grace and love towards mankind—the most noble portion of the workmanship of his hands. The former may be enjoyed in this world; the latter we have the promise of in the world of spirits where God's love for man will be more fully revealed. Neither of these salvations, of which the Scriptures teach, are as many honestly suppose, salvations from merited, deserved punishment. The reader is doubtless well aware that it is strenuously contended by a large majority of the Christian world, that salvation consists in the removal of those punishments which man's guilt would justly incur. But from whence an idea so averse to the Bible doctrine of salvation originated, I am at a loss to know, unless it sprung from among the absurd notions of the ancient heathen. There surely is no foundation upon which to rear so absurd and grossly inconsistent a theory in the sacred volume of God's revealed will. This assertion we now shall attempt to maintain in as brief a manner as the subject will admit of.

It will be recollected that Christ is spoken of as coming to save his people from their sins. A material difference will at once be discovered between his saving his people, or in other words, mankind, from their sins, and the removal of deserved punishment as a consequence on timely repentance. We may be saved from our sins by commencing a course of virtuous living; by renouncing sin and all uncleanness, and living in obedience to the requirements of Heaven. Being saved in sin, however, implies something vastly different. It implies the removal of guilt as a consequence of having a merited punishment averted. But it should be borne in mind that the passage to which we refer explicitly declares that Christ came to save his people from their sins. And this he does by the power of his Gospel. The practical believer in the truths therein revealed, so far as his constitution will allow, refrains from sin, obeys the monitions of conscience, and enjoys the rewards of virtue. In thus doing he is saved from sin and its destructive consequences. But no exertions on the part of man can avert the punishment of the guilt he has already accumulated by disobedience and wicked works. No in-

genuity of his, will prove effectual in removing deserved punishment, for the infinite Jehovah hath made the unequivocal declaration, that "though hand joined in hand the wicked shall not go unpunished"—that "he will by no means clear the guilty," and that "there is no peace to the wicked; they are like the troubled sea whose waters cast up mire and dirt." Salvation in sin is therefore manifestly impossible, and clearly inconsistent with the unalterable decrees of the Almighty. God hath declared the way of the transgressor to be hard, and therefore what daring absurdities are connected with that system of belief which represents the pathway of iniquity and vice as pleasant while in the pursuance thereof!

But to return. Respecting the Scriptures authorizing a belief in two salvations, the one to be received as a consequence of believing, the other the free unmerited gift of God; we now purpose to offer a few brief remarks which we trust will be corroborated by the testimony of Holy Writ. Commencing at the first verse of the tenth chapter of Romans, the apostle Paul thus speaks: "Brethren, my hearts desire and prayer to God for Israel is, that they might be saved," etc., etc. Here the apostle speaks of a strong and ardent desire which he possessed that all Israel might be saved. Hear him again if you will, "For I would not, brethren, that ye should be ignorant of this mystery; lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, Then shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob." An important inquiry now presents itself, a correct answer to which will serve to do away many of the objections to the view of the subject we have taken. It is this: If the apostle had not in view both a conditional, and an unconditional salvation, why did he involve himself in so apparent a contradiction as the foregoing language of his contains? At once he speaks of a strong desire of his heart that all Israel might be saved; again he declares that all Israel will be saved. We might enlarge upon this point, but we forbear. Due consideration is only requisite to make it apparent to every reasonable mind that the Bible teaches us of two distinct salvations; the one a reward, and enjoyed on earth; the other a free gift, and enjoyed in the realms of immortal bliss in heaven. Each of these are again referred to by the apostle Paul in the following language, "For therefore, we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe." J. J. P.

Walpole, N. H., June, 1840.

For the Magazine and Advocate.

## A DREAM.

A Methodist preacher came into our place, and commenced his labors "for the salvation of poor immortal souls." Excitement soon made its appearance, and was fast waxing into a destructive flame, when, by the urgent solicitations of a professedly converted friend, I was induced to give my attendance at the meeting. It was in the evening. The preacher's subject was a frightening one, and most frighteningly did he handle it—it was "the misery of the damned in hell and the danger of sinners falling into it." And such a description of that imaginary "world of woe immortal," I never before or since, have heard or read! It was awful in the extreme; and, if such a thing were possible, it was more appalling and horror-striking than would be the death knell of our world, summoning the universe to its funeral.

At the conclusion of the services I returned home, tormented in mind with the most frightful images. From these I labored hard to rid myself, but in vain. I finally sought the bed, hoping that sleep would have pity on me, welcome me to his embrace, and, for a while at least, draw the veil of oblivion over that "pit of deathless agony and despair." In this I was not disap-



pointed, for I very soon fell asleep, and had my mind refreshed with the following cheering, though singular dream.

I was suddenly taken ill, my strength rapidly declined, though I was not subjected to the suffering of a moment's pain. The physicians immediately pronounced my recovery hopeless; but this news caused no unpleasant emotions to disturb the serenity of my bosom. I had not the least anxiety to protract my life, not for a day or an hour even; and with respect to the future, "not a fear was there, nor thought foreboding." At this moment I heard a voice, soft and sweet as that of an angel, saying, *all is well, all is well.* The music ceased; and just as it did so, while my friends, all drenched in tears, were standing in the room about me, I saw the door gently open and there entered a being whom I instantly suspected to be superhuman. He proceeded immediately to the bedside and took me by the hand, saying, "thy Father hath sent for thee; arise, and go home." I replied, I am ready; but tell me first who thou art. "I am," said he "the angel of deliverance, but am known among men only by the name of Death. But I can not tarry; follow me." I reached forth my hand and respectively bade those around me farewell, and with joy started on that journey from whose bourne I expected never to return.

We did not proceed far before my angel-guide took leave of me, assuring me that the way was all bright before me, and that I could not err therein. As he disappeared, I looked around and discovered on either hand, an innumerable company, all moving on in the same direction with myself. A beautiful, sunny plain, as broad as the earth, and seemingly resting on it, and from it a little inclined upward, formed the road on which we were travelling. As we proceeded, I perceived that it grew narrower, until—as I afterwards learned—it reached the heavenly city, where it was of the same width with the gates which opened thereinto.

As I journeyed on, enjoying a degree of happiness unknown on earth, I was induced to observe the constantly increasing multitude around me, and see if they were as happy as myself; and behold! they were all shouting, "*going home, going home.*" O, what a scene then burst upon my view, as the narrowing way brought us nearer and nearer together! Away, near the city's gates, whose splendor was above the brightness of the sun, I beheld Adam, and a long line of his posterity; below I turned and looked, and behold, earth's children had all forsaken her and all—not one was left behind—all were on their way to their final, glorious and immortal home! I was now approaching the gates, and saw written above them in characters of living light, "*Enter ye; for all that the Father giveth me shall come to me.*" I entered. All passed through the gates into the city to go no more out. The gates closed—Christ, the Lord spake, and the ransomed universe were clothed with glory and honor and immortality. He then addressed his Father, saying, "Father I have finished the work thou gavest me to do; I have finished transgression and made an end of sin; all that in Adam died in me have been made alive; I have subdued all enemies unto myself, and all are reconciled unto thee; I now deliver up the kingdom unto thee, and become myself subject unto thee, that God may be all in all;" and suddenly every creature who had been in heaven, or on the earth, or under the earth, joined in the universal anthem, *God is all in all, Amen and amen.* And I awoke. My mind was rid of its troubles, and has been ever since.

Fort Plain, June, 1840.

JOTA.

**LIFE.**—We get satiated of life, because it never can satiate. Man has been compared to an ephemera, but wrongly, for the little creature of a day emerges from sloth and darkness to a brilliant existence, while we flutter round for a while like winged flies, and then grow dull and heavy, and turn to grubs.

For the Magazine and Advocate.

#### GOOD NEWS FROM A FAR COUNTRY.

"Behold, I bring you glad tidings of great joy, which shall be unto all people."

Thus spake the celestial messenger from on high! Thus speaks the Gospel to a world dead in trespasses and sins! Thus it speaks to the wretched wanderer who has lost his way, and is groping in the dark; it points him to Christ as the light of the world—as "the way, the truth, and the life." By the resurrection of Christ from the dead, we are begotten again into a lively hope—a hope which will enable us to triumph over death and the grave. Yes, it is this hope, this "good news," which is truly, like an anchor to the soul, sure and steadfast; it was this hope that sustained our much loved, and faithful Br. Fuller, and if we truly believe this "good news," and rest by faith on this hope, it will enable us to live as devoted to the cause of our Master as he did, and die as triumphant and happy a death.

Here then, let us found our hopes for time and eternity, nor murmur at the rod of our heavenly Father—let us remember, that he is faithful that hath promised. He is more to us than all this world; our life, our health, our God! On this eternal rock let us rest—and O, dear brethren, let me entreat you to consider what persons we ought to be, in all godliness and honesty; for the Lord is our judge, the Lord is our law-giver, the Lord is our king. He will save us! The inhabitants of that world to which we are all hastening, shall not say I am sick; the people that dwell therein shall be forgiven their iniquity, "for the Lord will not contend forever, neither be always wroth, lest the spirit should fail before him, and the souls which he hath made." Until some person, then, can give us as good a reason that the Almighty will cast off forever, as He has that He will not, let it silence every dissenting voice, and lead them to exclaim, "just and true are all thy ways O thou king of saints!"

And now let us ascend on the chariot of divine contemplation, near the throne of the great Jehovah, where we shall see no more as through a glass darkly, but face to face; where all are saved from sin, and made holy and happy. There are no childless mothers in paradise above; no sister weeps for sister, or father for his prodigal son; within these courts all oppression and strife is at an end, for all the nations of the earth have remembered and turned unto the Lord, and all the kindred of the nations worship before him. Here is assembling every nation, kindred, tongue and people clothed with white robes and palms in their hands; here every creature in heaven, on earth, under the earth, and such as are in the sea, and all that are in them, are ascribing blessing, and honor, and glory, and power unto him that sitteth on the throne, and the Lamb forever, while the veiled cherubim and seraphim, are continually crying, holy, holy, holy, Lord God Almighty!

MURRAY.

For the Magazine and Advocate.

#### ETERNITY.

It has been affirmed that the dogma of endless misery was believed by the Jews generally, and by the Pharisees in particular, in the days of the Saviour, and that his silence respecting the general creed, as then held is *prima facie* evidence of its truth, because not combatted by him, who professed to be the light, the instructor of the world.

Our ideas of eternity are purely negative; we have nothing positive respecting it, being in itself incomprehensible. Many nations have but few terms in language to express numbers; many have no terms in use beyond ten, when in counting they have to begin again, and record the number of tens, not by words, or terms, but by tangible substances, as stones, etc.

It is plain that the ideas which the Hebrews attached to the words "for ever," "everlasting," etc., were far different from those which we entertain on the same words; they meant only a long, undefined period of time, the exact extent of

which, they did not profess to determine; hence the reign of the posterity of David was said to be *for ever*, and events of long duration expressed by, "as long as the sun, or moon endureth." The Hebrew language knew no more express terms—was understood to mean no more.

With the Jews, the mathematics, as a science, was little taught; and where they are not directly taught, the minds of nations, as of children, have no thought of infinitudes, or eternity; they have no terms in their vocabulary to express it; of course, their infinities must be limited in duration; they may use the terms, but their ideas must be limited to the extent of their knowledge.

The doctrine of infinities is purely mathematical; as a right line is said to be composed of points, so a right line extended by joining other right lines, gives a complex idea of infinitude, which extended, begets an idea too big for a finite being to grasp; which he can only talk about, not comprehend. It was this which composed a great part of the philosophy of Aristotle, and contributed to the refined darkness of the succeeding epoch of monks and jesuits.

It is well known that the Jews at the advent of our Saviour, did not cultivate mathematical learning or the science of geometry. The doctors who studied in the Jewish seminaries, aimed not at such lofty conceptions; they had no words in their language to record such learning, had they wished to cultivate it; they must have used the Greek or Roman language, had they attempted to study Euclid. As Astronomy, through the invention of the telescope, and the adoption of the Copernican system, was successfully cultivated, another idea, or rather term, became familiar, called "*infinite space*," a thing which certainly is, or exists, but of which we can form no accurate conception, except what the term "*infinite space*," conveys.

Hence we may infer, justly I think, that the ideas attached by Jesus and the Jews, to the terms which we doubtless properly translate, by, "*everlasting*," "*for ever*," etc., were not those which theologians, who are by education partly mathematicians, now attach to them. The doctrine of infinities, any more than of infinite space, was unknown to them, of course could not be taught by them. Let theologians blush if they are capable, at attributing to them, what they could not be said to teach. They asserted, in the language then commonly spoken, that eternal life, or happiness, was the consequence of obedience to known equitable laws, and that the infringement of those laws would *for ever* incur punishment—future to be sure, because felt, and inflicted *after* the commission. But they never could record for the use of posterity, an idea of endless misery as we understand it; they had no such term in their language, and be it remembered, the terms we say they used, are a translation of the original words used by them. The first teachers of Christianity with the divine founder at their head, no more taught the complex ideas of infinity, in connection with either happiness or misery, than they taught the doctrine of infinite space. These facts may perhaps account for the silence of Christ or his opponents, as to what is now the "*big whole*" of theology, eternal misery.

Christianity is a system of pure morals, capable of accomplishing the greatest of all events, viz: the renovation of a world. That great object is obtained, that most desirable end accomplished, only by the knowledge, and *practice of its precepts*. It is a pure principle, transmitted from the Father of light. Theology, which is the growth of ages of darkness, has no connection with it. By the admixture, Christianity partakes of an alloy, which obscures its lustre, and neutralizes its effect; it is like painting the diamond. How deplorable the thought that Colleges are maintained to teach theology to pupils; immense sums expended to teach theology to the people, while the teachings of Christianity are as rare to be met with, as it is pure in practice.

NEMO.

Utica, June, 1840.



## MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, JULY 3, 1840.

## RELIGIOUS TRUTH.

"But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that every where it is spoken against." ACTS xxviii: 22.

[Concluded.]

VII. When an individual is *in error and in sin*, it must be obvious to every person, that in coming to a *knowledge of the truth* and to the *practice of virtue*, a *change must take place*—for if an individual ceases to do evil and learns to do well, turns from error and embraces the truth, it implies that a change in his views and feelings has led to a corresponding change in faith and action. In this change we believe, and call it the "*new birth*"—a death to sin and error, and a "*new birth*" into the kingdom of truth and virtue. This change is produced by the operation of truth and moral principle upon the understanding and the affections. Hence Peter said, being *born again*, not of corruptible seed but of incorruptible, by the *word of God*, which liveth and abideth forever." 1 Pet. i: 23.

This change also implies "*regeneration*;" for the individual is regenerated from vice and error to the better condition of holiness and truth. And there is combined in it, the doctrine of "*repentance*"—for, when the individual so experiences a change as to realize his sinful acts, will he not repent him of his evil deeds? And will not the sincerity of that repentance be manifest in his future righteousness?

Therefore, rejecting notions of a mysterious, miraculous, instantaneous new birth, conversion and change of heart, we believe in the new birth and regeneration from sin and error to holiness and truth, produced by the power and influence of the "*word of God*;" and we believe in the necessity of *true repentance*; a "*repentance not to be repented of*," and which leads to more correct actions.

VIII. No careful observer of community, can fail of perceiving, that with multitudes, religion is a mere outside show; is implicit faith in a creed, or a bigotted adherence to a sect, or a practice of certain ceremonies, or a strict attendance upon multitudes of meetings. Nor is it an error to say that there are many, who are not circumspect in their lives, who exercise no benevolence, or liberality, yet who are thought to be religious because very zealous for the advancement of a particular sect. Now, the New Testament is very far different in its descriptions of religion, from the frequent errors which have obtained in community concerning it. It sets forth that religion consists of virtue and benevolence; in the steady discharge of moral duty; in the exhibition of a pure life; in constant exertions to obey the will of God; in such an excellent conversation, and purity of thought, and holiness of action, as to deserve the approval of a correct conscience, and the blessing of the divine word. Hence, the prophet inquires, "he hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi: 8. While James no less distinctly affirms "pure religion, and undefiled, before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James i: 27.

Hence, rejecting all fanaticism, excitement or ceremonious form, which may be denominated religion, we believe in a *religion of good works*, *pure lives* and *holy conduct*—a religion of the golden rule, "whatsoever ye would that men should do to you, do ye even so to them"—a religion of discharging the various duties of life with fidelity and vigor—a religion whose highest aim is to purify the thoughts of evil, the conduct of sin, the soul of revenge, the actions of hypocrisy, and

to fill the mind with sublime affection which expands into supreme love toward God and universal love towards all men.

To sum up the various points which have been advanced, we find them to be, 1. Faith in the one, only living and true God. 2. In the divine authenticity of the Bible. 3. In Christ as the Son of God. 4. In the resurrection of the dead. 5. In the reconciliation of the world. 6. In the punishment for vice and the reward for virtue. 7. In the new birth, regeneration, and repentance, produced by the word of God. 8. In a religion of good works. These are the great principles of faith which form the Restitution, and characterize the denomination of Universalists.

In view of them, I put the solemn inquiry to my readers, what is there in these principles which is so very evil? Why should they lead us to be a sect every where spoken against? Can a reason be found in them, why the Restitution and its believers, should be the subjects of continued misrepresentation, and of idle stories and stale anecdotes, in almost every protracted meeting which is started? The only reason which can be given is, that this faith declares that Christ will actually be the "*Saviour of the world*." And yet, is it so very bad to believe, that the world will ultimately be saved from sin and sorrow, that it need be met with every stigma of misrepresentation! The plain fact of the case, is that we only preach what is prayed for by all other denominations; we only believe that God will accomplish the conversion of the world, which they beseech Heaven to effect, though they have no faith that Heaven will bring it about.

Go to an individual, and convince him, that the impartial grace of God will save him and all his family and unite them in heaven with joy, and he will not oppose it; he will rejoice in it. Why should he, the moment we extend that grace to all families and to all nations, take exceptions and oppose it, and say that he wishes not to go to heaven if all people will be saved? The fact is, that all persons are Universalists in regard to themselves and their own families, and believe that endless misery is for their neighbors only. The doctrine of the restitution is not thus self-righteous in feeling or cramped in extent. It extends the love of God to every son and daughter of Adam, and it represents the Messiah as enduring the untold horrors of crucifixion for the salvation of the world—it looks forward to the work of drawing degraded minds from error and sin and elevating them to the better and holier station of virtue and truth—and it holds up to our admiring view, the destruction of every evil to which human life is incident, and the introduction of the universal race of Adam into immortality and felicity. And as such, it is worthy of regard and reception, not only on account of its boundless and sublime views of another world, but also for its power to lead its followers to the purest and most elevated morality. G. W. M.

## THE ONE THING NEEDFUL.

According to the combined teachings of the Bible, pure religion will be found to consist of faith, benevolence, and moral purity. I might be more extensive in my classification of these qualities, but the present arrangement will not do injustice to the truth, as all other qualities may be included in those mentioned. Let the reader, then, whether believer or unbeliever, follow me patiently in my remarks.

God, and his premises and purposes, are the objects of genuine Christian faith, that faith being exercised through Jesus Christ, the Sent of God. Concerning this faith, it can not be denied, there are many who have made shipwreck, and there are many others who have persisted in rejecting it from their hearts, from some cause or other. They are consequently destitute of one important portion of the one thing needful.

Now suppose these doubters should act upon the same principle towards their best earthly friend, that they do towards God. Suppose they hold themselves aloof

from all his advances, and refuse to listen to his communications; or listening, impeach his veracity, and set down his proposals and advice as the deceptions of a hypocrite. Or suppose that they receive his communications, and set about misinterpreting and perverting them, so as to make out their author to be a cruel, fickle minded, and haughty tyrant—and all this in direct opposition to every fact connected with his treatment of them. Could they be happy? Certainly they could not. They could not regard as agreeable, any associations or business with which their friend might be connected. They could not respect that friend, because they have cherished a selfish and mean spirit; and for the same reason they could not respect their neighbors or themselves. They might have wealth and power—they might be crowned with fame, and greeted with popular applause, but their enjoyment of these would be incomplete, they lack the most needful thing of all. They lack that consistency which will enable them to receive that which recommends itself to their faith, by its own intrinsic merit. And is there not a paramount necessity for faith in God? Can man listen to, or peruse the instructions which our heavenly Father has been pleased to give us, and reflect how unspeakably are those instructions connected with his happiness, and reject them, or disregard them, and be happy? He can not live without the blessing of almighty God. Can he, then, receive and partake of the daily bounties of this Friend, while he denies, blasphemes, or slanders his name—can he do this and be happy—not feel that there is something unsatisfying in all he possesses? No.—Let him breathe the air of heaven, and taste the luxuries of earth, and receive the protection of him above, and if at the same time he denies or distrusts the Giver, his enjoyment of these bounties will be much like the false, guilty enjoyment of stolen bread eaten in secret. Facts tell us that all the enjoyments of man will prove hollow, unless his heart is beautified by a religion of faith.

Benevolence is the next characteristic of the one thing needful. We profess to believe—nor can we help believing if we consult God's providence—that our heavenly Father is infinitely benevolent, "good unto all, and his tender mercies are over all his works." But when one of us gives way to the spirit of unkindness, and suffers himself to hate what God loves, he virtually dishonors his professions, and loses a portion of the confidence of his fellow-beings. Here is so much wanting to his prosperity and peace. Nor is this all. A spirit of unkindness weakens the influence of his faith, and prepares the way for him to abandon it; because while it should be adding directly to the happiness of the pure in heart, it is, in his case, needed and occupied in removing the faults which he cherishes. He feels that the ransomed of the Lord in heaven, are and must be imbued with the spirit of love and unity; but being himself of an opposite disposition, he regards his condition as opposed to the universality of that truth which constitutes faith within him, and can not easily see how that obstacle can be removed. The consequence is too often, a total abandonment of his belief, by which he loses the restraint which even a faith of the head exerted over his heart. Another truth is, that every time he injures, or attempts to injure, or wantonly slights a fellow-being, he lays the foundation for repentance. However much man may endeavor to flatter himself of the justice of such a course, he can not deny that he feels a sense of shame, and regret, and self-condemnation, even in the midst of his fancied exultation, every time he meets the object of his unkindness. If we could scan the real motives of the proud, or the pretendedly great, when they pass by and neglect the unfortunate and the suffering, under pretence that they are to mean, too much beneath the standard of respectability, to be worthy of their notice, we should often find that this is only a *pretence* to hide feelings which they are ashamed of, while the real cause of their superciliousness is, that they are anxious to avoid meeting, or associating with one whom they have injured.



Another peculiarity of religion which we have mentioned, is moral purity. By this is meant a love for the good, and the pure, and the holy. If a man does good as he has opportunity, he must do so because he loves to. To possess really the one thing needful to his happiness, he must act from high moral principle, and not merely because the world requires him to act. He must be charitable and benevolent because he loves to be so. He must worship God because it is consonant with his moral feelings. He must preach the word because he loves to preach it. He must support the preached word because he can do so freely, cheerfully and satisfactorily, knowing that the Lord loveth a cheerful giver. He must yield obedience to the divine law, because it is his meat and his drink to do the will of his heavenly Father. This worshipping God with the lips, and despising the influences of the truth with the heart; this preaching the Gospel, and teaching the creeds of men; this paying a shilling for religious purposes, and a dollar to get rid of it another time; this doing one's duty outwardly, and clinging to his bane with the whole mind; this giving to the poor with the hand, and cursing them with the lips, is not altogether consistent with that moral purity which says to a man, whatsoever thou doest, do with a pure heart and a clear conscience. Brethren, let us covet the best gifts in such a manner that, as we attain to them, we may be a blessing to ourselves and our fellow-beings.

A. R. B.

## NEWS DEPARTMENT.

During the past month, I travelled upwards of 400 miles, attended four Associations, and preached 16 sermons—consequently was obliged to give many items of business the "goby." None was more neglected than the news department. I purpose now to bring up the arrears.

The Pennsylvania Convention met in Pottsville, May 20th. Appointed Brs. J. M. Crosland, Moderator, J. S. Palmer, Clerk, A. Moore, (Philadelphia,) Boon and Ashton, committee on fellowship and ordination; J. Kingsbury, (Sheshequin,) Eckstein and Crosland, committee of discipline; Palmer, Gallagher, Ames and Gihon, (Ministers,) and J. L. Gihon, of Philadelphia, Samuel Gregory of Montrose, J. M. Crosland of Pottsville, J. M. Keim, of Reading, J. Kingsbury of Sheshequin, and J. Grosh, of Marietta, (Laymen,) delegates to the United States Convention, with power to appoint substitutes; and Br. A. Moore to preach the next annual sermon. A resolution was passed recommending the brethren to stand or kneel during prayer, to secure uniformity of manner. [Suppose one half stand, and the other half kneel—what uniformity! In this section we all sit down.] Also, desiring friends where there are no societies, to make full reports of their condition and prospects at the next session—recommending the Associations to hold quarterly Conferences—and deploring the decease of Br. S. W. Fuller.

Adjourned to meet in Reading, Berks county, on the last Wednesday and following Thursday in May, 1841.

The Massachusetts Convention met in New-Bedford, June 3d. Appointed Brs. S. Streeter, Moderator; E. Hewit, and T. G. Farnsworth, Clerks; H. Ballou, Beede and Noyes, committee on fellowship; O. A. Skinner, Jewell and Norwood, committee on inquiry; H. Ballou, 2d, Cobb, and Tomlinson, on discipline; T. Whittemore, Austin, H. Ballou 2d, L. Willis, H. Ballou, S. Cobb, and M. Black, jr., Trustees to select site, etc., for a Theological Seminary—besides a few minor appointments. The following brethren were appointed delegates to attend the United States Convention:—Brs. R. Tomlinson, Plymouth; Hosea Ballou, Boston; S. Cobb, Waltham; R. S. Pope, Hardwick, (clergymen.) Brs. Samuel Pitcher, Hyannis; James Bartlett, Plymouth; A. B. Wales, Weymouth; Robert Bacon, Medford; Gardner Ruggles, Hardwick; Charles Shaw, Cummington.

Resolutions were passed in favor of a Theological Seminary—fellowship was extended to Br. W. Jack-

son, and the Winchester Association, and ordination conferred on Br. Jno. Prince—and resolutions on the subject of Slavery were debated and indefinitely postponed.

The following report of the Committee of discipline will interest many in this region who know Br. Gregory.

"The Committee of discipline, consisting of Brs. H. Ballou 2d, S. Cobb and R. Tomlinson, made a report, which after some amendment was adopted as follows:—Your Committee report, that they have examined Br. John Gregory's case, so far as time and means would permit. They find the facts to be the following, viz:—1. That his application, the last Spring, to the Courts of Vermont for a divorce, was not granted; and 2d. That he, thereupon, married another woman with whom he yet lives. These are the facts. Your committee further report that said Br. Gregory, alleges that notwithstanding he failed to obtain a divorce, he was nevertheless legally absolved from his first marriage before he contracted the second; but he has produced to this Committee no proof that such was the fact. Yet as he professes to have the means of producing such proof, if sufficient time be allowed him, your Committee would ask leave to have the case kept open for that purpose."

The same Committee were instructed to grant Br. Gregory a mutual Council in the case, whose decision should be subject to the revision of this Convention.

Adjourned to meet in Cheshire, on the first Wednesday and Thursday in June, 1841.

It may be worthy of remark as a new movement, that at the Massachusetts Convention, prayer meetings were held each morning at 5 o'clock, by some of the brethren.

The Central Association of Michigan, met in Columbia, Jackson county, June 3d. Appointed Brs. A. H. Curtis, Moderator; T. Wheeler, Clerk; A. H. Curtis, Stacy, Wheeler, Committee on fellowship; E. Gage, H. Barritt, A. Sweet, on discipline. Fellowship was granted to Brs. I. Smead, Dr. Thomas C. Adam, D. K. Lee, and — Hard. Sermons were delivered by Brs. Sweet, Smead, A. H. Curtis and Adam, and addresses by Br. Stacy. Adjourned to meet in Columbia, usual time in 1841. The Semi-annual session will be held in Albion, Calhoun county, on the fourth Saturday and Sunday in October next.

## DUNNING.

One of the evils of this habit, is, that you can not quit when you would; for, in these hard times, the moment you cease to dun, many agents and debtors think you are out of your difficulties and cease all exertions to aid you. This notice, is to avoid dunning, and also to prevent our friends from supposing that we need no immediate aid. Every week we have workmen to pay and demands to meet—some of them deferred demands—and require, therefore, a large amount of money weekly. Let but our agents, and our subscribers who are owing for previous volumes, remember this fact, and act upon it as promptly as they can, and we will be saved the necessity of dunning. By their aid, we have been preserved thus far—a few more months, and we hope to be released from the pressing and threatening difficulties that yet surround us.

A. B. G.

THE TRUMPET—begins a new volume this week. Br. Whittemore, its proprietor, is probably the most industrious, and wealthiest man in our Editorial Corps, and makes his paper one of the very best in the order. There is a prospect of a discussion between him and Rev. Pearsons Cook, Editor of the Puritan, to be published in both papers. Mr. Cook, however seems unwilling to defend endless punishment, and therefore wishes to discuss future punishment only! This Br. W. declines, and very properly too.

A. B. G.

Br Gurley is informed that the plates of the Pro and Con are received. An edition will be issued as soon as a small quantity of the books which have been left for sale are disposed of.

For the Magazine and Advocate.

## MINUTES

Of the proceedings of the Otsego Association of Universalists, for 1840.

The Otsego Association of Universalists met, according to adjournment, in Newville, June 24th; and after joining in prayer with Br. Belding, organised the council by choosing Br. O. Whiston, Moderator, and Br. H. B. Soule, Clerk.

Read the minutes of the last session. Received and read the credentials of delegates. The following delegates were present:

## LAY DELEGATES.

Cyrenus Clark, Hamilton Coleman, Alexander Gardner, David Belling, Augustus Green, Robert Adams, Ambrose Clark, Uriah Potter, John Sneek, John Blakely, Adam Empe, Charles Harrington, Elijah Hubbell, Rufus Chafee, Hopkins Burlingham, Henry Die-fendrof, Nehemiah Rice.—17.

## MINISTERS.

O. Whiston, J. Potter, H. Belding, J. S. Kibbe, H. B. Soule, A. B. Grosh, G. W. Gage, J. D. Hicks, P. Hathaway, L. C. Marvin and C. Patterson.—11.

Reports of Committees.—Committee on fellowship and ordination reported that it had granted ordination to Br. H. B. Soule—and also that a letter of fellowship be granted to Br. S. J. Gibson. Report adopted. Committee on discipline reported, "no complaint." Accepted.

Appointments.—Appointed Brs. J. D. Hicks, R. Sims and Dr. A. Snyder, the Committee to arrange the public services; Brs. J. Potter, O. Whiston, H. Belding, the committee on fellowship and ordination, and Brs. H. Belding, H. B. Soule and John Dethrick, the committee on discipline, for the ensuing year; Brs. H. Belding and H. B. Soule, ministerial, Robert Adams and Dr. A. Snyder, lay delegates to attend the next New York State Convention, with power to appoint substitutes; Br. H. B. Soule to deliver the occasional sermon at the next session, with power to appoint a substitute.

Br. J. Potter requested to be excused from serving as one of the committee on fellowship and ordination. Request granted, and Br. Arunah Metcalf appointed to fill the vacancy.

Voted that the Litchfield Society have the privilege to determine of itself, whether it will receive fellowship from the Central or Otsego Association.

Voted that the Clerk prepare the minutes for publication.

Adjourned, at the close of the public services on Thursday afternoon, to meet in Hartwick, on the fourth Wednesday in June, 1841.

O. WHISTON, Mod'r.

H. B. SOULE, Clerk.

## REMARKS.

The weather during the meeting was pleasant, and congregations large, attentive and joyous. Sermons were preached by Brs. Gage, Whiston, Kibbe, Potter, Belding, Soule, Hathaway and Grosh. Addresses by Br. Marvin. The exercises of the sanctuary were heightened in interest by the spirited strains of "a host of singers." To sum up the whole in one sentence, we had an interesting, and we trust a profitable time.

Our thanks are due to the ministering brethren from neighboring associations for the aid they afforded us during the meeting, and to the society in Newville for their hospitality and Christian kindness.

H. B. SOULE.

Br. FULLER'S LIKENESS.—A very beautiful and correct mezzotint engraving of the late Rev. S. W. FULLER, just received and for sale by O. HUTCHINSON.

## RELIGIOUS NOTICES.

There will be preaching on the second Sunday inst., by Br. GROSH in Bridgewater, and in Winfield at 5 P. M.—Br. MORSE in Adams, and Br. H. L. HATWARD in Henderson.

There will be preaching on the third Sunday inst., by Br. BELDING in Perth village, Hartwick—Br. GROSH in Lee Centre, and in Delta at 5 P. M.

## LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No.

Rev S B, Perry, for self, J H, E B and D S—J T, Le Roy, for Pulpit—F K, Yorkshire, for self, A C and Widow D—Rev O A, Geneva, for R P, and E P—J H K, Marcellus, for J R C—Rev H L H, Champion, for self, A S B, J M, and N H—P M, Tascorora, for C H—P M, Coventryville, for self, and L H—P M, Frostville, (O) for I T, J B, E W, A I and C C; for Pulpit, V G and R H—I T, J, Whitehall—P M, Sheffield, (O) for J W—P M, West Boylston, (Mass) for B S—T T, Laporte, (Ind) for H P—L C, Oswego.



## POETRY.

For the Magazine and Advocate.

## HOPE.

The voice of hope still whispers peace  
To him by anguish riven;  
It still points upward to the sky,  
And tells of bliss in heaven.

It frees the mind from slavish doubts,  
It drives our care away;  
Dispels the dark foreboding fears,  
Which lead our minds astray.

When hope is based on God's decree,  
That all shall see his grace,  
That bitter tears shall soon be wiped  
From every mourner's face,

Then Christians rest and trust in God,  
To save from sin and wo,  
To bless the whole of Adam's race,  
Nor let a wanderer go.

Did not His hand our wants supply,  
And grant us life's rich cheer,  
And guard us when His watchful eye,  
Saw dangers gathering near?

Yes, God protects his creature man,  
With constant watchful care;  
Though grief sometimes corrodes his heart,  
Yet joy succeeds despair.

D. C. C.

Dunsmuir, March, 1840.

## EVILS OF INTEMPERANCE.

SOCIAL EVILS.

[Concluded.]

Consider the social evils of Intemperance. A long, dark catalogue they are! It is a Bohemian Upas, that stands in the midst of our communities breathing death upon the atmosphere that passes through its branches and half-buried in the skeletons that whiten around its trunk. Take up a daily newspaper, and cast your eye over its items, and you shall hardly miss some record of wo or infamy that will testify as to its results. In what form would you see these results presented? For lo! their name is Legion, and they are many. Would you follow its footmarks to the haunts of dissipation, and have their dark, polluting vices revealed? Would you see it where dark-browed murder stalks at the heels of its victim—where shameless theft plunders in the eye of day? Would you hear it in the execrations and blasphemies of the streets—in the profane oaths that hurtle by the doors of the very sanctuary? Would you have its long array of crimes summoned and bid to pass in procession before you? No, I will not dwell now upon these more public evils, that darken and corrupt, and flow through the length and breadth of the land. I will not dwell upon these—but, I will take you to the home of the drunkard, where the influence of intemperance may be seen working at the very heart of social life and human affection—embittering the sources of joy and love at their very fountain, and if there its effects are so dark, so withering, what must be its results when it flows out into society, unrestrained by the strong ties of interest and of kindred? I take you to the home of the drunkard, then. I point you to the want and the sorrow that hover, ghastly, upon his very threshold. I point him out to you, as he lies in the stupor of the last stages of his debauch by his desolate hearth-stone. I bid you look at the tearful faces of his little children as they moan for bread. I bid you gaze upon the wan and feeble countenance of his wretched wife—the victim of his cruelty and excess. “But this,” you say, “is the hut of poverty—these are the rags and the ashes of utter destitution.” Yea—but that destitution has been wrought by intemperance! The means that should have made that home comfortable, those children happy, that wife joyous: have been wasted away for the deep and poisoning draught.

But we will take you to a scene somewhat different. We will conduct you to a dwelling of affluence. Who sits there so lonely and desolate? Who leans her hand upon her cheek, and heaves such bitter sighs, and sheds such scalding tears? A broken-hearted wife! A wife, for whom, a few months ago, were breathed vows of tender affection and promises of unchanging love;—for whom were given solemn pledges that he who uttered them would “cherish, support, comfort” her—that he would be her earthly shield and stay, through life's uncertain journey. And so he bore her away from the bright home of her girlhood—he took her from the pro-

tecting arms of her parents—and has brought her to this—to misery—*splendid* misery—misery made more hideous by the very circumstance of its splendor; it so mocks the darkness and coldness of her withered hopes! He will return soon. He will reel home to speak harshly to her—to threaten her;—he will reel home in all the delirium of utter drunkenness!

Trace it, then, where you will, amid poverty or riches, it presents the same fearful, appalling features—it is a Gorgon head, that rises up, whether helmed in gold or swathed with a bandage. Are these sketches only dreams? Is there no reality to answer to them? Would there were not! Would that I were mistaken! Would that this mass of evils had rolled off the earth this hour, leaving in their places joy and freshness and beauty. But it can not be so. It is too true; and could one family-group that is suffering this night from the effects of intemperance, stand here before you—could they tell their history—you would find how little imagination has exaggerated in this matter.

Young men;—to you I address myself—nay, to you of the other sex I appeal;—for you, you have much to do in this matter. You have been the keenest sufferers in this course of things. The ties that are woven in your hearts, are the chords that are crushed and bleeding. Woman brings her yearning sympathies, her pure affections, her devoted love, to the sanctuary of home, and there comes the destroyer and scatters and tramples them, leaving her lone, heart-sick and desolate. I call upon you, then, young woman, to exert your influence in this matter. I call upon you to aid in averting the tide that sweeps over the domestic altar and the green places of domestic happiness, and sunders the golden chain of domestic affection, and brings scathing misery and death. I call upon you to aid in averting this, as you would avert your own sacrifice? And I bid all, young and old, of both sexes, unite in the work. For “who hath wo? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine.”

## MORAL EVILS.

Let me refer you, finally, to the moral evils of intemperance. And let me remark that many, nay, we may say all, of the evils which we have already taken occasion to enumerate, end in moral guilt. These evils of the body, these intellectual injuries, this social guilt—have also a moral bearing—they are infringements of a Moral Law. They darken and oppress the soul—they quench its light, lead it astray from the path of Duty and Holiness and Peace. Let this vice become universal—let this nation be converted into a nation of drunkards—and what would be your Sabbaths?—where would be your Sanctuaries?—where the altars of Religion—where the Principles of Obedience to the Law of God? They would be swept, polluted, desecrated, trampled under foot! Your Sabbaths would be one wild jubilee of riot and debauch—the Sanctuary would be deserted or contaminated with profanity and sin—the Altars of Religion would be defaced and neglected, and the moral principle that binds society cut loose—or it would hang by a thread so slender, that a breath of excitement, an overt act of the delirious multitude, would snap it asunder. For, how can a mind that is deranged and perverted by this raging passion, be calm and true and pure? How can it discharge its duties and regard its obligations? Drunkenness is a temporary insanity, when the relations of things are disturbed, when all sense of right and wrong seems, often, to be swallowed up in the tide of burning excitement that throbs from the heart to the brain. If a man can be brought to murder his wife and children, to sacrifice his own life, under its influence—what ties will he regard?—what sense of propriety shall restrain him?—And so, I do not exaggerate when I point to such fearful results as the effects of a universal prevalence of this vice.

But, although it is not thus wide-spread in its action, what, I ask, is its natural influence upon the individuals under its sway? Is it not as dark—almost, if not quite as dark; as desolating, as hideous, for the individual, so far as he is concerned, and his connections with community, as it would be if it were universal, if it were national? Can you think of a good, consistent Christian, who is at the same time an intemperate man? As well think of a beautiful and healthy flower, that has within it, at the same time, the noxious seeds of poison and death—as well imagine a star shining with beauteous lustre, while it draws its light from fountains of chaos and darkness—as well imagine any paradox in nature. Well-meaning men—men that are penitent when their delirium is over, I believe there are—but I am speaking now of a good man—of a Christian—of one whose spiritual life is active, whose moral energies are brave and strong; and I ask you, can you conceive of the connection of such qualities with the vice of drunkenness—the union of vile passion with spiritual strength and light?

We must look, for spiritual darkness—for moral guilt—for obtuseness of moral preception, and stagnation and deadness of moral life—in the bosom of the habitual drunkard. Not only, then, do we discover the moral evils of intemperance in the dreadful havoc which it makes in community—in the black and scorching crimes which issues from it and swarm in the land—in the sundered fragments of the domestic chain, and the desolate ashes of the domestic hearth—in the broken hearts, the ruined hopes, the crushed energies, the perverted faculties of man;—but we also see them in the deep taint and corruption which it works in the heart of the individual—in the manner in which it leads him astray from the sunshine and peace of existence, from the path of virtue, from the Way of Legion, and makes him a guilty, wandering and erring transgressor of the Law of God.

Let the friend of human happiness—and certainly let the follower of Jesus Christ put forth his energies to destroy this giant vice. It is his duty—his bounded duty—as one who loves God and loves man—as one who would see Religion triumph, and evil pass away. And is not drunkenness a great evil?—For “Who? hath wo? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine.”

Nothing should be more effectual in abating self-conceit than to look on people who evidently have as high an opinion of themselves in any given respect as we have, and to see that they are *mistaken*. It is very possible we may be so too.

## MARRIAGES.

In the town of Stark, May 13th, by Rev. H. B. Soule, Mr. JOHN HOLMES, to Miss SALLY MARIA SLOUGHTER, both of that place.

In Clinton, May 16th, by Rev. T. Clowes, Mr. ANDREW J. CATLIN, to Miss SALLY E. MORSE, both of Clinton.

In Sharon, June 23d, by Rev. Job Potter, Mr. MOSES ENGELL, to Miss LUCINDA EMPLE, youngest daughter of A. Emple, Esq., all of Sharon.

## DEATHS.

In Albion, Mich., December 9th, 1839, JULIA, only daughter of S. B. and Lucy Morehouse, nearly 5 years of age. The comforts of that faith which was once delivered to the saints, were offered to the truly afflicted family from Ps. cii: 1, 2. A large concourse of people came together to sympathize with the mourners. Although this affliction was great to our brother and sister, yet they do not mourn as those who have no hope. Their trust, and their hope, are in the promises of God, through Christ Jesus our Lord. J. B.

In Sempronius, N. Y., May 26th, Mrs. CAROLINE, wife of Mr. Jehial Mather, aged 27 years. Sister Mather was beloved and respected by all who had the pleasure of an acquaintance with her, and she yielded up her spirit to God who gave it, with perfect composure. Funeral services on the 28th, by T. J. W.

In Moravia, N. Y., May 27th, Mr. GAD CAMP, aged 83 years. Br. Camp was a Universalist, not only in theory but in practice. He has left a widow, several children, and numerous relatives and friends to mourn his departure. His funeral was attended on the 29th, and a discourse delivered in the Episcopal house to a large audience, by the writer. Our thanks are due to the Pastor and wardens of this church for their kindness and liberality in opening their house of worship for our accommodation, and also to the members of the singing choir, for their very acceptable services. May the mourning friends find the grace of God sufficient for them, and the blessing of the most High rest upon all concerned. T. J. W.

In Upper Lisle, May 20th, Mrs. SALLY HINMAN, wife of John Hinman, aged 63 years. Sermon by the writer. C. S. BROWN.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JULY 10, 1840.

NO. 28.

For the Magazine and Advocate.

## SERMON

*Delivered at the dedication of the new Universalist Church, Henderson, N. Y., Dec. 25, 1839.*

BY REV. P. MORSE.

"Praise waiteth for thee, O God, in Zion; and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come." Ps. lxxv: 1, 2.

In this world of error and crime, where wisdom and folly, light and darkness, knowledge and ignorance, joy and sorrow, happiness and misery are provisionally commingled; where human desires are strong, and human efforts are unceasing to obtain enjoyment, without which life itself would be intolerable; a deep and general conviction has prevailed throughout all nations that some kind of homage and reverence, praise and worship, is due, and should be rendered to some power above us, to some being far superior to man. Hence the universal practice amongst the various nations of the earth, both ancient and modern, of maintaining religious worship. Hence all the extravagances and miseries of superstition, in regions, on which the light of eternal truth has never yet shone. Praised be the name of the Lord, that he has directed our minds to himself as the only proper object of supreme adoration, in whose sacred presence, before whose throne of light and mercy, we can prostrate our adoring souls with heart-felt delight!

On this most solemnly pleasing occasion, when this great congregation is assembled to consecrate this magnificent temple to the worship of Almighty God, let it be deeply impressed on every mind that no form of worship can be acceptable to the Creator, nor advantageous to us, in which the heart is not engaged. Let us all cherish the strong and ardent desire for the worship of the Lord, which was anciently expressed in glowing language by one of his devoted servants: "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

When the Israelites were dwelling in temporary tents in the wilderness, journeying to the land of Canaan, the Lord commanded Moses to erect a tabernacle for religious purposes. A part of this tabernacle was called the holy of holies; adjoining this was the holy place, separated from the former by a veil; and connected with the holy place was a court where sacrifices were offered. At this tabernacle, and also in the splendid temple, afterwards built by Solomon, the renowned king of Israel, the numerous hosts of Israel assembled to worship God, according to the requirements of the Jewish law; and in those appointed places of religious worship, Israel's God manifested his presence and bestowed his blessing. And, now, while we proceed to dedicate this house to the worship of the living and true God, in the name of his Son Jesus Christ, the Saviour of the world, are we not conscious of the sacred presence of the Almighty? May we not confidently expect his blessing on the solemn and devout services of this day?

1. I shall endeavor to explain the general sense of the text. Its glowing language indicates that solemn and sincere religious worship was rendered to God in Zion, and there should the devotional vow be performed: that the Lord is all-gracious and merciful, a prayer-hearing and sin-forgiving God; and that all mankind shall worship in his holy presence, according to the following language of the same inspired writer: "All

nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name; for thou art great and doest wondrous things; thou art God alone."

Sion, or Zion, literally signifies a noise, a heap, a tomb, a fort in Jerusalem. It is variously used in scripture to signify Jerusalem, the land of Judea, the inhabitants of Jerusalem, the people of Israel, or the true worshippers of the Lord in any nation. "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." "Yet have I set my king upon my holy hill of Zion, I will declare the decree, the Lord hath said unto me, thou art my Son, this day have I begotten thee. Ask of me and I shall give thee, the heathen thine inheritance and the uttermost parts of the earth thy possession." That Zion refers to the subjects of salvation, for whom a Saviour died, is manifest from the language of scripture. "For the law shall go forth of Zion and the word of the Lord from Jerusalem." "I will place salvation in Zion, for Israel my glory." "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a covenant of the people, for a light to the Gentiles, that thou mayest be my salvation to the end of the earth." "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness, and tempest, and the sound of a trumpet, and the voice of words; which they that heard entreated that the word should not be spoken to them any more; but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the first born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever; here will I dwell: for I have desired it." "I will abundantly bless her provision; I will satisfy her poor with bread; I will also clothe her priests with salvation and her saints shall shout aloud for joy." So general has been the impression that Zion means the true worshippers of God, that the poet has said,

"O Zion, tune thy voice,  
And raise thy hands on high;  
Tell all the earth thy joys,  
And shout salvation nigh:  
Cheerful in God, arise and shine,  
And wide extend thy rays divine."

2. I shall speak of the importance, nature and design of worship.

No language can fully express the importance of regular, established, consistent and rational religious worship in any community of rational beings.

Man is so constituted that he has moral, as well as natural wants which must be supplied, or he can be neither virtuous nor happy.

Reverence for the character of the supreme Parent of the universe, with consciousness of obligation to, and dependence on him, constitutes the basis of all integrity of heart and uprightness of action, and leads to the unhesitating and undeviating performance of duty when unperceived by any human eye. True morality is the practical part of genuine religion, so far as religion relates to our conduct with our fellow creatures. How, then, shall a proper sense of our obligations,

both to God and man, be maintained without religious worship?

Injustice and oppression, fraud, violence, sor-did selfishness, prowling licentiousness, night-walking villany, general faithlessness and depravity, immorality and wickedness, with all the vices which degrade the character and destroy the peace of mankind, flourish most luxuriantly where true religion has been unknown—has fallen into contempt—or been perverted into the solemn mockeries of superstition.

Generosity and kindness, liberality and benevolence, charity and mercy, with universal virtue, and that unyielding integrity of heart, which constitutes the true dignity and honor of man—sheds a beautiful lustre on the moral world—and extends peace, harmony and happiness through society, are all called out, promoted, strengthened and encouraged at the altars of social and divine worship. Such worship is manifestly among the most efficient means of reforming and saving a sinful world. The pulpit possesses extensive influence in sustaining moral virtue and restraining vice. The time, place and circumstances are all favorable to this benevolent end.

"The pulpit, when the sat'rist has at last,  
Strutting and vap'ring in an empty school,  
Spent all his force, and made no proselyte;  
I say the pulpit, in the sober use  
Of its legitimate powers,  
Must stand acknowledged while the world shall stand.  
The most important and effectual guard,  
Support and ornament of virtue's cause."

The nature of religious worship comports with the holy and adorable nature of the great and glorious Being to whom it is rendered.

True devotion has been, may be, and most naturally will be accompanied by some outward forms, or performances; and one form may be more rational, consistent, pure and edifying than another; but all outward forms are indifferent when compared with the great question, whether the best feelings of the heart are engaged in, or estranged from that worship. No form nor solemnity can avail any thing in the worship of that great Being who perceives every thought, unless accompanied by the ardent desires of the mind. "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth."

"All beings his paternal care,  
His love and goodness prove;  
Through all the earth, the seas, the air,  
Where countless myriads move.

His great compassion crowns the whole,  
With favors rich and free;  
And bids each doubting, trembling soul,  
His great provision see."

But the acts of true devotion are not exclusively performed in the house of public worship. They also adorn and beautify the domestic circle.

"Does pure religion charm thee,  
Far more than aught below?  
Wouldst thou that she should arm thee  
Against the hour of woe?  
Think not she dwelleth only  
In temples built for prayer;  
For home itself is lonely  
Unless her smiles be there.  
The devotee may falter,  
The bigot blindly roam,  
If worshipless her altar  
At home! dear home!  
Love over it presideth,  
With meek and watchful awe,



Its daily service guideth,  
And shows its perfect law;  
If there thy faith should fail thee,  
If there no shrine be found,  
What can thy prayers avail thee  
With kneeling crowds around?  
Go! leave thy gift unoffered  
Beneath religion's dome,  
And be her first fruits proffered,  
At home! dear home!"

A large portion of the human race have not been benefitted, and many have been really injured by their worship, because they have not perceived, or have mistaken the true *design* of worship. They have worshipped to avert divine vengeance, which existed only in their own disturbed imaginations; or to produce some supposed *change* for the better in the *object* of worship. But if the infinite loveliness of the supreme Being had been revealed to their understandings, if the unalterable benignity, glory and excellence of the divine character had been perceived, they would have seen that the true design of worship is, to reconcile man to God, not to reconcile God to man; and that the worshipper should diligently strive to love, serve, and enjoy God forever. "Praise waiteth for thee O God in Sion, and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come;" and before thy throne of light, mercy and glory they shall everlastingly worship thee in the beauty of holiness, in the purity of heavenly love!

3. I shall speak of the supreme excellence of worship.

The moral excellence of the object of worship, forms the foundation of cheerful and sincere worship: hence if false, degrading or pernicious views be entertained of God, the worship rendered him will be servile, hypocritical, or otherwise injurious.

Idolatry, or the worship of false gods, in some form, has been the prevailing infirmity and general misfortune of the human race. Such worship has destroyed the peace of society and been productive of every species of crime. Hence the grand and primary design of all the religious instruction, which God was pleased to communicate to his ancient chosen people, was, to establish and perpetuate among them the knowledge and worship of the everliving Father of the universe, that all nations might finally enjoy that knowledge and worship—that "all flesh" should come unto God in the solemn acts of devotion. In conformity with this gracious design, "the image of the invisible God, the first born of every creature," has revealed the Father of mercies, in all the boundlessness of his never dying love; and we cheerfully worship him with all the best powers and faculties we possess, because infinite excellence is concentrated in his character, and no *change* in him is either desirable or possible.

Words can but imperfectly express the *perfections* of the Almighty; perfections which are distinctly written upon all portions of the universe; perfections which shine in the glorious gospel of our salvation; perfections which demand the most feeling and humble adoration of the soul.

God is infinite in wisdom. His wisdom sketched the original design of all the systems that compose the universe; all the glory that covers the heavens; all the life that has emanated from his power and love; all the successions of the seasons; all the regularity that pervades the laws of nature; all the connexion which subsists between cause and effect; all the revolutions of the uncounted systems of the heavenly world; all the blessedness and glory revealed in the vast plan of the redemption and salvation of a perishing world; and all that relates to the endless destiny of man. No accident is unprovided for; no event can delay its operations; no opposition can defeat its purposes. Blessed be the name of the Lord. "The wisdom that is from above, is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

God is infinite in power. All nature reveals

the vastness, the almightiness of that power, from which a peopled universe originated; by which countless millions of creatures are constantly preserved. The extended plain, the lofty mountain, the flowing stream, the broad, majestic ocean, constantly restrained by his mighty energy; man, with his diversified and noble powers; beast, bird, insect, fish, and every living thing inhabiting the universe, all speak forth the omnipotence of divine power.

But when we look aloft with an astronomic eye, to the boundless concave of heaven; where sparkling worlds beam in fadeless splendor; where millions on millions of suns, moons, planets and systems majestically, harmoniously and eternally roll at the divine command, "all eloquent with life," all destined to a glorious end; we are struck with profound admiration, with nameless awe at the sublimity of almighty power! We perceive "there is no power but of God"—that no hand can prevail against him.

God is infinite in love. Summing up the supreme excellencies of the Father of mercies, an Apostle has said, "God is love." His *love* is written in flaming characters on all his works. It fills the universe with joy, and beams forth in everlasting splendor throughout all the heavenly world. "The Lord is good to all and his tender mercies are over all his works. All thy works shall praise thee O Lord, and thy saints shall bless thee." His love originated all life, preserves all created beings, provides for the salvation of all mankind, produces all the love that is cherished towards him, forms the broad, immovable foundation of universal, eternal gratitude and joy, and will everlastingly constitute the supreme felicity and unfading glory of the celestial world. God's love encircles the universe, is stronger than death, unchangeable as his own nature, unbounded as infinity, and endless as the ages of eternity. O! who can behold a boundless display of supreme and infinite excellence without love, adoration, and the sincere homage of the soul? "Let every thing that hath breath praise the Lord."

"The glittering heavens refulgent glow,  
And sparkling spheres of golden light  
Jehovah's works and glory show,  
By burning day and gentle night.  
In silence through the vast profound,  
They move their orbs of fire on high,  
Nor speech, nor word, nor answering sound,  
Is heard upon the tranquil sky:  
Yet to the earth's remotest bar,  
Their burning glory all is known;  
Their living light has sparkled far,  
And on th' attentive silence shone.  
God, 'mid their shining legions, rears  
A tent where burns the radiant sun;  
As, like a bridegroom bright, appears  
The monarch on his course begun.  
From end to end of azure heaven,  
He holds his fiery path along,  
To all his circling heat is given,  
His radiance flames the spheres among.  
By sunny ray, and starry throne,  
The wonders of our mighty Lord,  
To man's attentive heart are known,  
Bright as the promise of his word."

4. All flesh shall worship the true God. The Creator evidently did not speak into being a world of intelligence, to increase his own happiness, for that happiness was never deficient; that happiness always was and always will be, independent, perfect, infinite. Why, then, did God create mankind, instead of allowing them to rest in the endless night of oblivion, unconsciousness, non-existence? Surely he possessed both the right and the power to create, or not, as he chose. Surely man could have given no offence till he existed. Surely God was not ignorant of all that relates to human character or destiny. Surely the Almighty was not making any doubtful experiment, the result of which, was out of his own sight. I therefore, again ask *why did he create?* He created to bless, to render his creatures happy by the bestowment of his own paternal favors. No other answer is compatible with all the perfections of God—all the dispensa-

tions of his Providence—all the instructions of his word.

He must have created without any design; with an evil design, or, with a good design. Perfect intelligence can not act without design. Perfect goodness can not act with an evil design; and perfect goodness always acts with a good design. Existence is, therefore, on the whole, a *blessing* to every creature of God; otherwise it would never have been bestowed. God possesses the means of rendering every rational being endlessly holy and happy. This was his design in creation. This is the grand object of revelation. This is to be effected by the reconciliation of all things to himself through Jesus Christ. This is the highest end of rational existence, and all that renders it truly desirable. This is to be accomplished by universally inspiring the spirit of true devotion; for "without holiness no man shall see the Lord." This will completely and triumphantly fulfil our text; "O thou that hearest prayer, unto thee shall all flesh come;" unto thee shall all created intelligences prostrate their purified souls in solemn and delightful homage, adoration and praise, in the empyrean climes of never ending bliss, in the bright, beautiful and glorious regions of unclouded and endless day.

For this splendid vision, which crowns the moral universe with imperishable glory, we are indebted to the revelation of God. Aside from that revelation, no satisfactory light dawns on the benighted pathway of mortals, or triumphantly shines beyond the dreary night of the grave.

Now, thousands and thousands of our guilty race know not God, possess no relish for his worship, disregard his law, despise his truth and grace, oppose his goodness, and madly rush onward in the broad road to destruction; the destruction of all that constitutes the true honor and enjoyment of man. O how consolatory is it to the true disciple of Jesus, who loves the worship of God, to believe that Almighty grace shall do away all unbelief, sorrow, sin, and death; produce universal reconciliation, obedience, holiness and joy; fill the moral universe with pure delight that fadeth not away, and cause "all flesh" to come unto God and worship him in spirit and in truth! This is required by the promise, the oath, the word, the truth of God. "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." All the families, all the nations, all the kindreds of the earth are promised—positively and unconditionally promised, a blessing in the name of the Son of God; and this promise is sealed with the oath of the Lord.

By his ancient prophet, the Lord says, "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength; to him shall come, and all that are incensed against him shall be ashamed."

Speaking of the blessed Redeemer, an Apostle says, "Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Amen! A redeemed universe worshipping God in the beauty of holiness; every knee bowing in humble adoration; every tongue confessing that Jesus Christ is Lord to the glory of God the Father. It is enough—our souls' best desires are fully satisfied. Let all people say, Amen!

"Round planets wander moons;  
Planets round suns;  
The armies of the suns do wander  
Round a vaster sun,



Our Father who art in heaven,  
In all these worlds illumining and illumined,  
Dwell spirits, in powers unequal, and in forms;  
But all believe in God, in God rejoice.  
'Hallowed be thy name.'  
He, the high exalted One,  
Who alone can wholly know himself,  
Wholly in himself rejoice,  
Formed the proposed design  
For the bliss of all who inhabit his worlds.  
'For us may thy kingdom come.'  
Well for them, that he, not they,  
Ordered the present for them, and the future;  
Well for them, well;  
Well, too, for us!  
'Thy will be done  
On earth, as it is in heaven.'  
He lifts with the stalk the ear on high;  
Ripens the golden apple, the purple grape;  
Feeds on the hillock the lamb, the roe in the forest,  
And yet his thunder rolls along;  
And the hail-stone destroyeth  
On the stalk, on the branch, on the hill, and in the forest.  
'Give us this day our daily bread.'  
Can it be, that high o'er the thunder's path,  
Sinners too, and mortals exist?  
That there the friend is changed to a foe?  
And friends in death's division part?  
'Forgive us our guilt,  
As we forgive our debtors.'  
Various paths conduct to the lofty end,  
On to felicity.  
Some of them bend through solitudes,  
Yet even in them, there gushes a spring of joy,  
And the thirsty refreshes.  
'Lead us not into temptation,  
But deliver us from evil.'  
Worship to thee, by whom the vaster sun,  
With suns, and planets, and moons, was surrounded,  
Who spirits created;  
Their happiness ordered;  
The ear doth uplift,  
Who commandeth death,  
To the end through solitudes leadeth, refreshing the  
wanderer,  
Worship to thee!  
'For thine is the power and the kingdom,  
And the glory! Amen.'

5. I shall state some of the reasons for the erection of this house of worship. 1st. It was erected that we may enjoy the richest intellectual and social blessings, which the Almighty has been pleased to bestow upon sinful man in this changeable world of care and want; blessings, the right to enjoy which, is providentially guaranteed to us, in common with all the citizens of our free and happy country, by the most excellent constitution under which we live; blessings connected with the unmolested worship of that God in "whom we live, move and have our being," according to the dictates of our consciences. A large and respectable portion of this community do not believe the Almighty is either partial or cruel; or that he is clothed in the habiliments of immortal vengeance; or that he will hurl the thunder-bolts of endless wrath on millions and millions of our guilty race: yet they believe in God, in the mission of his Son, in the salvation of the world, and the importance of maintaining good works, and promoting virtue and peace. All such will be accommodated in this house of worship.

2d. It was erected that we may be instrumental in redeeming our fellow creatures from the bondage of ancient human traditions and superstitions; which, though they may possess some good qualities and do some good, have no power to satisfy the enlarged desires of the benevolent soul. All the best and purest feelings of all holy beings throughout the universe, are concentrated in one ardent wish, one fervent prayer, that virtue and holiness, purity and happiness may be *universal*; that the knowledge and glory of God may everlastingly crown creation with joy. But why molest others, if *they* are satisfied? Because it is our duty, in a rational, consistent and decent manner, to molest all who are in the mad career of folly, error or crime. Why had Jesus compassion on the ignorant and those that are out of the way? Why did he make a single effort for the salvation of the world? Because he felt a deep interest in their welfare. If the doctrines of barbarism and partiality have no soul satisfy-

ing, no saving power; if they possess an influence positively deleterious and destructive; and those whom we are bound to love are oppressed and afflicted with them, let us give them the knowledge of something better if possible.

3. This house was erected, that as instruments in the hand of the Lord, we may shed the beams of heavenly light, knowledge and truth throughout this community; that all may be instructed in the law of the Lord, in the gospel of his Son; that parents may discharge the duty they owe their children, to train them up in the nurture and admonition of the Lord; that if any thoughtless, inconsiderate, obstinate and headstrong youth should hereafter shut his eyes against the eternal distinction which exists between good and evil; cherish no respect for age, wisdom, experience or knowledge; set parental authority at defiance; despise the laws of God and man; form early habits of vice and persist in the way of sin and crime; yield to an ardent imagination without judgment, and float on the tide of existence under the influence of unguided, licentious and selfish passions, till he has blasted every reasonable parental hope; made shipwreck of virtue and happiness; clothed himself with infamy and shame, and wrung his soul with agony, the deep agony of guilt that no words can fully describe, he shall not be able to say, "Alas! I have never had the means and opportunity of instruction in morality and religion; I have not had suitable examples in the practice of virtue;" or exclaim in the bitterness of his soul,

"No mother's care.

Shielded my infant innocence with prayer;  
No father's guardian hand my youth maintained,  
Call'd forth my virtues, or from vice restrained."

In short, this house was erected for all the purposes of social and religious worship; and neither cold and heartless *unbelief*, nor angry and spiteful *bigotry*, nor wickedness of any description, will find the least countenance or encouragement in the labors or duties of this place. May the stated and faithful worship of the Lord hereafter to be performed in this house, be rational and consistent, spiritual and edifying, solemn and devout to the effectual up-building of this part of the Zion of our God.

The Profession of Belief adopted by our denomination thirty-six years since, and which continues unaltered amongst us, is the following:

1. We believe that the Holy Scriptures of the Old and New Testaments contains a revelation of the character of God, and of the duty, interest and final destination of mankind.

2. We believe there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally restore the whole family of mankind to holiness and happiness.

3. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practice good works, for these things are good and profitable unto men."

With these views we sincerely worship God; these views we are happy to have others receive, but we neither expect nor wish all who meet to worship with us to adopt or profess these views, unless they are so happy as to perceive the evidence of their *truth*; for this house is designed as a house of prayer for all people, whose convenience or inclination may prompt them to meet here to worship in the name of the Lord. Amen.

☞ For Addresses, see page 220.

For the Magazine and Advocate.

#### THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XXXII.

John xx: 23. "Whosoever sins ye remit," etc.

The apostles received from our Lord the doctrine of reconciliation. They who believed on the Son of God in consequence of their preaching had their sins remitted, or forgiven, and they who would not believe were declared to lie under

condemnation, or to retain their sins. Hence our Saviour says, "He that believeth shall be saved and he that believeth not shall be damned," or, condemned, as the meaning is.

This passage therefore gives no countenance to the absurd doctrine that man has power to forgive sin. For a clear exposition of this, see Clark's commentary on Matthew xvi: 19, and xviii: 18.

Dr. Lightfoot supposes that the power of life and death, and the power of delivering over to the adversary, which was granted to the apostles, is here referred to; but if this be so it was a power which the primitive apostles alone possessed, and never was delegated to their successors as some pretend.

John xx: 28. "And Thomas answered and said unto him, My Lord and my God."

These words are usually understood as a confession, but Beza says, that "they are an exclamation—*My Lord and my God* how great is thy power." And Wakefield says, "the original words are in the vocative case, and signify a note of exclamation or surprise." See also Newcomb's Translation—Imp. Version—Kneeland—and for examples of the use of such words see Matthew xi: 26. Acts i: 20. Eph. i: 19, 20. See also Whitby's last thoughts, 2d edition, p. 78.

Matthew iv: 8. "And sheweth him all the kingdoms of the world," etc.

This scene must necessarily have passed in a vision and not in reality. For we must know that there is not any mountain from which all the kingdoms of the earth, and still less the glory of them—i. e. their riches, power and splendor—could be seen. It is possible, and not at all improbable, that nothing more is meant by this account, than that certain evil suggestions occurred to our Lord's own mind upon his being declared to be the Son of God, and after having received divine communications to qualify him for his office; and if he were a man, it is impossible but such thoughts as these must have occurred to his mind though from a principle of piety he rejected them. Let it not be said that this is degrading his character, for so far from this it adds to his virtue, in that he did not give way to temptation. We read that "he was tempted in all points as we are, yet without sin." Indeed the whole scene proves that Jesus was properly a man, exposed to the same temptations with other men, and liable to be influenced by them, and that he was neither God nor any superior being, the maker of the world and all things under God. For what would the offer of the kingdoms of this world have been to such a being as this. And besides, who has them in his possession to give? Not an evil, malicious, and wicked being as the devil is supposed to be, surely.

John i: 30. "After me cometh a man who is preferred before me."

It is evident from this that John the Baptist had no idea of Jesus being any other than a man, and that he was so termed by the divine Being from whom he received his mission—"a man," says St. Peter "approved of God." See Acts ii.

#### RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. BELDING in Perth village, Hartwick—Br. GROSH in Lee Centre, and in Delta at 5 P. M.—Br. H. GREEN, in Upper Lisle—Br. S. J. GIBSON in Columbus.

There will be preaching on the fourth Sunday inst., by Br. GROSH in Bridgewater, and in Winfield at 5 P. M.

#### LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last No.

Rev T S, Fredericktown, (O) for D B, J M, R M and T H—S McP, Fredericktown (O) for J D—P M, Fredericktown, (O) for J C, N H and S W—P M, Cooperstown, for J I P and A P—P M, Clarendon, for J C and H W, and for Pulpit, S W—Rev S A S, Cowlesville, for R B M and L G W—S B W, Cazenovia, for R M and S R—L M R, Chenango Forks—E C, Pontiac, (Mich) for S C—P M, Shober's Mills, (O) for self, and H C—H W H, Binghamton, for Rep—E T, Harford, for N H, J H, L H, and Z C.



## ADDRESSES.

1. *To the Society.*—Christian friends, and fellow-citizens, whose means and exertions have been united in the erection of this commodious house for public worship, whose presence in the solemn and delightful services of this day, has sanctioned its consecration to the pure worship of the true God—permit me to express my felicitations on the completion of this noble work.

Your exertions in defence of the Gospel of universal reconciliation have been fortunately called out by attempts of its enemies to overthrow it. Those exertions have thus far been crowned with complete success. Throughout this whole region of country round about, a more convenient house for public worship, including its appendages of a spacious and beautiful public common and ample sheds is not to be found.

Great credit is unquestionably due to the contributors for the work, without whose assistance it could not have been accomplished; to the building committee by whom it was planned, designed and directed; and to the builders, whose diligence and skill, with some very small exceptions, have scarcely been surpassed in any work of the kind. But "except the Lord build the house, they labor in vain that build it."

Nearly twenty years since, in the early part of my ministry, when I first passed this street, I had no reason to expect ever to see what my eyes now behold. Universalism, then comparatively but little known and every where spoken against, has now gained a rank among the most respectable theories of Christianity; is extensively countenanced and believed by the wise, the learned and the good.

This is the second valuable house of worship in this county, owned exclusively by Universalists, and erected by them during my ministry with them. "This is the Lord's doing; it is marvelous in our eyes."

When I remember that I was providentially detained in this place, contrary to all human calculation or expectation, to defend and build up the sacred cause of Gospel truth and grace; I humbly and thankfully acknowledge the hand of the Lord, in the part I have been enabled to take in this extensive work of public utility; in the erection of this noble edifice for the worship of God.

In this community, Universalism has been proclaimed, established and defended. Encountering difficulties and removing obstacles, you have diligently toiled up to the commanding eminence you now possess. You are now like a city set on a hill whose light can not be hid. The powerful and dangerous current of popularity now runs strong in your favor. Be careful that you are not corrupted by that current. Be careful to preserve humility and produce all the fruits of the spirit of God. Be careful to illustrate the superior excellence of your doctrine by the practice of universal virtue, that even your enemies may be at peace with you.

Remember that your elegant house of worship will be useless to you, unless you meet in it to worship God in spirit and in truth. Remember that the most faithful exertions of a minister of righteousness will fail to sustain the cause of God in any community, unless aided, supported and countenanced by his friends; especially by their presence in the house of worship. I do not ask you to be fanatics, or to neglect the necessary business and duties of life to attend a great number of religious meetings. One part of a command of God is as sacred as another part of the same command. Ordinarily it is as necessary to labor six days, as to rest from that labor on the seventh, and devote that rest from worldly cares to spiritual improvement.

See that you appoint suitable officers—that they perform their duties—and that all your social obligations are faithfully discharged. Preserve the unity of the spirit in the bond of peace.

Remember that in a free community, possessing enlarged and enlightened views, the voice of

the majority is the supreme law of that community; and therefore no one can set up his wish or will in opposition to that law, without a violation of the important obligations he is under to those with whom he stands connected.

Remember that every individual is of importance in the social relation, and if every individual in a society, (waiting for somebody else to bear its necessary burdens,) neglects to attend to its interests; those interests will speedily run to ruin, and that society will be clothed in the garments of shame!

You have begun a glorious work in this community; let there be no shrinking from due responsibility. Jesus said, "No man having put his hand to the plough and looking back is fit for the kingdom of God."

If any one who is growing richer every year he lives, richer in this world's treasure, will do nothing for the support of this now flourishing society, for no other reason than because he can not afford the expense; let him ask himself whether he is not annually laying out more expense, than is required in this case, on less valuable objects. Let him also remember, the time will come, and that too, speedily, when he *must* and *will die*, and leave all his worldly treasures, on which his heart is so much set; he knows not to whom. Can it be that there is a single individual in this society, who is fully determined at all hazards, and at all sacrifices, to scrape together a pile of dollars, large enough to ruin all his heirs when he is dead and gone? The Lord forbid. I do not mean that wealth is necessarily a curse; for it is not; though it may be converted to a curse, and it always is, when *idolized*. The worship of money is one (certainly not the only one) of the most prevalent and alarming sins of this age. There are higher, nobler, purer, more exalted, more refined, more excellent purposes of rational existence, than merely to gather those riches, which can never satisfy the wants of a reasonable soul, and which often take to themselves wings and fly away beyond our reach.

I do most earnestly entreat you, my Christian friends, to remember that the *spirit of devotion* is the very *soul* of a religious society. Without that spirit it presents a form without a reality, a shadow without a substance. O! cherish, fondly and ardently cherish that divinely peaceful spirit!

If you would render your children and the rising generation prosperous and happy even in this world; if you would save them from the whirlpool of folly, the vortex of crime, the abyss of infamy and misery; strive to make them intelligent, moral, virtuous, and truly religious.

In the name of all that is sacred I entreat you to remember, that under God, it now depends on you to say whether the pure Gospel of universal love shall long be dispensed from this pulpit; whether these consecrated walls shall resound with the language of cursing and bitterness, of endless death, hell and damnation; or whether this beautiful house shall be abandoned to utter desolation; become a standing monument of your disgrace; or be inhabited only by moles and bats!

O Lord God of Hosts! Whether I shall be permitted to continue to share in the social privileges of this society, or am destined to labor in some other portion of thy vineyard; whether I am to live or die; let thy choicest blessings forever rest upon this place and this people! And when my bones shall rest in death; when my body shall lie mouldering in the cold and silent grave; when this mortal frame shall be clothed in the garments of immortality; when eternal realities shall dawn on my enraptured vision; may a long succession of generations heartily worship thee in this place! And may thy children be successively removed from thy service in this earthly tabernacle, to thy pure worship in that building of God, that "house not made with hands, eternal in the heavens."

2. *To the Choir.*—How delightful is that religious service, in which the noble powers of the

human voice, constitute the vehicle by which the soul seems to ascend in melody to God! To have given so much pleasure to the hearers, you must have had all the advantages of art, or must have sung under the influence of inspiration. In behalf of this worshipping congregation, I return you sincere thanks for the part you have so effectually taken in the services of this occasion. Sacred music well executed, possesses attractions calculated to lead to the practice of virtue, and prepares the way for the joys of heavenly love. If it is so pleasant to chant the praises of God in his earthly courts, surrounded by all the circumstances of mortality; what extacies shall fill the soul when a redeemed and congregated universe, shall join the celestial choir above, lift their voices in immortal strains, and sing the ceaseless praises of the God of universal love!

"Let all the powers below, above,  
In one harmonious anthem raise,  
The honors of the God of love,  
And fill the universe with praise."

3. *To the Congregation.*—Fellow-Citizens—All ages, classes and conditions, now congregated in the worship of God, now capable of activity in all the cares and duties of a transient life; whose swelling and mingling emotions of love and gratitude to God, and benevolence to man, on this joyful occasion, exceed the power of language to describe; whose participation in these gratifying services can never be effaced from your memories; will soon disappear from the busy scenes of this life, and go to swell the vast congregation of the dead! O! how fleeting are the purest joys of mortality! O! what an impressive lesson is thus furnished to sinful man! What is the amount of all the instructions of divine wisdom? "Let us hear the conclusion of the whole matter"—let it be imperishably impressed on every mind, "*Fear God and keep his commandments; for this is the whole duty of man.*" By the faithful observance of these plain and simple rules of life, which are sanctioned by reason and propriety, as well as by divine authority; your lives will pass pleasantly and usefully along the rapid current of time, and you will be prepared to take your final departure from all the scenery of mortal life in peace, and in the full assurance of the never-changing protection of the God of all grace.

"And when nature's temple, this shadow of glory,  
Whose lamps are the stars, and whose curtains the skies,  
Shall pass and dissolve as a dream or a story,  
Then we, from its ruins, eternal shall rise."

And in the bright and beautiful regions of unclouded celestial day, a redeemed universe, all for whom a Saviour died, shall meet in one holy, triumphant, indissoluble congregation, to praise, adore, and enjoy God, world without end, which may He graciously grant in the name of his Son, Jesus Christ. Amen.

## DEDICATION.

Now, to the devout worship of Almighty God we solemnly dedicate this house. May it be none other than the house of God and the gate of heaven. Here may the word of truth, life, peace, and salvation, be faithfully dispensed.—Here may humble prayers from contrite hearts ascend like morning incense before the throne of eternal mercy. Here may ministering servants, commend themselves to every man's conscience, and declare the whole counsel of God. Here may the youth be instructed, the middle aged directed in every duty, the aged comforted on the borders of eternity, the miserable consoled in affliction, the unbelieving brought to the enjoyment of the Gospel, and all classes enlightened with the knowledge of eternal truth. Here may successive generations worship God in the beauty of holiness.

O! thou, who dwellest not in temples made with hands, whom the heaven of heavens can not contain! "Let, I beseech thee, thine eyes be open, and let thine ears be attuned to the prayer that is made in this place. Now,



therefore, arise, O Lord God, into thy resting place, thou and the ark of thy strength; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness." "Praise waiteth for thee, O God," in this temple of "Zion, and here shall the solemn vow be performed. O thou that hearest prayer, unto thee shall all flesh come," and rapturously exclaim, "Holy, holy, holy is the Lord of Hosts, the whole earth is full of his glory;" and the whole moral universe shall bend in humble and everlasting adoration before his throne of light and glory, in the peaceful realms of never-ending purity and bliss!

"To thee, whose temple is all space,  
Whose altar, earth, sea, skies,  
One chorus let all beings raise,  
All nature's incense rise."

O! God—

"Thou from primeval nothingness didst call,  
First, chaos; then, existence—Lord, on thee,  
Eternity had its foundation: all  
Sprang forth from thee: of light, joy, harmony,  
Sole origin—all life, all beauty thine.  
Thy word created all, and doth create;  
Thy splendor fills all space with rays divine,  
Thou art, and wert, and shalt be glorious, great;  
Life-giving, life-sustaining Potentate."

Unto thee be ascribed immortal honors, through the Redeemer's name. AMEN.

For the Magazine and Advocate.

#### ESSAYS ON WAR. NO. XIII.

BY REV. C. SPEAR.

"For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted, and besought our God for this; and he was entreated of us." EZRA.

We have in our former numbers gone over the causes and the results of war. We now propose to meet some of the objections, beginning first with the Old Testament, and then turning to the gospel dispensation, and closing with a refutation of those objections which are the most popular, but which are not drawn from either of the above sources. But the reader can only expect a limited view of the whole ground. It is much easier to present objections than to answer them.\*

We are inclined very much to the opinion that the popular view of the wars of the Old Testament is erroneous. We have supposed that the doctrine of utter extermination is taught there. But a more careful examination must convince any one that this was not the case. True, the language is strong, but then the whole ground must be gone over in order to have a fair view. We will now refer to the passages containing the leading directions as to the disposal of the Canaanites, Exod. xxiii: 23-33. xxxiv: 11. Deut. vii: 16-25. ix: 3. xxxi: 3-5. The terms here, are, "destroy," "drive out," "consume," "utterly overthrow," "put out," "dispossess them." The Hebrew word *Horam* signifies *national*, as well as *individual* destruction; *political* existence, equally with *personal*; the destruction of governmental organization equally with the lives of the subjects. But if we interpret the words, "consume," "destroy," etc., what meaning shall we give to the expressions "drive out before thee," "cast out before thee," etc.? A few passages may enable the reader to understand the whole subject: "I will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee." Exod. xxiii: 27. Here, "all their enemies" were to "turn their backs," and "all the people" to be "destroyed." "Does this mean," says a writer, who

is disposed, however, to display more wit than suits the gravity of the writer or the subject, "that God would let all their enemies escape, but kill all their friends, or that he would first kill, 'all the people,' and THEN make them turn their backs in flight, an army of runaway corpses!" The word "backs," is in the original, "necks." The passage may mean subjection as tributaries; that is, their civil polity, state organization and political existence should be destroyed; in a word, they should become *denationalised*. If utter extermination was commanded, then what mean all those benevolent provisions relative to the treatment of native residents and sojourners? "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." See Numb. xxxv: 15. Lev. xix: 9. 10. Exod. xx: 10. The Israelites did not understand *individual* destruction to be required. If so, then Joshua disobeyed in every instance; for at his death, they still dwelt among the Canaanites. Judges i: 5. Again, we are certain that where the offer of peace was accepted the inhabitants became tributaries. Deut. xx: 10, 11. But this part of our subject is too extensive to be followed out. We have only, therefore presented a mere outline, and, after presenting a very concise paragraph from a critical writer, we shall leave the reader to follow out the subject at his leisure. "The great design of God seems to have been to transfer the territory of the Canaanites to the Israelites, and along with it, absolute sovereignty in every respect; to annihilate their political organization, civil polity, jurisprudence, and their system of religion, with all its rites and appendages; and to substitute therefor, a pure theocracy administered by Jehovah, with the Israelites as his representatives and agents. Those who resisted the execution of Jehovah's purpose were to be killed, while those who quietly submitted to it were to be spared. All had the choice of these alternatives, either free egress out of the land, or acquiescence in the decree, with life and residence as tributaries under the protection of the government; or resistance to the execution of the decree with death. 'And it shall come to pass if they will diligently learn the ways of my people, to swear by my name, the Lord liveth, as they taught my people to swear by Baal: then shall they be built up in the midst of my people.'"

For the Magazine and Advocate.

#### THE LOVE OF GOD.

Perhaps there is no subject that stands connected with the evidences of Christianity, to which allusion is more frequently made, both from the pulpit and the press, than "the love of God;" and more especially do we find this to be the case among those who are the true and the sincere advocates of God's impartial goodness. Now I apprehend that the reason why this is so, is because you may search in vain, for a subject among those who would limit the great I AM, that will afford such ample satisfaction, and useful reflection—such profound meditation and sublimity of thought, for the sincere and devout believers in the divine authenticity of revealed truth, while contemplating upon the perfections of infinite wisdom, goodness and almighty power—as the love of God.

If there is any apology due for the frequent allusion that is made to this heart cheering and soul inspiring subject, it may be found in the fact that its fountain is inexhaustible. You may eulogize upon the merits of the wisdom and goodness of God—admire the beauty, the order, the harmony, and the never varying regularity of the revolving seasons, and "the rolling year" which "is full of" God—yea you may expatiate with wonder and admiration upon the mystery of the unsearchable ways of Omnipotent power, and dwell with pleasure and delight while you contemplate the ten thousand demonstrations of mercy and grace, which were exhibited and exemplified in the life and character of Jesus Christ, and in his Gospel; and when you have done all this

and much more, you will fall infinitely short of comprehending any thing more than that which was adopted by the Apostle in the single phrase, "God is love."

Oh! how vast the theme! how sublime the contemplation! Surely there is no subject which the mind can grasp, or the heart conceive, that is so well calculated to soothe the anguished heart, remove the "aching void," reclaim the wandering prodigal, and satisfy the unyielding thirst for life and immortality, as to have a full and perfect confidence in the unchanging love and goodness of God our heavenly Parent. For to believe with the prophet, that "we have all one Father, and that one God hath created us;" to reflect that it is by him that we live, move, and have our being, and to realize, that our present and future existence is, and will continue to be, the result of a Being whose name, whose nature, and whose very essence is love, fills the soul with love and adoration; and while the better faculties of the mind become absorbed in the contemplation of so grand and glorious a subject, you can give the hearty response to the exclamation of the poet,

"Father, and shall we ever live  
At this poor dying rate,  
Our love so faint, so cold to thee,  
And thine to us so great."

In the language of St. Paul, you may exclaim, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

MARIUS.

Hamilton, N. Y.

For the Magazine and Advocate.

"May God bless the truth which has been spoken consistent with his will, and save you all, is my prayer for Christ's sake."

The above is a prayer, which was offered as the closing words of a sermon preached not long since, to a congregation of which the writer was a member; and that too, by a man who, in the course of his sermon, had not been over nice in the choice of the epithets which he had applied to those who advocate the doctrine of God's impartial love for his creatures. Poor man—I could not help exclaiming within—you are in a sad dilemma; you have been, since you took your text, almost incessantly engaged in trying to disprove a doctrine, for which your better feelings constrain you in the end to pray!

Now I wonder if this is not the condition of nine tenths of the opposers of Universalism. And if it is, I wonder if they have never read Rom. xiv: 23, where Paul says, "whatsoever is not of faith is sin." If they have not, I advise those under whose eye this may come, to read the word of God from Genesis to Revelation, and see whether they find such odious epithets as Atheist, Infidel, as profusely heaped on those who trust in the living God as the Saviour of all men, as they do in the writings of some who are better acquainted with such language than they are with their Bibles. Peradventure they may derive some information on the subject, that will enable them to exclaim with the apostle, "For this is good and acceptable in the sight of God our Saviour, who will have men all to be saved and to come unto the knowledge of the truth." When will men learn to think of our heavenly Father as they ought, and to know that he is not a man that he should lie, nor the son of man that he should repent, but that he is able to purify and save the vilest of the vile, and bring to pass that which is written, "Death is swallowed up in victory"?

D. B. C.

Spartanburgh, S. C., May, 1840:

The Green Mountain Association met in Weston, Vt. June 10th, and among other business granted fellowship, and privilege of ordination to Br. C. H. Fay, of Woodstock, Vt. Adjourned to Chester, on the second Wednesday and Thursday in June, 1841.

The Northern Association met in St. Johnsbury, Vt. June 17th, and among other business granted fellowship to Br. Josiah M. Magoon.

\* Impudence and ignorance may ask a question in three lines, which it will cost learning and ingenuity thirty pages to answer, and when this is done, the same question shall be triumphantly asked again the next year, as if nothing had ever been written on the subject." Bishop Horne's Letters on Infidelity.



## MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, JULY 3, 1840.

## WATER.

Water is a figure of *divine truth*. Hence Jesus said to the woman of Samaria, "Whosoever drinketh of this water," (in Jacob's well,) "shall thirst again; but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John iv: 13, 14. As a poet has sweetly said—

"Thou art the Life—the blessed Well,  
With living waters gushing o'er,  
Which those who drink, shall ever dwell  
Where sin and thirst are known no more;  
Thou art the mystic pillar given,  
Our lamp by night, our light by day,  
Thou art the sacred bread from heaven—  
Thou art the Life, the Truth, the Way."

This truth, thus prefigured, will cure souls of the mortal thirst of sin and error. The Revelator has recorded the beautiful promise, "I will give unto him that is athirst of the fountain of the water of life freely."—Rev. xxi: 6. The water of truth is pure, because John declares that the "pure river of water of life," proceeds "out of the throne of God and the Lamb."—Rev. xxii: 1. Christ affirms that whosoever drinks of this water, "shall never thirst." And, also, "I, if I be lifted up from the earth, will draw all men unto me."—John xii: 32. And when the world shall be drawn to the Saviour, will he not give the water of truth to all its members freely?—and will they not receive it?—and receiving it, will they thirst again?

That the water of truth is sufficient for all people, is evident from Ezekiel's vision of the holy waters, which emblemize the rise, progress and extent of truth.—When the individual who was showing the holy waters to Ezekiel, brought him forth, "he," says the prophet, "measured a thousand cubits, and he brought me through the waters; and the waters were to the ankles." Ezek. xlvi: 3. This depth of the waters of truth, corresponds with the beginning of the Gospel, when comparatively but few came to Christ to have their moral thirst quenched. "Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins."—Vs. 4. This increase of the waters of truth, corresponds with the accumulating number of believers in all ages. The next view is most glorious. "Afterward he measured a thousand; and it was a river that I could not pass over; for the waters were risen; waters to swim in; a river that could not be passed over."—Vs. 5. Here the waters of truth are increased to meet the wants of the world—for the love of God, more boundless, shoreless and extensive than the ocean, has poured out the waters of salvation without measure, that when Christ shall have saved "his people from their sins," God "may be all in all."—

"His own soft hand shall wipe the tears  
From every weeping eye;  
And pains, and groans, and griefs, and fears,  
And death itself shall die."

Observe the effect of these waters. "Then said he unto me, these waters issue out towards the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that every thing that liveth, which moveth, whithersoever the waters shall come, shall live." Eze. xlvii: 8, 9. The holy waters are to purify the sea. Hear what Isaiah says—"But the wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt." Isa. lvii: 20,

This is the impure sea—sin poisons man's happiness—the waters of truth flow into the sea of sin, bearing adequate punishment to each sinner, and when the sea is purged, and sinners are subdued and reformed, then the waters of truth, filling their souls with praise, cause them to confess, that in the Lord have they righteousness and strength. Then shall come to pass the great promise made to Abraham, that in his seed, (Christ,) shall all the families, kindreds and nations of the earth be blessed.

G. W. M.

## REV. M. H. SMITH.

I have incidentally given a passing notice of the movements of this man, thinking that would be sufficient. But his movements since then have been so singular, and our opponents seem so anxious to make capital out of him, that it will probably interest many to hear them narrated. Be it remembered that Mr. Smith once before renounced Universalism, and after several days declared himself unconscious of all that had occurred, and was received back again. Be it remembered, also, that he has confessed himself guilty of "flagrant and repeated falsehoods," and of writing an anonymous letter to injure a brother in the ministry; and was under discipline for these acts just before he withdrew from our fellowship.

After leaving the society in Salem, he attempted to get up an independent society of believers in universal salvation, and failed—to join the Unitarians and failed—and then he went over to the Calvinistic Congregationalists, and on June 3d, he renounced Universalism, giving his reasons therefor, in the North church in Salem. So far I have condensed the statements. Br. Everett, of the Connecticut Universalist, says in his statement—and he was on the ground at the time.

"On Thursday evening an extra meeting of the Orthodox Association was held, for the purpose of examining the state of Mr. Smith's mind; at which it was, with entire unanimity, resolved, that such were the evidences of the genuineness of his conversion, that all the rules ordinarily observed by that denomination should, in this instance, be dispensed with, and that he should, as soon as he could be admitted into some one of their churches, be licensed as a preacher of their order. That no time might be lost, a special meeting of the members of the Rev. Mr. Session's church was called, and held on Friday evening; when it was resolved, that all their rules should be dispensed with, and that Mr. Smith should be admitted as a member of that church, on the morning of the next Sabbath, so that he might preach in the afternoon of that day, and in the evening, clothed with his sacerdotal honors, repeat the discourse delivered by him on the previous Wednesday!"

Well—the Sunday came, and Mr. Smith was among the missing. It appeared on the next day, that he left Salem early on Sunday, and went on foot to his father's house, in Boston—professes unconsciousness (!) of his doing so, till his arrival in Boston, but never sent word to his wife and friends where he was, after he became conscious. The man's veracity is so doubtful, and his insanity is so *methodical* and *convenient*, that we know not what to think of the affair. The Congregationalists, however, have had him examined by physicians, who testify that he is *now* sound in mind, and by their clergy he is pronounced sound in faith, so that it is very probable they will keep him among them as a convenient person to preach against Universalism and Universalists. They may live to rue the day—for certain it is, we have reason to rejoice at our riddance.

Mr. Smith's renunciation was replied to in Salem, by Br. Everett, and has since been published in pamphlet form for circulation. It holds up Mr. Smith's moral character in this affair, in no enviable light, and exhibits the want of candor and of fulness in the arguments used by him to disprove Universalism, and to slander the character of Universalists. If Mr. Smith used the arguments attributed to him, he has shown plainly his conviction that he can not refute the faith he now renounces; for he is careful to select only a distorted and partial view, in some cases, of our arguments and testimony.

Since the above, he has delivered his renunciation in Beverly, and is now preaching among our opposers.—Time will show the results of this singular movement on the part of Mr. Smith and his new friends.

A. B. G.

## NEWS DEPARTMENT.

The Glad Tidings, published in Akron, Ohio, is now Edited by Brs. S. A. Davis, and E. R. Crocker; Br. Doolittle having retired, and Br. Crocker, formerly of Elizabethtown, Va., taken his place.

The Evangelical Universalist has changed its name to Southern Evangelist, and assumed the folio instead of the quarto form. It is now a large sheet, Edited by Br. P. Brownson, of Macon, Geo., assisted by Br. Albert Case, of Charleston, S. C., and published in the former place at three dollars per annum in advance, or three dollars and fifty cents if not paid within three months.

The Star in the West will contain, during the present volume, a discussion between Br. Gurley, and Mr. Cribfield, the Editor of the Heretic Detector, a Campbellite paper. Mr. Cribfield has undertaken to prove Universalism to be no better than Deism. We would pity the man, but he is used to being beaten by Universalists, so needs no pity!

It is astonishing what a number of converts have lately been made from the Partialist ranks to Universalism.—During last Winter, about 200 were added to the Universalist Society in Cincinnati, Ohio, many of whom were recent converts from other churches; and since then the work seems going on among Partialist laymen and preachers on every side. Within two or three weeks past, we have read accounts of conversions of probably not less than 100 lay brethren and sisters, (not to enumerate several clergymen,) and by a letter received a few weeks ago, we were furnished with a list of some 20 more in the writer's own neighborhood. I venture to say that if we practised the plan pursued by our opposers, of publishing in our papers every converted Partialist, (as they do every converted Universalist, whether a real or a fictitious case!) we could give a weekly list of at least more than one hundred names, and all of them actual personages, with names, dates and places. Why the number of Partialist clergymen converted to Universalism, is greater than the number of lay converts made by all our opposers united from our ranks. We can prove this to be a sober fact, if they will give names, dates and places as we do in every case. Truly "Universalism is declining" rapidly—rapidly!

At the recent session of the Connecticut legislature, a bill abolishing capital punishment passed the lower house by a majority of 26 votes, but was passed by in the senate. This is very encouraging for the first trial.

Sunday school celebrations, exhibitions and excursions are becoming so numerous among our friends in Massachusetts, that we have not room to notice them in our news department.

The Merrimack River Association met in Manchester, N. H., and among other items, resolved that its preachers then present would preach to destitute friends in their vicinity on application, if the friends applying would pay the actual expenses.

The Southern Association met in Stratford, Conn., May 27th, and among other items, altered their Constitution so as to require every preacher and society to obtain its special fellowship, and to claim jurisdiction until they were released by regular dismissal signed by the Standing Clerk.

NEW PREACHERS.—Rev. Stephen Goodale, Baptist, formerly of East Randolph, and now of Tunbridge, Vt., an able preacher, sustaining a good moral and Christian character, has embraced and commenced preaching Universalism. Rev. Peter Runnels (or Reynolds), a Freewill Baptist preacher near Macon, Geo., has commenced preaching Universalism. He is a man of strong mind and good character. Br. Joseph Clark, late a Baptist, has commenced preaching in Washington county, Ohio. And Br. Walter Harriman, of Warner, N



H., having learned Universalism by a study of the Bible, has commenced preaching it. Dr. J. W. Ford, of Claremont, N. H., has resolved to devote himself hereafter to the ministry of reconciliation. A young man of good abilities and character, named Patterson, is pursuing his studies with Br. Marvin, and has commenced preaching the everlasting Gospel to good acceptance in the neighborhood of Duanesburg. Preachers are increasing, but not fast enough to meet the wants of our denomination in this and several other States. Let the young men press forward in their preparatory studies, and let our societies exert themselves to support well their preachers, and soon will our Zion increase and prosper beyond all former precedent.

Br. W. H. Griswold was ordained in North Reading, Mass., June 17th. Sermon by Br. A. C. Thomas. Br. George Proctor was ordained in Sterling, Mass., June 10th. Sermon by Br. T. J. Greenwood.

Br. C. S. Hussey has removed from Brooks to Newport, Me. Br. J. E. Burnham to West Scituate, Mass.

Br. A. Williams has left Chester, Vt., in consequence of ill health, and removed to Ellsburg, N. Y., where he wishes to be addressed in future.

Br. G. Noyes from Southbridge to Hyannis, Mass. J. G. Burt, to Orleans, Mass. Br. A. Pingree to Be fast, Me.

**DEDICATIONS.**—A new Universalist meeting house, (of brick, 36 by 40 feet,) was dedicated, May 28th, in Elkton, Md. Sermon by Br. I. D. Williamson. The new Universalist house in East Lexington, Mass., was dedicated, June 10th. Sermon by Br. A. C. Thomas. Br. E. G. Brooks, B. Whittemore, J. G. Adams, T. Whittemore, and L. Willis took parts in the services; and Br. H. Ballou preached in the afternoon.

Br. J. K. Ingalls was ordained in Southold, Long Island, June 17th. Sermon by Br. W. S. Balch.

The society in Louisville, Ky., have purchased an Episcopal meeting house, and are now prepared to sustain the preached word regularly.

The second Universalist Society in Cincinnati, Ohio, (called the First Restorationist Society,) have lately refitted their house of worship.

The First Universalist society, (Lombard street,) in Philadelphia, are prospering greatly under the pastoral labors of Br. A. Moore.

The Tract society in Lowell, Mass., are aiding greatly in prospering the cause in that city. A Mr. Blanchard has commenced a series of lectures against Universalism, to which Br. Thomas replies to crowded houses. The Trumpet says that "hundreds of converts" have been made, and that a third house, if one were now erected, would be filled with stated hearers.

A. B. G.

### THE UNITARIANS IN UTICA.

In the Utica Observer of June 30th, an article signed "W" appeared, praising very highly, and probably very justly, a sermon which had been delivered in the court house in this city on the preceding Sunday evening. The following is an extract from said article.

"The Rev. Mr. Lothrop, pastor of the Unitarian church in Brattle Square, Boston, preached a sermon last evening, (Sunday evening,) in our Academy to a large and highly respectable and intelligent audience. Application had been made by several of his friends to at least one of the Orthodox churches in our city, for the use of one of their pulpits for his accommodation, in order that all who had known him in boyhood, and his excellent father and family, long residents among us, should thus have an opportunity of hearing him. But no permission could be obtained on the ground that 'a minister whose religious creed denies as we conscientiously believe the fundamental doctrines of the sacred Scriptures, can not be admitted into our pulpit.'"

The refusal of the pulpit of one of our "Orthodox" churches for a stranger in good standing in his own denomination, and the virtual denial of the Christian name to that denomination, is truly discourteous and illiberal; and more especially so, as said denial was given to those who, it is believed, have always supported said "Ortho-

dox" churches with their money, their countenance, their attendance and their influence.

But I am unwilling to have the question unanswered, why was not another church procured?—seeing there is at least one church in this city which professes some liberality. I wish therefore to examine the complaint here preferred.

There is a small, but in a worldly point of view, a very respectable number of Unitarians in this city.—They have no place of meeting, or preacher of their own denomination. And although the Universalists of this city reject all that the Unitarians deem peculiarly offensive in the systems termed Orthodox, and advocate and teach only what Unitarians deem truth, with the exception perhaps of a common and glorious destiny for all our race, yet very few of them stately, or even frequently, attend on our meetings. Nor is this all. Not only do they absent themselves from the only meetings in this city where the unity of God is expressly acknowledged, and prayer offered only to the God and Father of our Lord Jesus Christ; but they attend on, and bow in worship at, meetings where the trinity is acknowledged and taught, and where all prayers are expressly offered up to "God the Father, God the Son, and God the Holy Ghost—three persons in one Godhead—the trinity in unity," etc. And to this trinitarian (and, in their estimation, idolatrous) worship, they lend the full influence of personal attendance and pecuniary support!

Nor is this done only in reference to the Universalist clergymen, who, at various times have officiated in this city. For on several occasions Brs. Skinner and Cook have exchanged desks with the venerable and Rev. Mr. Pierce, pastor of the Unitarian society in Trenton. This excellent man was neglected in like manner—the Unitarians generally going to worship, as usual, in the Presbyterian or Baptist churches, or to read the Trinitarian liturgy in the Episcopal church!

These are melancholy facts—facts which we deem so disgraceful (in a moral and religious point of view) to the otherwise estimable individuals guilty of this monstrous inconsistency, and spiritual cowardice, and virtual aiding and abetting of idolatry, that I sincerely wish I had it not in my power to record them—but facts which I solemnly feel bound to hold up before our Unitarian brethren at this time, that they may compare their conduct, with that complained of in our "Orthodox" brethren. Will they not look at it, fairly, candidly and seriously, for a few moments? What affinity of faith exists between them and the churches on which they attend, and whose meetings they support? What disagreement in sentiment is there between them and the Universalist church in this city? None—none whatever, as respects all that is important in the mode of God's existence, his character, and the character and nature of his government; the nature, character and operations of God's spirit; the nature, character and offices of Christ; the moral nature of man; and the character and general teachings of the Scriptures. They can not but know these facts—and yet in defiance of all consistency, of all conscientious feelings of pure devotion to God and faithfulness to his truth, they have countenanced and attended stately on, and supported the ministrations of a system "in which they have no more faith, nor as much faith, as in Mahomedanism." And after having thus extended its influence, and filled its coffers, and given it power and efficiency, they complain that its friends will not allow them to introduce one of their clergymen into its pulpits! What else could they expect? If they give error means and influence do they suppose that it will not use them in its own favor and defence? If they put a club into their opposer's hands, do not they expect that opposer to use it?

But I have not yet done with this complaint. There are some other facts which show some of these complainants to be as bigoted and illiberal as those of whom they complain—or else, to be more cowardly and false

to their convictions of truth than even the foregoing facts prove them to be.

Last Fall or Summer, Dr. William E. Channing was in this vicinity, and a very great anxiety naturally existed to hear a man whose literary fame is not confined to this land alone, and whose eloquence has long been the theme of unqualified admiration and praise. It was understood that he would preach in Utica, if a church could be obtained for him—and some Universalists informed those who were endeavoring to procure a church for that purpose, that the Universalist church could doubtless be had by applying to the trustees. Yet, although no other church could be obtained, no application was made for our house, and consequently the Utica people lost the opportunity of hearing Dr. Channing! And now again, though no other church could be obtained for Mr. Lothrop, yet his friends would not apply for the Universalist church; although they must have known that in all probability it could have been obtained!!!

Would they court favor with the "Orthodox" by affecting equal horror with them for Universalism? I much doubt whether the Orthodox are not led by these samples of Unitarian moral courage and religious consistency to hold in greater contempt and in equal horror a system advocated by such friends.

To conclude—there are a few who call themselves Unitarians, who must be excepted, from the above statement—who have ever been consistent in profession, and in personal example and influence—who are free men, mentally, morally, socially and religiously. Such must man respect, and such does God approve. But those who would not apply for a church they could have obtained, and yet complain of being refused another church whose owners are conscientious believers in what these Unitarians deem idolatry, are in my opinion, entitled to far less credit for true liberality, or moral courage, or Christian consistency than those we term Partialists, and they, "the Orthodox." A. B. G.

Br. Drew.—Br. Sadler is somewhere in Pennsylvania, or New-Jersey, if he has not gone to some other State since we last heard of him. His health was good when I saw him last; but whether he would be able to settle in Bangor, and remain there through the Fall and Winter, I can not say—I think not. A. B. G.

Br. Tompkins.—Mrs. C. Knapp, Green Bay, W. T., has never received the February, March and May numbers of the Repository.—Credit Harriet Holmes, Binghamton, N. Y. \$1. 88 (postage, 12 1-2 cts), and charge us. Send present volume to Amos Scott, Bridgewater, N. Y. Credit him and charge us \$2.00. Credit Misses S. J. Gage and R. Tiffany, Canandaigua, N. Y. \$2.00, and charge us. Send Repository to Lucy Jane Taylor, Sylvania, Bradford county, Pa; and to Miss Jane Underwood, Auburn, N. Y. J. M. Clark, Watertown, N. Y., wants May number; credit him \$2.00, and charge us. Transfer Cornelia Schermerhorn to Mrs. James E. Lyon, Hammond, N. Y.; and Miss A. Hungerford to Mrs. Abigail Davis, Henderson, N. Y. and credit each \$2.00, and charge us.

We notified you, in March, to send the Repository to B. F. Smith, Fon du Lac, Fon du Lac county, W. T., and to credit him \$2.00—he has not yet received a number.

### NEW BOOKS.

Memoirs of the Court of England during the reign of the Stuarts, by Jesse.

Cousin Geoffry, edited by Theodore Hook.

Master Humphry's Clock, No 4.

A Funeral Sermon on the death of Miss Trembley, by Rev T. J. Sawyer.

Also, a new supply of

Chapin's Lectures to Young Men,

Universalist Guide,

Happy Death Scenes,

Balch's Grammar,

Massachusetts School Library,

Harper's do. second series.

NEW AGENTS.—Erastus Cottrell P. M., Gorham, O.—J. Whitman P. M. and Orville Woodworth, Morenci, Mich.



## POETRY.

For the Magazine and Advocate.

## FAITH IN DEATH.

BY MRS. S. BROUGHTON.

Rich floods of glorious sunlight now allume the burnished west,  
And piles of fleecy drapery hang o'er the ocean's breast;  
Gorgeous with gold and purple, like the banners of old time,  
When knights in tilt and tourney met, at the trumpeter's martial chime.

The evening breezes gently steal from the far western bow-  
ers,  
And dallying with the silken leaves, and brightly blooming  
flowers,  
Gull from their tiny incense-cups rich odors and perfume,  
And through the open lattice, fling them o'er the sick one's  
room,

Blest ministers of heavenly love, like cherub bands they come,  
To fan the fever'd brow of death, and woo the spirit home!  
To hush each dark, bewildering fear, and from aerial wires,  
Waken such thrilling strains as flow from seraph's lofty lyres.

The bright, warm rays of sunset play over the marble brow,  
And tinge the pallid features with a faint unearthly glow;  
The soft light through the crimson screen, seems as an an-  
gel's brush,  
Striving to paint Death's ghastly face, with morning's rose-  
ate blush.

But oh! the spirit radiance that lights the fading eye,  
Like the rainbow's brightest splendor when storm clouds  
veil the sky;  
And list, the low, faint music of that much loved voice again,  
E'en from the dim vale's misty gloom it chants an angel's  
strain.

Death, death, where is thy victory, thou conqueror of kings?  
Why should we fear to sleep beneath the shadow of thy  
wings?  
Jesus, the mightier conqueror, hath rent thy mouldering  
crown,  
And with immortal glory, gilds the horrors of thy frown.

See yonder through the pearly gates, how the rapt myriads  
throng,  
Where the long line of harpers pour the ceaseless tide of  
song!  
They bear the golden censers, filled with thankfulness and  
praise,  
White o'er them the love-banners float in glory's dazzling  
blaze.

Earth's ransomed millions quench their thirst where truth's  
glad fountains spring,  
And learn to tune the harp's soft wires, to Christ, the mighty  
King;  
Who through dim vistas, taught our souls on the far shore  
to see  
The living streams, the fadeless bowers, of immortality.

And soft as fall the evening shades upon the sylvan dell,  
So closed upon that spirit's glance death's dark and fearful  
spell;  
But joyously on faith's strong wing it dared the mystic way,  
To seek in brighter realms above, the light of endless day.

## ANECDOTE OF OLDEN TIME.

Mr. S——, a respectable and thrifty merchant of the last century, possessed of a great deal of natural shrewdness together with a tact of turning every circumstance to his own advantage. We have heard many anecdotes of him and among others the following, which perhaps, will better show off his peculiarities than a labored description. He kept a grocery store near Spring Hill, which like the grocery stores of that period, was fitted with a variety of notions; among other things, he was famous for the good quality of his cotton, an article, which at that time was very scarce and high. One day a customer from the country drove up to his door and inquired the price of cotton.

"Three and sixpence per pound," replied S——.  
"Weigh me a dozen pounds," says the countryman, at the same time, stepping into the store with a large bag to put it in.

The cotton was weighed and put into the bag, and Mr. S—— stepped into the Counting Room to make a bill, leaving his customer busily engaged in tying it up.

Now it happened, there was a small lot of good looking cheese near the spot, and the countryman, though right from the land of milk and honey, could not resist the propensity to crib one of them. He accordingly took one up, and after looking about to see that none were observing him, slid it into the bag, which he immediately tied up, and patiently awaited the return of S——, who soon after came out and presented the bill, which the countryman paid.

Now Mr. S—— was one of the most polite men of the age, and, moreover, his quick eye had detected the abduction of a cheese. He was at no loss to account for its disappearance, and instantly prepared himself to act as circumstances might require. The countryman, after one or two unimportant observations, was preparing to depart. S——, who we before observed was excessively polite, would by no means suffer him to carry his own bundle, but offered his services, and at the same time took up the bag to carry out. He had proceeded nearly to the door of his shop when he stopped.

"This bag is very heavy—I must have made a mistake in the weight of the cotton."

"I—I—I guess not," says the countryman.

"But I have, certainly," says S——, "I can hardly carry it—we must weigh it again."

By this time, S——, had it brought back to the counter, and was preparing to untie it. Here was a dilemma. If the bag was untied, the theft would be discovered, and if weighed as it was, it would be paying monstrously high for the cheese. The countryman hem'd and ha'd, and scratched his head, but without getting out of the difficulty. To complete his consternation, at that moment another person entered the store—this decided him, and after drawing a long breath he stammers out—

Mr. S——, don't trouble yourself to untie the bag; it weighs just a pound—I've weighed it a hundred times."

"No consequence," said S——, and he put the whole into the scales—"I knew I must have made a mistake. It weighs thirty-eight pounds—blockhead that I am! Let me see, twelve that you paid for, one and for the bag, is thirteen—thirteen from thirty-eight leaves twenty-five. Twenty-five lbs. at 3s. 6d. is £4 7s. 6d. Wait a moment, I will make another bill."

The countryman did wait, received the bill and paid £4 7s. 6d. for his cheese. He then flung the bag into the wagon; jumped in, and drove off, with a face glowing like ignited charcoal. Mr. S—— remained in the door until he had bowed his customer out of sight, then turning round, he coolly observed to the person within, "Our friend there has a fine horse; Good George! how fast he trots!"—*N. H. Gazette.*

## EDUCATION.

It was finely and forcibly said in the rhetorical language of the venerated Stoughton, "that God sifted a whole kingdom for the wheat which was sown in the American wilderness." That seed was not confined to New-England. It has been scattered broadcast over the now fair and flourishing domain which we proudly call our Country. It has shot up, not thinly, but luxuriantly, and in evidence of its effect, we have only to point to the innumerable seminaries of elementary and general instruction; to the schools and academies, the colleges and universities, which, dispersed through the Republic from Maine to Florida, constitute the glory of our beloved land.

Nor are they less our defence than our glory. Knowledge is power. A people generally enlightened can not be enslaved. Other eyes may look with complacency upon our national fortresses; upon our armaments, naval and military; for my own part, I contemplate with livelier satisfaction, and more assured convictions of their efficiency to the end in view—our security and repose as a people—the institutions of learning, which, in every gradation of excellence adapted to the age, the capacities, the wants of the rising generation, abound in our land. I am no enthusiast; I am neither a pedagogue nor bookworm.—But I hazard nothing in saying, that the humblest village school-house is a little bulwark of our country's liberties. Our seminaries, small and great, for the diffusion of useful knowledge among all classes of the community, collectively present an impregnable wall of defence. Whilst these remain, no Agamemnon, no Achilles will be able to take our city. It will abide in fearless security, and unshaken, indissoluble strength.

## MARRIAGES.

In Auburn, by Rev. G. W. Montgomery—April 19th, Mr. CELA THOMPSON, to Miss PANINA CHASE, both of Skaneateles. April 20th, Mr. SETH ENGLISH, of Fleming, to Miss GLASS, of Venice. April 23d, Mr. SAMUEL J. THOMPSON, of Meriden, Ct., to Miss LOUISA L. WARD, of Auburn.

By Rev. O. Ackley—April 5th, in Phelps, Mr. JAMES HARRIS, to Miss CATHERINE SER. May —, in Seneca, Mr. ALONZO FARR, to Miss HARRIET, daughter of Nathan Reed, Esq. June 4th, in Benton, Mr. JAMES M. BURGESS, to Miss HUDDAH ANN GAGE.

By Rev. W. E. Manley—June 2d, in Weathersfield, Mr. LUCIUS WOLCOTT, to Miss OLIVF W. CHANDLER.

By Rev. Henry L. Hayward—June 24th, in Chaumont, Mr. LAWRENCE GAGE, to Miss MARIA JANE, daughter of F. Coffeen, Esq.,

In Norwich, June 14th, by Rev. S. J. Gibson, Mr. CHARLES HERRICK, to Miss ERMINA SMITH.

## DEATHS.

[These notices are so numerous, that we must condense, or omit them. A. B. G.]

In Warsaw, March 30th, Mrs. MARY HOLLY, (relict of the late Rev. Mr. Holly, formerly a Baptist, but before his death a Universalist preacher,) aged 71 years. Sermon by Br. W. E. Manley.

In Pittsford, June 15th, Mrs. CYNTHIA, wife of Fayette L. Robinson, aged 23 years. Her infant was buried in the same coffin. Sermon by a Baptist preacher, Br. Miles being absent.

In Perrinton, March 9th, ALBERT WHIPPLE, aged 24 years. A long illness while living in the West, after frequent returns, terminated in consumption and death. Sermon by Br. Miles, at request of the deceased.

In Benton, May 3d, Mrs. AZUBAH, consort of Mr. Reuben Gage, aged 64 years. Her disease was consumption; she composed a hymn to be sung at her funeral, and selected Psalm, lxxviii: 19, 20, as the text for the Sermon, which was preached by Br. O. Ackley.

In Skaneateles, June 22d, of a complication of disorders, Mrs. CLARK, wife of Col. Chester Clark, aged 48 years. She has left seven children. Sermon by Br. G. W. Montgomery.

In Auburn, March 16th, of dropsy in the heart, Mrs. LUCY C. BRADFORD, second daughter of Sylvester Keyes, dec'd., of New-Berlin, aged 24 years.

In Mentz, Cayuga county, June 2d, of dropsy, Mr. JOSIAH BALDWIN, aged 83 years. He was a revolutionary soldier—was in the battles of Monmouth, Yorktown, and others.

In Palmyra, June 19th, Mrs. HUNTINGTON, aged 38 years. Sermon in the Methodist church, by Br. Montgomery.

[The foregoing eight persons were all believers in Universal salvation, lived its precepts, and died sustained by, or rejoicing in its consolations. A. B. G.]

In Champlain, June 20th, infant daughter of Charles and Fanna Hubbard, aged about 3 weeks. Sermon by Br. H. L. Hayward.

In Phelps, May 2d, of old age, Mr. GEORGE CORB, aged about 80 years. He was an active soldier in the Revolution and rejoiced in the fruits of his labors. He bore his illness with Christian resignation. Sermon by Br. O. Ackley.

In Nunda, Mrs. ABIGAIL, consort of Zadoc Sherwood, aged 79 years. She died resigned to the divine will, and expecting a reunion with her relatives and friends in a better world. Sermon by Br. W. E. Manley.

In Weathersfield, May 27th, of consumption, FRANKLIN, eldest son of Alfred, and Nancy D. Francis, aged 14 years. Sermon by Br. W. E. Manley.

In Norwich, June 26th, after a long and painful illness, which she bore with Christian fortitude, Mrs. SALLY, wife of Samuel Petteplace, and daughter of Joseph May, Esq., aged 22 years.

Mrs. P. was possessed of an amiable disposition, and by her Christian deportment, secured the esteem of all her acquaintances. A large concourse of neighbors and friends, assembled on the 28th, to mingle their sympathies and tears, with the mourning relatives, to whom the consolations of the Gospel were presented in a discourse by S. J. G.

In Conneaut, Erie county, Pa., on the 29th ult, Mr. R. G. WHEELER, aged 68. He had been indisposed for nearly 2 years, and for the last three months, suffered much, but he bore it with Christian resignation, he was formerly a Methodist, but for the last four years of his life he rejoiced in the belief of a world's salvation. He died rejoicing in the same faith. The funeral was attended by Br. Bond.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JULY 17, 1840.

NO. 29.

For the Magazine and Advocate.

## A VOICE TO THE MARRIED. TO WIVES.

BY REV. J. M. AUSTIN.

### Chap. VI.—Home.

"It was her smile that made the house so gay,  
Her voice that made it eloquent with joy,  
Her presence peopled it. Her very tread  
Had life and gladness in it."

Woman is the presiding genius of home. These words, woman and home, are almost synonymous. What husband can think of his home without his thoughts at the same time resting upon that wife who is or who should be its light and its joy? What child can think of home, without his mind fondly reverting to that mother who watched over him in his days of helplessness, and who was the guardian angel of the family circle? Home should from the centre of a wife's affections, plans and thoughts. She should view it as a little kingdom, in the ruling and managing of which, she must act the most important part, and assume the greatest responsibility—a kingdom which will altogether the most sensibly feel her influence, and which will exhibit such characteristics as she pleases to enstamp upon it.

Home is the sphere in which woman can exhibit all the valuable traits of her nature—in which she can prove herself to be a model of all that is good and lovely—and in which she can cause peace, harmony and happiness to prevail. Is a wife economical, industrious and tasty? In what place can she more visibly or more successfully display these qualities than at home? Is she ambitious? There is no ambition so worthy a woman, as that which prompts her to discharge faithfully and efficiently her duties as a wife, a mother, and the mistress of a household! Let no wife despise this ambition. It is one altogether worthy of her pure and exalted nature, and far more commendable than that which fires the bosom of the conqueror of kingdoms? Alas! that woman's ambition should ever be perverted from its true and natural objects! Alas! that her's should ever be an ambition to shine before the public—to display like the peacock, her gaudy plumage to an envious multitude—that she should aspire after no distinction more noble than to be arrayed in flaunting colors, and flutter in lace and ribbons! When woman exhibits these inclinations, she is swayed by a sickly ambition, totally unworthy of her. Home is the only proper theatre for the display of a wife's ambition. And I repeat, let not woman despise this ambition. The Creator has evidently designed the sexes for different spheres of action, for the general good. To overlook this design, to confound these spheres together, is to destroy the blessings which a kind Providence designed to confer upon us. If women were to go out into the world—if they were to mingle in the strifes of public life, and devote their time and attention to business concerns equally with the men—in what condition would be our homes?—where would be those domestic comforts and enjoyments which now render our firesides so dear?—and who would watch over, and nurture, and protect our offspring in the days of their helplessness? If it would be wrong—if it would be a violation of the self-evident laws of nature, for the whole sex thus to forsake the sphere for which they are so peculiarly fitted, and in which they are so eminently useful, then it would be equally wrong for any thus to do, unless such a course is imperiously demanded by uncontrollable circumstances. And on the other hand

were the men to change their habits and abandon the occupations and business affairs which have hitherto engaged their attention, and retiring to their habitations, devote themselves exclusively to household pursuits, the change would be equally ridiculous, and equally disastrous to the welfare of the general whole! This conclusion will not be doubted. And yet why would there be any more impropriety in a change of the latter character than the former!

I can repeat, then, as an admitted truth, that God has designed the sexes for different spheres of action; and it is the duty of all to be contented with the allotment which he has bestowed upon them, and to strive to qualify themselves for the discharge of the duties which are thus made to devolve upon them. The duties and avocations which pertain to one sex, are equally valuable, equally essential and praiseworthy in the sight of God and all the honorable minded, as those of the other. I insist that the duties of the statesman and the warrior, although perhaps leading to results more direct and more open to the observation of the world, are still no more honorable or essential to the welfare of mankind, than those discharged by the wife and the mother. Has not woman the care and direction of the whole race of man, during those years when the human mind is susceptible of the strongest and most lasting impressions? The acts of the statesman or warrior, often produce consequences of but a few years duration. But the impression which woman enstamps upon the mind in the days of infancy and childhood, will endure throughout life. How honorable, how important and responsible are the duties of woman!

And where is the field in which woman discharges these momentous duties! It is not in the crowded thoroughfare—it is not in the fashionable circle—it is not in the thronged assembly—it is not in the arena of public life—but it is within the hallowed precincts of home! This is woman's province, this her field of action, this the scene of her highest usefulness. Who—oh! who—does not remember with delight, the home of his childhood? Who does not often allow his thoughts to run back to it as a bright spot in a world of darkness? Who does not allow memory fondly to linger around the hearth-stone where passed the days of innocency? Who does not preserve in his soul one sacred recess, where he garners up as a priceless treasure, the kind advice, the well-timed admonition, the wise precepts, which from time to time dropped upon their childish ears from the lips of loved parents! Whatever may befall man in after years of life—however high he may ascend in riches, in rank, and honors—however low he may sink in poverty, ignominy and disgrace—however far he may wander away from the place of his birth, though it be to the ends of earth—wherever and whatever he may be—we shall find in the secret depths of his soul, when we penetrate the outward covering of circumstance and character, and probe the inner man, fountains of emotions planted there by parental hands; we shall discover feelings, tastes, principles, forming an *under current* of his nature, which were acquired at the home of his childhood. My venerable father!—my dearly beloved mother!—your heads are now silvered over by the frosts of more than three score years and ten, and many long, long years have fled away forever, since I left your parental roof, flushed with the eager hopes of youth. But when I can forget you—when I can forget the home which you provided for myself and my dear brothers and sisters, or the care and faithfulness with which you provided for us and watched over us, or the oft-repeated admonitions which you instilled into

our minds—memory must be paralyzed and refuse to do its office, and gratitude must flee from my heart!

St. Paul says that young wives should be "keepers at home." And this admonition should be particularly heeded by those to whom it is addressed. All other things being equal, the young wife who loves home, who prefers it to all other places, and who occupies the greater portion of her time in attention to domestic concerns, will succeed much better in house keeping, and in making her husband and family happy, than she who is in the habit of absenting herself much from home. The former can see that every household duty is discharged in an efficient manner. But when a wife is fond of leaving home on the most trifling pretexts, making calls and visits to all the town, her domestic affairs must suffer—inasmuch as she must entrust to others who are less interested, those duties which should be discharged directly under her own supervision. And whoever depend upon hired domestics to do what they should attend to themselves, must labor under the disadvantage of having things but poorly done. There can be no possible objection that a wife should spend a suitable portion of her time in social intercourse with those with whom she associates. But she should choose a proper time for this, when it will not interfere with her domestic arrangements, or cause her to neglect any of those duties which it is important she should fulfil. When a wife is more fond of gossiping with her neighbors than of attending to her household affairs, her home will exhibit the fruit of her negligence—disorder, confusion, wastefulness, will reign throughout the house. Alas! for the poor man who has such a wife!—To him married life presents any thing but a pleasing aspect. It sounds strangely in his ears to hear others speak of the enjoyments of domestic life. His home has few attractions—his fireside few joys. When his wife is absent, his household interests suffer—when she is at home, perchance a scolding tongue drives him away. For I have noticed that women who are fond of gadding abroad, are great talkers—and great talkers are generally great scolders. To a man in these circumstances, we may well apply the couplet of Burns—

"Sic a wife as Willie had,  
I wad na gie a button for her."

In a preceding chapter, I have written to husbands on the enjoyments of the domestic circle. But these enjoyments depend very much upon the disposition of the wife to render her abode agreeable. It is entirely within her province and her power, to make the home of her husband an earthly paradise, and the happiest spot on earth to him, or to make it the most unpleasant and gloomy. And in proportion as he views it in the one light or the other, will he be a home man, or one who loves all other places better than his home. Hence I have urged upon wives the immense importance of striving to make their abodes as agreeable as possible, as much, very much indeed, of the enjoyments of life, depend upon their disposition and their efforts in this respect. This subject is one of so much importance that I will introduce some judicious and valuable observations from other writers. In Abbot's "Path of Peace," we find the following sensible remarks:—

"When, wearied and excited by the harassments of the day, your husband has returned to his home, he has not been met with a smile of welcome, and a placid heart. The parlor is in a clutter, the children are neglected, his wife is fretful. Love, even the most pure and the most fervent, can not long survive such encounters. The



tavern keeper will bid him welcome. He will have the little snug parlor, for the whist party, neat and in order, and his associates will be careful to avoid offence. They will greet him with the open hand and the smiling brow. Is it strange that a man who is not governed by Christian principle, should, under such circumstances, forget his wife and forsake his home? Is it strange that he should live with those who are careful to minister to his pleasures?"

Let us look at another picture which the same author presents us:—"He comes home at night, worn down with the toil of the day, and a cheerful room and a cheerful heart embrace him. His troubled spirit is soothed by the quiet influence which she throws around him. Perhaps he is naturally a passionate man, and comes home vexed and petulant. But the neat fireside, the pleasant table, the peaceful home, the soothing tones of his wife's voice, calm his perturbed spirit. He feels that home is indeed a blessed retreat from the turmoil of business, and he will not leave it until duty compels him." To those remarks Alcott adds—"I do not believe one woman in a hundred has any conception of the good which divine Providence, by appointing her to be a help-meet of man, puts it in her power to do. It is not in humanity to resist, wholly, the silent influences of voice, tone, look, step, gait—every thing, in one word, which constitutes example—in those whom we love. Happiness begets happiness; and domestic happiness is peculiarly prolific. He must be a brute who does not heed, feel, yield to the force of its heavenly influence, and become thereby modified, improved, adorned, exalted."

James in his Family Monitor, adverts feelingly to this subject:—"To ensure, as far as possible, the society of her husband at his own fire-side, let the wife be a 'keeper at home,' and do all in her power to render that fireside as attractive as good temper, neatness and cheerful affectionate conversation can make it, let her strive to make his own house the soft green on which his heart loves to repose, in the sunshine of domestic enjoyment. O woman! thou knowest the hour when the 'good man of the house' will return at mid-day, while the sun is bowing down the laborer with the fierceness of his beams, or at evening, when the burden and heat of the day are past—do not let him, at such a time, when he is weary with exertion, and faint with discouragement, find upon coming to his habitation, that the foot which should hasten to meet him is wandering at a distance—that the soft hand which should wipe away the sweat from his brow, is knocking at the door of other houses; nor let him find a wilderness where he should enter a garden—confusion where he should see order, or filth that disgusts, where he might hope to behold neatness that delights and attracts. If this be the case, who can wonder that, in the anguish of disappointment, and in the bitterness of a neglect, sad and heart broken husband, he turns from his own door for that comfort which he wished to enjoy at home, and that society which he hoped to enjoy in his wife, and puts up with the substitutes for both which he finds in the houses of other men, or in the company of other women."

"How sweet to the soul of a man, (says Hierocle,) is the society of a beloved wife, when wearied and broken down by the labors of the day, her endearments soothe, her tender cares restore him. The solicitude and the anxieties, and the heaviest misfortunes of life, are hardly to be borne by him who has the weight of business and domestic cares at the same time to contend with. But how much lighter do they seem, when, after his necessary avocations are over he returns to his house and finds there a partner of all his griefs and troubles, who takes for his sake, her share of domestic labors upon her, and soothes the anguish of his anticipation. A wife is not, as she is falsely represented and esteemed by some, a burden and a sorrow to a man. No, she shares his burdens, and she alleviates his sorrows, for there is no difficulty so heavy or insupportable in life, but it may be surmounted by the mutual la-

bors and affectionate concord of that holy partnership.

The influence which a cheerful and pleasant home exercises in urging man to toil and hardship, is most beautifully described in the following extract from the Rose of Sharon. "The hardy laborer, far from his lowly cot and humble family, toils on from day to day, and from week to week, that at the last he may return to his home, and make it glad with the scanty reward his labors have won. And when the great sweat drops, wrung from his brow, plash on the ground, and his giant limbs tire with long continued exertions—when his zeal grows cold, and his heart becomes heavy with weariness—what is it that then renews his arm, warms again his heart, and animates him with redoubled freshness and industry for his task? Thoughts of his loved ones—visions of his dear, dear home! In fancy, the lonely hut rises before him, calling for repairs without, and replenishing within, that it may resound with the shouts of infantile gladness, and the songs of comfortable and contented industry. He sees his faithful companion providing comforts for his return, his children looking out on the far spreading plain, or to the distant hill-top, to catch the first glimpse of their weary father, that they may hasten to welcome his return, and rejoice with noisy glee over the fruits of his hard-handed toil. And as these visions flit across his mind, they so fill it with joy, that weariness flees before them, and the wearied arm feels a strength unknown before." But the home of the laborer presents not this pleasant aspect to his vision—if his wife instead of "providing comforts for his return," is wholly negligent and indifferent to his weariness and his wants—if she meets him with a scowling countenance and a scolding tongue, instead of a cheerful smile and a pleasant greeting—will he put forth these hardy exertions in behalf of his family? Alas, no! The spirit that nerved his arm and strengthened his sinews, would soon be broken; and if he labored at all, more than likely he would soon begin to squander the greater part of the fruit of his toil, in procuring that destructive "spirit" which would speedily transform him into a demon, and make his approach at his home a source of alarm and terror, to those who should hail it with pleasure!

There is perhaps no season of the year when it is more highly important that the wife should strive to have her home present its most pleasant aspect, than during the long winter evenings, when men in a great variety of occupations, have much leisure time at their disposal. These hours are dangerous to the habits of those husbands whose homes are distasteful to them. Few young wives need complain of their husband's absence on these seasons so favorable to social and domestic enjoyment, when they take proper measures to make their abodes pleasant and attractive. Several hours can be passed each evening most delightfully, if the wife but takes the lead in so arranging every thing that a feeling of comfort and enjoyment pervades all hearts. Cowper beautifully alludes to scenes of this nature, in his apostrophe to Winter.

"Thou holdst the sun  
A prisoner in the yet undawning east,  
Shortening his journey between morn and noon,  
And hurrying him, impatient of his stay,  
Down to the rosy west; but kindly still  
Compensating his loss with added hours  
Of social converse and instructive ease,  
And gathering, at short notice, in one group,  
The family dispersed, and fixing thought,  
Not less dispersed by daylight and its cares.  
I crown thee king of intimate delights,  
Fireside enjoyments, homeborn happiness,  
And all the comforts that the lowly roof  
Of undisturbed retirement, and the hours,  
Of long uninterupted evening, know."

But I must repeat, that to have these evenings pass away so pleasantly that the family group will prefer home to all other places, very much depends upon the wife. It lies within her province to see that all the attractions of home are brought out to win her husband and family to her fireside. And so mild, so cheerful, so attentive and agreeable should her deportment be, so gentle and so captiva-

ting should be her influence over her husband, that in the fulness of her domestic enjoyments, he can repeat the poet's language:

"Every home-felt bliss is mine—  
Every matron grace is thine;  
Chaste deportment, artless mein,  
Converse sweet, and heart serene.  
Sinks my soul with gloomy pain?  
See, she smiles!—'tis joy again!  
Swell a passion in my breast?  
Hark, she speaks! and all is rest."

When the short wintry day has run its course, and the husband, who may, perchance, have been exposed to its chilling blasts, is expected to return, the wife instead of being absent at a neighbor's talking over the scandal of the day, or entrusting her duties to a domestic, should herself see that all things are made ready to give him a warm and cheerful reception. And as she busies herself in these preparations, she will perhaps repeat the sweet words of Akenside—

"How thick the shades of evening close!  
How pale the sky with weight of snows!  
Haste, light the tapers, urge the fire,  
And bid the joyless day retire."

Tell me not that a reception of this nature, will not produce a most salutary influence upon the husband's heart!—tell me not that it will not attach him by indissoluble ties, to his home and its inmates! These, O woman! these are the golden opportunities to make your home a paradise!—these the seasons to cause your husband to be all you can wish him, by becoming yourself, and making your home to become, all that he can desire! A cheerful and pleasant home will make a contented and happy family.

How readily does the mind bring fresh to recollection, scenes of this nature participated in during former years. It seems but as yesterday, since in childhood, I formed one of a happy family circle, now alas! scattered wide and far! Oh, those pleasant winter evenings, which memory now faithfully and brightly paints before my vision. The fire piled high with well-seasoned fuel, sends out a mellow light and a grateful heat, throughout the apartment. Around in social circle sit the united family—father, mother, brothers, sisters, and may be a neighbor, or one or two young associates.—Away sorrow—care begone! Ye are not there known. Cheerfulness smiles upon every countenance, and pleasure beams from every eye. How swiftly pass the happy hours, in social conversation, in perusing some interesting work, or in chaunting those old and sacred melodies, the sound whereof will even now, bring the unbidden tear to my eyes! The narration, the anecdote, intermixed with well-timed admonition and precaution from parental experience, affording all that pleasing variety so grateful and captivating to the tender mind—fills up the hours till the time of rest. Oh, happy evenings! gone to return no more!—or to return only when myself, and she who is the sharer of my joys and sorrows, bear the part of Mentors, under similar circumstances.

In scenes of this description, woman displays her brightest excellences—and upon her taste and skill, her faithfulness and love, they chiefly depend for their most attractive features. Would that she could realize how entirely it is in her power to make the saying true, "that the fairest known type of the bliss beyond the grave, is the little world of bliss which woman forms around the domestic fireside."

For the Magazine and Advocate.

#### HEARING OF THE WORD.

BY REV. MOSES BALLOU.

#### CHAPTER IV.

There is still another class deserving of attention, which I shall denominate,

IV. *Indifferent hearers.*—This term may not exactly define my meaning, as those to whom I allude can hardly be said to hear at all. They are such as deem it a kind of duty to attend meeting; as the customs of society will hardly allow them to transact their ordinary business on the Sabbath, and so "they bring their bodies to church, and leave their thoughts at home." They



have become so wholly engrossed with their cares and pursuits, of business and pleasure, that they hardly realize a word that the preacher utters, and during the exercises of worship, their minds are away in their counting rooms and workshops, or in chase of some phantom of interest or amusement. How many there are, especially of the younger portion of community, whose thoughts during the hour of worship, are any where but on the theme of the preacher, and who leave the house without even reflecting on a word which he may utter. I believe that I am not mistaken in this matter, for I well remember when this was the case, to some considerable extent, with myself. I went to meeting because others went: and because the day wore off heavy if I did not go; and during the time of service, allowed my attention to be occupied with a thousand frivolous things wholly foreign to the true object of devotion. So it is, I am confident, with a great many others: and with, not only the young, but some of all ages and conditions.

Now this is a most ruinous habit, and one which every hearer should cautiously guard against. As beings who have important spiritual interests to attend to; on whom there are high and responsible duties that devolve, respecting the Author of our being, as well as the members of our race; the Sabbath is a day that ought, by no means, to be lost. It has been set apart by custom, and consecrated to religious instruction, meditation, and the worship of God, and should never be perverted to other objects and uses, if these can be possibly attended to. It is but little time that is asked of us, at most, and that little we should cheerfully dedicate to him who has "given us all things richly to enjoy." Circumstances may deprive many of public worship on the Sabbath, but to those thus situated my remarks do not apply. It is those who can, and do attend, of whom I speak, and to all such let me say emphatically, "take heed, therefore, how ye hear." Let the time you are together be sacred to the object for which it was instituted, and let every hearer endeavor to shut out from his mind, as far as possible, all subjects of thought that do not have immediate reference to the exercises before him. It is a profitable exercise to examine one's self closely on entering the house of worship, to question carefully the motives, and endeavor to realize the object of those services which claim their attention. Then let it engage the whole mind and affections for the time being, and depend upon it, the blessing of God will rest on the heart thus dedicated to his service.

For the Magazine and Advocate.

#### ST. LAWRENCE ASSOCIATION.

Met in Canton, June 24th, 1840. Prayer by W. H. Waggoner. Chose Br. J. Simonds, moderator; Br. Z. N. Ellis, clerk; Brs. L. Buck, A. P. Conky, Z. N. Ellis, and F. J. Briggs, committee to arrange public services; Brs. M. Jennison, F. J. Briggs and Z. N. Ellis, committee on fellowship and ordination; Brs. F. J. Briggs, L. Buck, and M. Jennison, committee of discipline; Brs. F. J. Briggs, and W. M. Fuller, (ministerial) and Brs. Chester Betts, and Z. N. Ellis (lay) delegates to the State Convention with power to appoint substitutes; Br. F. J. Briggs to preach the next occasional sermon; and Br. Waggoner to prepare the minutes; and invited all ministering brethren to act as members of the council.

Whereas this council is fully convinced that the conduct of E. A. Garfield, who has had the fellowship of this body, as a minister of the Gospel, has, for some time, been disgraceful to the Christian, as well as to the ministerial character, to such an extent as to admit of no defence; and whereas said Garfield has absconded from the limits of this Association, and from the United States, under strong suspicions of forgery, therefore, Resolved, that this body withdraws its fellowship from him as a preacher of the Gospel.

Granted fellowship to the first Universalist society of Oswegatchie; and voted, that three quarterly conferences be held during the ensuing year: 1st. At Potsdam, the last Saturday and Sunday in September next. 2d. At Fowler, the first Saturday and Sunday in January next. 3d. At Depeyster on the last Saturday and succeeding Sunday in February next.

Adjourned on Thursday, to meet at Massena on the fourth Wednesday and Thursday in June, 1841.

J. SIMONDS, Moderator.

Z. N. Ellis, Clerk.

MINISTRES PRESENT.—F. J. Briggs, W. M. Fuller, J. Simonds, W. Sias, P. Morse, W. H. Waggoner.

DELEGATES.—L. Buck, Z. N. Ellis, Canton; Chester Betts, Robert Conant, Gouverneur and Fowler; S. Hazeltin jr., C. B. Goodrich, Little York; M. P. Crowley, R. Squires, Massena; L. Haley, S. Walrath, Oswegatchie.

REMARKS.—The Association was blessed with the most excellent weather. Not a cloud obscured the glory of either day. The sun of heaven shone out with all his rays, and with the Sun of Righteousness, caused light to beam on the inner and the outward man. All saw, all felt that this was truly a happy season. On the second day about two hundred communed. This was a matter of much interest, and told out plainly the deep feeling that pervaded the great congregation. Of the singing I can not speak too well. It was very evident that a nice ear, and a skilful hand was there. Br. Ellis deserves all praise—with his young choir, he performed to the rich satisfaction of all present. Oh, may he and they never have occasion to hang their harps on the willows—may they long be permitted to sing the songs of Zion, and gladden the hearts of paster and people!

The hospitality of the friends, their kindness and unwearied attention, will long be remembered by those who participated in the joys of that happy occasion.

[Here follow a few remarks which are liable to be misunderstood by the reader; as the words can be fairly construed in two very different senses. I therefore omit them.—A. B. G.]

Per order, W. H. WAGGONER.

For the Magazine and Advocate.

#### THE CAUSE IN CHAMPION.

BR. GROSH—"It being quite customary," as Br. Manley says, "for our preachers to let the public know where they preach, and the success of their labors," I will fill out the remainder of this sheet, with a very brief account of the past and present state of our cause in this place.

I visited this people for the first time, on the first Sunday in August, 1839, and preached two discourses to full Congregations. I made, by request, another appointment for the first Sunday in September which I fulfilled. At this time, I found a strong and ardent desire, manifested by a very few of our friends to establish the regular preaching, of the Gospel of impartial grace. I say, this desire was manifested by a "very few of our friends"—for they were few indeed.

However, a subscription was commenced, to support preaching one fourth of the time, and to continue as long as the means should hold out. On the strength of this little encouragement, I came here to reside, September 10th. But our friends soon began to feel that if the doctrine of God's changeless and impartial love contained any spiritual nourishment worth having, being fed with it only once in four weeks, was not the most expeditious method of advancing their growth "in grace and in the knowledge of our Lord and Saviour Jesus Christ;" and they accordingly decided to have the rich provisions of the Gospel spread before them on each alternate Sabbath. For the last nine months, I have preached here one half of the time, to respectable and increasing congregations,

Of course, we have much opposition to contend with—for where does not the truth find enemies? During the past winter, our Presbyterians neighbors, in the plenitude of their "love for souls," got up a protracted meeting, for the purpose of giving the "poor Universalists an opportunity of getting religion" an obituary notice of which, was furnished for the Magazine by "Luke." Their converts were "like angels visits few and far between." In fact, it proved a "total failure," so far as making converts was concerned—they having claimed but two or three. We understand that it did cause one church member to acknowledge himself guilty of beastly drunkenness; and another of petty theft, and to promise reformation. We pray that their reform may be lasting as their existence, and that the sacred admonition may be duly regarded, "let him that stole, steal no more."

On the 7th of the present June, we organized the "First Universalist Society in Champion," consisting of 21 members. The cause is evidently onward—and we feel certain, that if the walls of our Zion are again suffered to be broken down, it will be in consequence of carelessness and a criminal neglect on the part of its professed friends.

Brethren, pray for us, that no root of bitterness may ever spring up among us, to trouble and disturb the peace of Zion.

HENRY L. HAYWARD.

Champion, June 25, 1840.

#### THE EXPOSITOR

For July is a very interesting number. The first article is a cursory examination of the doctrine of a general judgment day, by Rev. H. Ballou. The second article is a finished and very superior Essay on the Scripture usage of the words death, second death, quick and dead, by Rev. T. B. Thayer, of Lowell. Then we have two articles prepared by Rev. T. J. Sawyer, of New York, giving a statement showing that Universalism is embraced by all so-called "Rationalist" Christians in Germany, as well as by many of the so-called "Evangelical" party. In this article the "Rationalist" Christians are freed from the charge of skepticism which has been brought against them, by opposers giving them this name in common with others who were skeptical. The other article is a full statement of Dr. Olshausen's views on the eternity of punishment; in which it is shown that even this "Evangelical" theologian, the chief of German believers in endless woe, is very doubtful in regard to the truth of that doctrine—thinks there is nearly as much testimony in the Bible in favor of Universal restoration, as there is in favor of endless sin—and advises caution in the positive declaration of either! Br. Sawyer has done justice in this article to the grounds assumed by Olshausen; and deserves the thanks of every reader of the Expositor for these interesting articles. The remainder of the Expositor is filled with literary notices of several valuable works; and the last page has a beautiful and touching poetic article from the pen of Mrs. J. H. Scott, entitled, "the power of prayer." Again and earnestly do we commend the Expositor to the favorable attention and substantial support of every Universalist—every lover of sound theology—who is able to spare two dollars per annum for such a work. As a doctrinal article, Br. Thayer's Essay alone is worth the price of the number before us. A. B. G.

#### PHRENOLOGY.

Messrs. O. S. & L. N. FOWLER, known to the scientific world as able, practical phrenologists, will deliver a lecture on phrenology in the Mechanics' Hall in this city on Monday evening, July 20th. Phrenology is attracting so much notice, that we are certain, very many will deem this a favorable opportunity to inquire into the matter. A. R. B.

Messrs J. Jones and Sons, Ann Arbor, Mich. keep a constant supply of Universalist Books,



For the Magazine and Advocate.

## ESSAYS ON WAR. NO. XIV.

BY REV. C. SPEAR.

"Thou shalt not kill." JEHOVAH.

Our last number was devoted to an inquiry whether the Old Testament actually taught the doctrine of the utter extermination of the Canaanites and other idolatrous nations, by the Israelites. We do not think it proper to extend that inquiry, but we will admit all the objection claims, that war was sanctioned under the Mosaic dispensation. So were other practices permitted; such as polygamy, the buying of wives, divorces etc. But this does not prove such things to be right now. Besides, under the old dispensation, the Israelites were to consult God when they went to war. Do Christians take this course? No. They consult their own passions. An objection may be presented here by the infidel, which is, that the Old Testament appears contradictory, for wars were permitted, and yet the command was given, "Thou shalt not kill." In reply, "God, it may be supposed, gave his people to understand, that the prohibition of the sixth commandment was binding upon men, to whom it was directed, and not upon himself; that no man was at liberty to destroy the life which he could not give; and that consequently it could not be taken in any case whatever, without his express permission." Let Christians then show that under a better dispensation, which requires "love to enemies," they have a command or even permission from on High, to take life in any case whatever. We maintain that God is the only being in the universe that has a right to take human life. He has this right because he gave life in the first place. True, he may delegate this right or power to human beings or governments. But then who will have the effrontery to say that such a right now rests with any individual or government now in existence? I know the plea that will be urged. It will be said, "self-defence is the first law of nature." It may be "the first law of nature," but it is not the first law of Christianity! "Love your enemies, bless them that curse you," is the first and great law of Christianity. Can we obey this law and kill our enemies? Is this the way in which Jesus carried out his own precepts? Hear him, when expiring on the cross, "Father, forgive them, for they know not what they do." But more on this point under the reply to the doctrine of self-defence.

We are prepared to admit wars to be right in only one instance; that is, where they are expressly authorized by God himself! We religiously believe such was the case with many of the wars recorded in the Old Testament. We say many, for it is evident that some were undertaken voluntarily, upon some national account, such as most of those were in the times of the Judges, when the Moabites, Philistines, and other neighboring nations invaded the country of the Israelites; and such as that of David against the Ammonites, whose king had affronted his ambassadors. We think two reasons may be assigned for this mode of punishment in the ancient world. 1st. It is well known that the people who then existed, were affected by no proof of the power of the gods which they worshipped, so deeply as by their giving them victory in war. The God of Israel, therefore, took this method to convince the neighboring nations of his supreme power, and to show his deep abhorrence of the vices which prevailed in the land of Canaan. 2d. The Israelites were mere instruments in the hands of a righteous Providence for exterminating a people of whom it was necessary to make a public example to the rest of mankind. It might have been accomplished by an earthquake, by pestilence, by fire, but, infinite wisdom chose this as being the clearest and most intelligible method of displaying his power and righteousness; his power over the pretended gods of other nations, and his righteous hatred of the crimes into which they had fallen. Such a doctrine is distinctly

revealed in Revelation. A single citation must suffice: "O Assyrian! the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets." Like the Assyrian, the Israelites were employed against hypocritical nations, and yet the command "thou shalt not kill," remained unbroken—that is, thou shalt not kill without divine permission. It appears to the writer that Christians can not present such a permission under the gospel dispensation, and therefore war of every description must be wrong.

But it is worthy of notice that while the taking of life and the practice of war were permitted during the periods of the Old Testament dispensation, we have repeated intimations at the same time of a better state of things; of a day when war and its attendant miseries shall cease. Yes, the day of aggression will come to an end. It has been foretold by prophets, and sung by angels. To manifest this truth, the earth was lulled into quietude, and embassies of angels lighted down from heaven, sung in audible songs, "On earth PEACE!" The whole ceremonial institution and rites seem to have had a meaning prefigurative of that better, purer, and more peaceful state. A millennial day will finally come when all wars shall cease, when contentions shall exist no longer. We love to linger upon this beautiful thought. It calms every passion of the soul. It purifies the affections. It gently warms and gladdens the heart. It is like finding a pure, refreshing stream in the desert. It is like the soft zephyr. It is like the quiet, beautiful morning star ushering in an eternal day of righteousness, gladness and joy. It is like the sun bursting forth in all his splendor from some opening cloud amidst storms and tempests. Happy day! My soul longs for its approach. A very beautiful writer whose soul had been, drinking at the pure fountain of truth, thus speaks of this delightful and happy period as shadowed forth in Revelation: "Sometimes we see it under the type of a wilderness newly clothed with bud and blossom; sometimes we see it under the type of a city descending from heaven, prepared as a bride adorned for her husband; sometimes we behold it as a great temple arising out of the earth, and capacious enough to contain all nations. This temple is not built of earthly materials that will perish with the using, but is supported on immutable columns. Every great moral and religious principle is a pillar in the millennial temple. \* \* \* The doctrine of the absolute inviolability of human life is one pillar; this is in a state of preparation, and will soon ascend and stand uprightly and majestically in its place; and principle after principle will be established, column after column will be erected, till the spiritual house of the Lord shall be established in the tops of the mountains, and shall expand upon the eye of the beholder, far more beautiful than the Pantheon. And what then will be wanting? Only that the nations, in the language of prophecy, shall flow into it; only that the people should occupy it and rejoice in it, and this is millennial glory."

In closing, we need hardly cite the beautiful language of prophecy. But we can not forbear giving a single passage and then we shall close with the rich and beautiful language of Isaiah as presented by the poet: "And he shall judge among the nations and shall rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "They shall not hurt nor destroy in all my Holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

"Beneath its trees that spread their blooming light,  
The spotted leopard walks; the ox is there;  
The yellow lion stands in conscious might,  
Breathing the dewy and illumined air."

A little child doth take him by the mane,  
And leads him forth, and plays beneath his breast.  
Nought breaks the quiet of that blessed domain,  
Nought mars its harmony and heavenly rest;  
Picture divine and emblem of that day,  
When peace on earth and truth shall hold unbounded sway."

For the Magazine and Advocate.

UNIVERSALISM EXAMINED AND REFUTED  
BY LUTHER LEE.

Under the 80th page of a book now before the public, bearing the above title, we find the sentiment that the atonement is both conditional and unconditional—that the unconditional atonement is sufficiently efficacious to completely save a part of the human race, and also to aid the other part "to a certain extent," but their eternal destiny must turn at last on a conditional atonement.

To this we object on the ground that there is not enough of God in it—that is, it is all alpha and no omega—all yea and nay, but no "yea and in him amen," 2 Cor. i: 19, 20. Again, under the 115th page we read thus—"Let it be understood we do not admit that all punishment is corrective." To this we reply, if punishment is not corrective, then nothing can be amended or improved by it, hence must be not only useless but cruel and revengeful.

Page 255 the author says—"Rev. Mr. Morse, in a controversial letter published in the Christian Advocate and Journal, Vol. viii: No. 2, holds the following language, 'the attributes of God form the basis of religious truth.' To this we object and make our appeal to the word of God for a decision on all points of faith and practice. This we do on the ground that the attributes of God, aside from revelation and matter of fact, do not furnish sufficient data from whence to deduce conclusions concerning man's future destiny."

We reply, if Rev. Mr. Lee can set "the attributes of God aside from revelation and matter of fact," we think he will be perfectly justified in adopting the attributes of Rev. Mr. Wesley as "the basis of religious truth;" for revelation is nothing more or less than an exposition of the attributes of God. For when Abraham, Moses, Jonah, Job, or David, are mentioned in the Scriptures, it is only to show how the divine perfections have been brought to bear upon them.

On pages 256, 257, he says, "Now will Universalists pretend that they can discover what is truth and what is error, from their knowledge of the divine perfections? If they can, then all those portions of the Scriptures which do not relate to the attributes of God, are not necessary in order to a correct theory of religion."

Surely, if Mr. Lee will point out to us any "portions of Scripture" which do not either directly or indirectly "relate to the attributes of God," we will expunge them from the sacred canon, as of human origin—the same as we would the sacred use of corporeal bread and water, was it embraced in our confession of faith.

Again, under page 257 he says, "This throws the argument into our side of the scales, for matter of fact says that it is consistent with the divine perfections that sin and misery should exist, while matter of fact can not be brought to bear on the other side of the question."

We answer, if Rev. Mr. Lee can prove by matter of fact that he is either a Jew or a Gentile, and consequently under the influence of sin and death, and will not allow us to prove by that which he considers so far preferable to the divine perfections, the book of Revelation, that "death is to be swallowed up in victory," he must consider himself eternally a subject of death's dreary dominion. Again, if Rev. Mr. Lee can prove by matter of fact that the sting of death is not yet extracted, and can not prove by revelation, 1 Cor. xv: 55, that it ever will be extracted, he may set his heart at rest; he must be eternally goaded by it, notwithstanding all his writhings to meet the conditions. Again, as Mr. Lee will bring all matter of fact to bear on his own side of the question, if he can prove by matter of fact that it was once consistent with the divine perfections that he



should be dead in trespasses and sins, and if it is consequently consistent with the divine perfections that he should eternally remain so, then surely he has never been "quickened" or raised to newness of life, and never will be, as it would be inconsistent with the divine perfections.

On page 264, he says, "We admit that God wills the salvation of all men on Gospel terms, but all men as moral agents do not comply with the terms of the Gospel."

We quote Rom. iii: 9-12, 19, "Jews and Gentiles all under sin—there is none righteous, no not one—there is none that seeketh after God—there is none that doeth good, no not one—that every mouth may be stopped and all the world become guilty before God." In view of these, together with hundreds of similar texts, might not Mr. Lee better have said, no man as a moral agent has ever complied with the terms of the Gospel? For salvation implies a new creation, which is as much the entire province of God as it was to call man into being at first. Eph. ii: 1, 5, 10. "You hath he quickened, even when ye were dead in sins—for we are his workmanship created in Christ Jesus."

Page 297 he says, "All other denominations are making praiseworthy efforts to bring the heathen under the influence of the Gospel, whilst Universalists instead of coming up to the work, so far as they have done any thing on the subject, have actually opposed."

Modern Universalists have as yet generally confined their ministerial labors to Christendom—i. e. to "Jerusalem which now is, and is in bondage with her children," Gal. iv: 12; and doubtless for the same reason that Jesus said to his apostle, "go not into the way of the Gentiles, and into any city of the Samaritans enter ye not," Matt. x: 5. For why go abroad to preach, so long as there is far more bigotry, hypocrisy and error of every kind, to rebut at home among the pharisaical sects, than there is in the whole pagan world? And why send our little spare money away, no body knows where, as if sounding a trumpet before us whilst our own poor, which we always have with us, are suffering by scores for want of the necessities of life?

Sparta, 1840.

L. AKIN.

For the Magazine and Advocate.

### IS IT CONSISTENT?

Our attention has recently been called to the inconsistency of the following paragraph, recorded in a political paper entitled, "*The Rough Hewer*," dated at Albany, March 12, 1840, p. 3.

"In Senate, Tuesday, March 3, 1840. Mr. Young presented a petition from the citizens of the town of Oswegatchie, (St. Lawrence co.) of the Universalist denomination of religion, for the establishment of a school in which their own faith might be inculcated."

Mr. Young very properly remarked in presenting the petition, "that it probably arose from a suggestion in the annual message of his excellency the Governor."

Now our inquiry at this time, is not whether a petition from the Universalists of the town of Oswegatchie, praying for legislative aid in the establishment of a sectarian school, originated from any thing which his excellency, Gov. Seward, may have said in his annual message; but it is to inquire how and in what way such a petition can be reconciled and made to harmonize and agree with the well known and long established views of Universalists on this subject.

Does not every one who has been an attentive reader of the Magazine and Advocate, since its first appearance, know that Br. Skinner labored with zeal and energy in arresting and exposing the sectarian designs of the notorious Doct. Ely, and his self-styled Christian party in politics; and that the truths he advanced, and the crafty inventions and sectarian plans he exposed, were among the prominent and efficient means of putting an effectual veto upon the artifice and cunningly devised scheme of the said Doctor, and his

would-be Christian party in politics? And can it be said that the present editors have been remiss in their duty, in not bringing the subject before the people from time to time, as occasion and circumstances required? Certainly not. Both Brs. Grosh and Bartlett, have furnished articles which are replete with instruction and the necessary information on this subject. Indeed, does not every well informed Universalist, know that such an idea is inconsistent, and at war with the doctrine of Universalism, and the spirit and genius of Republican principles? The moment that legislative aid is interposed as a direct and immediate auxiliary to favor and support the Universalist denomination, that moment the Baptists, Methodists Presbyterians—in short all denominations *ad infinitum*, of whatever name or sect—may and of right ought to have the same privilege of legislative protection. We need not add, that such a result would be the uniting of Church and State, and the downfall of American rights and liberties. A word to the wise is sufficient. "Whoso readeth let him understand."

MARIUS.

Hamilton, June, 1840.

### MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, JULY 17, 1840.

### EXPLANATION WANTED.

BR. BARTLETT—There are certain sentiments developed in your "remarks" relative to the doings of the Central Association recently holden in this place, which, in my opinion, and likewise in the estimation of some of our lay brethren in this vicinity, require some explanation; unless you intend to attribute designed neglect to the brethren of this Association, which I can not, at present, believe is the case.

That the visitors from abroad, who attended here, were "cordially welcomed and kindly entertained during their stay," you have frankly, and, I doubt not, honestly acknowledged. I am most sincerely thankful and happy that our attentions to the wants of the clergymen and laymen who attended, should merit from you this acknowledgment. The brethren here, when they invited the Association to meet at Hamilton Centre, expected, of course, that it would devolve upon them to make this provision. They accordingly did it, and I doubt not, did it freely and in good faith; and, I presume, they considered that when this duty was done, their *whole* duty was performed, and that too, to the utmost satisfaction of all concerned. It is not probable to me, that a single man in this society went to his home at the close of the meeting, with a distant thought in his mind, that there was any dissatisfaction on the part of clerical brethren, "concerning the things whereof they are accused" in your "remarks." Being somewhat a stranger in this region, I have taken the liberty to inquire, and find that every thing was done on the part of the lay brethren according to former customs and usages of the Association.

These things being so, I am totally unable to understand wherein our brethren were to blame for not taking up a collection during the session of this body at Hamilton Centre, to defray the expenses of the preachers. If I understand you, and I think I do, your plea is, that Associations are both "useful and necessary"—that "preachers should attend"—that "they are poor"—and that "many would gladly contribute something if a collection was taken up for the preachers." Now suppose this to be the best policy which could be adopted, is it not the duty of the preachers to inform the brethren of their wants before they censure them for not doing what they have not asked at their hands?

But, Messrs. Editors, I would ask your indul-

gence while I express "mine opinion" upon the question, "what shall we have therefor"? I will illustrate my views by supposing that a collection had been taken up in behalf of the preachers at the last session of the Central Association. Now if this had been the case, who would have paid the preacher's expenses? Would the societies which they represented, have borne them *equally*? Most certainly they would not. Who, then, would have been *compelled* to have "borne the heat and burden of the day"? As the *majority* of the meeting was composed of people from this town and immediate vicinity, it requires not the wisdom of the wise to see where the money would have been raised.

Is it said by the objector, that this town had the principal benefit of the public services, and ought therefore, to defray the main expenses? I reply that the object of our Association is not merely to preach, and pray, and sing, and afford our lay brethren an opportunity to decide who among the ministers is "the *greatest* in the kingdom of God." No. This is but a small item contrasted with other matters for which the Association was formed, and has been sustained.

The ecclesiastical business of the council is of *equal* importance to each and all of the societies within the bounds of the body represented.

Do the preachers then ask the society of the place where the Association is held, "what shall we have therefor?" (that is, in consideration of their attendance, and for preaching when called upon during the session.) I answer, "kindness and hospitality, and happy greetings which (in mine opinion) will pay them well."

Do they ask "what shall we have therefor?" to defray their necessary expenses to and from the meeting; let them ask the societies with whom they are settled, and if they are "poor and needy," I doubt not a collection will be taken up for them at home where their wants are *known*, and also where the expenses *ought* to be borne.

Thine truly, D. ACKLEY.

Hamilton, June 18, 1840.

REMARKS.—The above should have been entirely addressed to Br. Bartlett, who was appointed by the council to pen the remarks, and whose remarks they were. But as one who coincides in opinion with Br. Bartlett, and during his temporary absence while the printers are wanting the article for copy, I will offer a brief reply.

The remarks complained of, had not any reference to the members of the society who had entertained the ministers and delegates—at least, those members were not expected to contribute to the collection. But on such occasions there are always numbers present from a distance of from three to ten or fifteen miles, who with the ministers and delegates, are entertained by the brethren living on the spot, and who are willing, and some even anxious, to contribute their share, and to whom the collection would have afforded such an opportunity. I would also remind Br. Ackley that the subject of a collection was named to him, as the pastor of the society, and as the proper person to name it to the congregation.

Again—the collection would have been for the benefit, principally, of ministers from other Associations, whose societies could not be expected to defray their expenses to attend our Association. There are also preachers who laboratedly with no society in particular, or none in our Association, who have no where to apply for aid in such matters. And even if the business of the council is so important to the preachers in our Association as to demand of them the labor, loss of time, and expense of attending along with the lay delegates, I see not why services should be required of them, which are not demanded of the lay brethren—i. e., if they are to pay their own expenses, as do the lay delegates; nor can I see what interest brethren from other Associations have in the matter, to pay them for their attendance and extra services. Our Association surely will not say, we do not want the presence of



any preachers, save those whose societies will defray their expenses, or who will come at their own cost. If not, let some rule of action be followed up, by which we will speak plainly our wishes. And if we want only such preachers present, let the course at Hamilton Centre be continued, and soon we will be left to preach, sing, pray, deliberate and enjoy our happy meetings, without any foreign aid or participation.

But Br. Ackley is mistaken as to former usages.—Collections are generally taken up in all our Associations in Central and Western New-York. Of the four I have attended last month, the Central Association is the only one that did not remunerate preachers from a distance for their extra services, by at least paying their travelling expenses. And it was not done grudgingly in any case; nor have I heard that the mite given by each, has impoverished any of the givers.

In conclusion—Br. Bartlett acted consistently in making the remarks he did—he did his duty, as conscience directed, and deserves the thanks, not only of the preachers from a distance, but of all in our Association who love to have the advice of our distant ministering brethren in the council, and of their prayers and sermons in our happy meetings. No censure was intended by him on those in Hamilton who did their duty in providing, save that they gave no opportunity—made no call on others who were present and had not contributed their share, and thus left a heavy burden rest on ministers who had been at considerable expense to attend. I hope such remarks will not be again called for in our Association; but that hereafter we will do as all sister Associations around us have done. A. B. G.

#### RETALIATION.

There are, without doubt, persons of a querulous disposition who are ready to take advantage of every one who, they think, is weaker than themselves. The disposition to impose upon those who are afraid, or unable to defend themselves, is a species of cowardice very common in the world. And it is by far too common, that men in the ordinary affairs of life, are quick to discover and improve every advantage which they may gain over a fellow-being. And this state of things shows that we should hold ourselves in readiness to defend our rights. But the important question is, how shall we do this? If we understand our rights, and those rights are infringed upon, we certainly can not defend them by retaliation. Suppose my neighbor attempts by false representations, to deprive me of a piece of property which I honestly own; could I vindicate my ownership from his false pretensions by practicing the same imposition on him that he contemplated upon me? There is but one answer to this question. By retaliating upon him, I acknowledge that I, at least, am ready to commit the very same sin that I condemned in him. Instead, therefore, of defending myself, I actually encourage him to injure me.

Much is said about self-defence, but there is not half as much solicitude felt about understanding what is necessary to self-defence. One man says he has been abused and insulted. And because he has a right to at least a reasonable share of respect, he feels it a duty to defend himself against the assault of his enemy. In maintaining this defence, whether he adopts the same conduct which the other has done or not, he proceeds upon the principle of retaliation. He abuses and insults his enemy because his enemy has abused and insulted him. The fair inference from this conduct is that he has no particular objection to *abuse and insult*, but is only angry that they should be practiced upon him. One man burns down another's barn—he retaliates upon his neighbor and burns down his dwelling. In his estimation, incendiarism is not the crime which should be punished, if it was only against some body else, but practising incendiarism against him is the thing which he thinks calls for self-defence. This looks like rather a singular method of vindicating one's rights, or

establishing one's claim to respect! Yet this is according to the principle of retaliation.

Now if one man calls another a scoundrel, we should think that the best way the latter could defend himself would be to show the other that he was mistaken. If Partialists call Universalists liars and thieves, we should not think it a very proper method of defence, to turn upon them and call all Partialists liars and thieves. No, we would treat their slanders with that contempt which innocence always feels for the libeller, while we would show them that we know what are our rights, and our deserts, and what is our strength. And this is the way we would use all enemies. If they did not know any better than to do us an injury, we would teach them better, and show them that we know what our rights are, and how to defend them without setting an example of vice to others. This is the best general plan of self-defence. We shall not be at a loss how to supply the particulars. A. R. B.

#### REV. S. W. FULLER.

The amiable but decided manners, and strong, well informed mind of our departed brother, made a deep and favorable impression on all who were well and intimately acquainted with him—whether Universalists or Partialists. In the city where he resided for several years previous to his death, he had taken an active part in promoting the cause of general education, and was a member of several associations formed for this purpose, and that of mental improvement. The Northern Lyceum, (in connection with the Philadelphia Lyceum,) of which he was an active member, and one of its favorite lecturers and orators, held an annual meeting, and took a holiday excursion on the 30th of May last; and in its proceedings, repeatedly testified the deep regret of its members for the early departure of their fellow member. And what is more remarkable, and must be peculiarly gratifying to Br. Fuller's numerous friends, these testimonials all came from those who were not Universalists, but were in fact opposers of that system of Christianity. Having mislaid the copy of the United States Gazette in which we first read the account of these proceedings, we are obliged to quote from a more detailed statement given in the Nazarene of June 13th. After speaking of the oration by J. T. S. Sullivan, Esq., in very high terms, the writer says—

"After a lapse of five or ten minutes, an essay, by a lady, on the character of our departed friend and brother, Savillion W. Fuller, was read from the stand. This was the first rural celebration, the writer remarked, at which Mr. F. was not present. His absence was deeply felt she was assured, by all. They missed his kindly smile and hearty greeting, but they had the consoling reflection that he was joining in prayers and praises around the throne of the great Fountain of Intelligence. Although afflicted with an infirmity and compelled to perform many arduous religious duties in his capacity of pastor, he seldom absented himself from the regular meetings of the Lyceum, a sphere for which his extensive information, and ready command of language peculiarly fitted him. So great was the confidence, continued the essay, reposed in the impartiality of his decision, that nearly all questions of a religious nature were referred to him, and as the writer could testify, this confidence was never abused. On one occasion the question, 'Is justice incompatible with mercy?' was referred to Mr. F. He rose and remarked that as that question involved his peculiar religious views, he, from feelings of delicacy, declined answering it further than to state that he believed mercy in the Divine character, to be consistent with justice, and that justice would never demand what Divine mercy could not sanction. The man lived not, continued the essay, who was more beloved and respected by all within the circle of his acquaintance, and whose heart was more completely filled with good will towards all mankind; his feelings of benevolence knew no bounds; in life and in death he was a Christian indeed. Here the writer stepped aside to attack the doctrine of Universalism, which she did by stating her conviction that the actions of Br. Fuller were not to be attributed to his religious views, they merely 'played around his head,' they affected not his heart! A remark that, in the opinion of many, was wholly uncalled for, and any thing but felicitous.

"Uncalled for," indeed, and manifestly untrue; for

what doctrine did heaven is better calculated to beget "good will towards all mankind," and boundless "feelings of benevolence," and to make "a man a Christian indeed," "in life and in death," than is Universalism? And can it be believed that a man of such a character, could believe with the *understanding* in God's universal paternity, man's universal fraternity, and the ultimate holiness and happiness of the whole intelligent universe, and not have his *actions* influenced by his *faith*—have such a glorious doctrine "play around his head" and not affect his heart! Nothing but ignorance of the doctrine of universal benevolence could thus doubt or deny its holy and effective power.

But this was not the only tribute. After Professor Sanderson had lectured on the subject of musical elocution, a recess was had, and then a poetical essay was read in which reference was made favorable to Br. Fuller. The United States Gazette, of July 4th, contains a copy (probably) of this poem. Extracts are given here—we have no room for more.

It will be seen from the mode of dating, that the writer was of the denomination of Friends, or Quakers, as they are commonly termed.

Yet here! on my native soil,  
The wildwood home of Penn,  
The memorial pillar—the trophy and spoil  
Of Peace, and "good will to men,"  
The beautiful pinions are widely outspread,  
And her lip is free and bold—  
She glides along with no muffled tread,  
But lifeth on high her majestic head  
When her eloquent truths are told.

Here, the Lyceum opens wide  
To HER its beautiful gate,  
Where the wayfarer pondereth side by side  
With the gentle and the great.  
If on his forehead he bear the seal,  
The inscription of MORAL WORTH,  
In the Lyceum shades he may proudly feel  
That man was not fashioned to cringe and kneel.  
That his only peers on earth,  
Are they whose goings more strongly prove  
That men are brethren—and God is love.

\* \* \* \* \*  
Comrades! our loftiest Porch  
Holdeth a vacant chair,  
And he who held Truth's burning torch  
No longer sitteth there—  
And his will be long an empty place,  
Tho' the gifted may come in,  
To take his seat—and fill the space  
His footstep leaveth in the race,  
To stand where he hath been;  
Yet where that pure, mild radiance shone  
No earthlier light will be ever known.

It saddens us this day,  
And checks joy's rushing tide,  
To feel that one has passed away,  
Our Lyceum's boast and pride.  
Oh, we loved about his skirts to cling,  
And to gather at his feet,  
Whom we think of now, as listening  
To the glorious song the angels sing  
Around the mercy seat,  
As pouring for us in beatitude there,  
A purified spirit's availing prayer.

And should our Temple fall  
When its builders all are taken,  
Should column, arch, and pedestal,  
Like its human props be shaken.  
As the good man leaves, when he goes from earth,  
In the hearts where his seed is sown,  
His enduring and changeless record of worth,  
To shame the marbles of rank and birth,  
Let its empty place be known  
By the beautiful language of every lip  
That has held in its courts high fellowship.  
Philadelphia, Fifth Month, 29.

After some further exercises, Joseph R. Chandler, Esq., Editor of the United States Gazette, closed the services of the day by an Address on the importance and utility of Lyceums. We quote an extract from a brief report of the Address as given in the Nazarene.

"Here he said social intercourse was encouraged, the Christian feeling of love to all mankind fostered; by frequent communion, the spots that we supposed to

"Rev. Savillion W. Fuller,



be upon the character of our neighbor were found to have an existence only in our own imagination. Here we knew, and therefore loved each other the better, and here jealousy found his antidote. From this general greeting one<sup>a</sup> was absent; one who possessed every thing lovely in his character, whose delight it had been on all similar occasions to minister to the gratification of those around him. He, alas! had departed, and left a void not soon to be supplied. There were those present who were pressing nobly forward in scientific, literary and moral attainments, but they were yet young. His was the matured mind, a mind formed in no common mould. "Few men," continued Mr. C., entertained such opposite opinions on religious subjects as Mr. Fuller and myself, but thanks to the meetings of the Lyceums, I have been permitted to know him as my friend, whose heart was warmed and enlightened by the benign influence of Christian love."

Such was the estimation in which Br. Savillion W. Fuller was held by those whose different views in theology rendered them unlikely to be partial in his favor, until an intimate study of his character had first dispelled their prejudices. And yet, where is the preacher among us more decided in expressing his opinions—more positive in preaching them—more plain and clear in dissenting from and arguing against the views he deemed erroneous, than was Br. Fuller? I know of none. Let us then learn from this, that plain truth, if spoken in love—that decision of manner, if tempered with kindness and courtesy, will not lessen the respect of opposers for us; but that a craven spirit and a trucking manner—an unmanly desire of "pleasing the Orthodox," is contemptible in a Universalist preacher, and will be despised by our opposers.

N. B. The Memoir and Writings of Br. Fuller, are out of press. Br. Hutchinson will have some for sale in a few days. Price 63 cents single. The work is prefaced by a strikingly accurate likeness of Br. Fuller, a beautiful engraving. A. B. G.

<sup>a</sup> Br. Fuller.

#### NEWS DEPARTMENT.

REMOVALS.—Br. Alonzo Williams, in consequence of ill health, has been obliged to leave Chester, Vt., and wishes to be addressed in future at Ellsburg, Jefferson county, N. Y. We are happy to learn that the society in Binghamton, have engaged the services of Br. W. M. DeLong, for the whole time, during the ensuing year. Br. DeLong wishes to be addressed accordingly, instead of at Oran, or Lebanon, N. Y., as heretofore. Br. A. A. Davis, late of Marion, Ohio, has accepted an invitation to settle with the society at Danvers, New Mills, Mass. Rev. E. M. Stone, (Restorationist,) of Beverly, Mass., has removed to take the pastoral charge of the new society in Cincinnati, Ohio.

We notice the name of a Br. Gaylor as preaching in Kentucky—another new preacher.

Br. Gurley advertises a lot of the most popular and recent Universalist works as for sale at the Office of the Star in the West, in Cincinnati, Ohio.

The children, teachers, etc., of the Sunday Schools of Malden, East Cambridge and Cambridgeport celebrated independence day in the latter place. The meeting house was crowded, and the tables, capable of holding from 350 to 400 persons at a time, were repeatedly filled. The Trumpet speaks of it as a splendid and highly gratifying sight. Such celebrations are becoming very common at the East.

The Universalist Sabbath School Association of Massachusetts has in its fellowship 41 Sunday Schools, embracing about 700 teachers, nearly 4000 scholars, and owning in all about 8000 volumes in their several libraries. The largest school has 319 scholars—the smallest 20. There are several that have upwards of 200 scholars. There are, also, a number of schools not yet connected with the Association.

The Maine State Convention of Universalists met in Albion, June 24th. Chose Br. Bates, Moderator; Brs. W. R. French and R. Blacker, Clerks; C. C. Burr, G. W. Quinby, T. P. Abell, W. A. Drew, (ministers) and six laymen, delegates to the U. S. Convention; and

D. Forbes, Standing Clerk. Meetings were held in the Universalist and in the Congregational meeting houses; and these being found insufficient to hold the audiences, a third meeting was held in the open air on Thursday forenoon and afternoon. Ten sermons were delivered, Br. A. Moore, of Anson, was ordained, and a Conference meeting was also held. Forty-seven preachers were present, and forty-seven lay delegates from six Associations. Adjourned to meet on the last Wednesday and Thursday in June, 1841, at such place as Br. Drew may designate.

The New Hampshire Convention met in Weare, June 17th. Brs. C. Woodhouse, N. Gunnison, L. C. Browne and R. O. Williams, with six laymen, were appointed delegates to the U. S. Convention. A Resolution of condolence with the family of Br. A. L. Balch, deceased, was passed. Adjourned without day or place.

#### TRUTH ITS OWN APOLOGIST.

Some people seem determined to take up, in their own minds, with any excuse, rather than believe a doctrine, the truth of which they can not overthrow. One excuse has become quite common among the determined opposers of Universalism, notwithstanding it has been noticed and answered repeatedly by Universalists. It is alluded to now, not on account of any weight that is to be attached to it—for those who use it care nothing about the consistency or inconsistency of it, and never urge it against any other subject—but it is alluded to here in order to make the objector answer himself in relation to his only resort when argument fails him.

"If Universalism is true what is the use of preaching it?" This is the excuse which is so frequently used with what I call a sort of mock triumph. We may labor as we please to convince our opposing brother of the truth of Universalism; we may show him that God has implanted principles in his very best nature, and enjoined duties upon him, which give the lie to the doctrine of endless misery; we may remind him that the serious believer in ceaseless woe can not pray in faith for all men, can not desire their salvation, and the accomplishment of the will of God at the same time, can not consistently love the very enemies whom God will hate through an endless eternity; we may remind him that the unavoidable love for his offspring and friends, which God has stamped upon his nature, is continually seeking for some exception to what he believes to be true; we may show him that he can not be as benevolent towards his fellow being as God has commanded him to be, without being himself miserable as long as the misery of the object of that benevolence shall last; and we may show, in addition to all this, the express declarations of holy writ, that "the Lord will not cast off for ever," that "though he cause grief yet will he have compassion according to the multitude of his mercies," and in fine that God "will have all men to be saved and come unto the knowledge of the truth;" and after we have done all, we shall be met with the childish, foolish question, "If Universalism be true what is the use of preaching it?"

Partialist brother or sister, this has been your resort. Now suppose I should admit that the question can not be answered—that the particular quality attached to the reasons for preaching Universalism can not be specified, even though that may be true. In proposing your question, you have admitted, for the sake of the argument, that Universalism is true, and you have attempted to draw from that admission the confession that it is useless. If, then, Universalism be true, the doctrine of endless misery must be false. Now, even admitting that your question can not be answered, is it not plain that the truth should be preached and believed, in preference to a falsehood?

But the objection can be avoided; and in showing this I design, that you shall be a weapon against yourself by answering your own question. The science of Geology is true. The labors of scientific and experienced men have established this point beyond controversy,

and accordingly it is already being brought down to the comprehension and within the reach, of the tyro at school. But I ask, if Geology is true what is the use of teaching it? Because, I hear you reply, Geology, being true, explains many wonderful phenomena of matter, the changes which the earth has undergone since the morning of time, the laws by which it has been governed, and the regular succession and appearance of inert, vegetable, and animal matter. In view, therefore, of the revelations of this true science, say you, it is calculated to instruct the mind in wisdom, and lead it to reverence and admire the power, wisdom, and goodness of the great Creator—therefore it should be taught. This is your answer. It implies thus far, that truth is calculated to promote the highest good of man.

Astronomy, as a science, is true, as far as it goes with any considerable degree of certainty. Of this you are so fully persuaded, that you would think him almost unqualified for usefulness who is ignorant of the elementary principles of astronomy. But answer me. If astronomy is true what is the use of teaching it? Because, say you, it unfolds the mysteries of the heavenly bodies; reveals to your comprehension the everlasting bounds of heat and cold, day and night, Summer and Winter; pierces the invisible regions of space, that it may mark the pathway of the comet, whose visitations you have never seen and may never behold; and thus while it lifts the soul in aspirations and emotions too big for utterance—too grand and imposing to be earth born—enlightens and purifies the judgment and leads it to reverence and adore the great Controller. You have answered truly, and your answer is an admission that man's highest good rests in a knowledge of the truth.

The science of moral philosophy is true. You have studied it when you strove to know yourself, your susceptibilities, your capabilities, and your responsibilities. You have studied it when you have sought to become acquainted with human nature, its virtues, and its frailties. You have acknowledged its truth, when you have scolded yourself for neglect of duty. You have preached it when you have warned the transgressor to beware of his iniquities. But I urge the question—if moral philosophy is true what is the use of preaching it? And I hear your answer. You tell me of the faculties with which God has endowed me, and the laws by which they are governed. You tell me of the spiritual blessings which surround me, and the exalted station which I may occupy if I will. You tell me of the unavoidable, and natural consequences of sin. You tell me that by a knowledge of these, the mind is enlightened, the soul increased in reverence and devotion to God, and the heart made better and happier. You have answered truly, and your answer is an admission of the fact that the highest good of man consists in a knowledge of the truth.

Yes, dear, opposing brother, in answering my questions, you have answered your own; and more than I required of you—you have been preaching Universalism! "Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning."

A. R. B.

A letter from Rev. Silas E. Shepard, of Troy, Pa., with a reply by the editor, will be published in our next paper. A. B. G.

#### RELIGIOUS NOTICES.

Theae will be preaching next Sunday by Br. N. Brown, in Onondaga.

There will be preaching on the fourth Sunday inst., by Br. Grosh in Bridgewater, and in Winfield at 5 P. M. Br. N. Brown in Tully, at 5 o'clock, P. M. Br. Whitson, in Utica, Br. Cook in Cooperstown

#### LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last No

P M, Saginaw, (Mich) for R N—P M, Rockdale, (Pa) for J K—P M, Suffolk C H, for C V—P M, West Bloomfield, for W R and F L—P M, Fosterville, for self and E A D.



## POETRY.

For the Magazine and Advocate.

## EVENING DEVOTION.

Oh! Father! bless me now,  
At evening's twilight hour,  
While at thy feet I humbly bow,  
Oh! may my words have power!

Oh! wilt thou look on me,  
And rest a blessing here;  
And while I now commune with thee,  
Banish each doubt and fear.

Father! forgive each thought,  
Unworthy thee or thine—  
And may Religion's brightest flowers,  
And purity be mine!

Teach me thy wisdom, Lord—  
The wisdom that is love,  
Till I become in thought and word,  
Fit for thy home above!

Father! I lean on thee,  
My Helper and my Friend!  
And while thy goodness here I see,  
My love shall never end;

And when thou call'st me home,  
Oh! may I come in peace,  
And meet thee in that happy land,  
Where all our sorrows cease!

Earlville, N. Y.

H. M. T. R.

[From the Flowers of Loveliness.]

## THE CLEMATIS.

BY L. E. L.

Around the cross the flower is winding,  
Around the old and ruined wall;  
And with its fragile flowers, binding  
The arch with which it soon must fall.  
And two before that cross are praying—  
One, with her earnest eyes above;  
The other, as the heart, delaying,  
Bleat heavenly with some earthly love.

St. Marie's shrine is now laid lowly,  
Shivered its windows' rainbow panes;  
Silent its hymn;—that pale flower solely,  
Of all its former pride remains.  
Hushed is the ancient anthem, keeping  
The vigil of the silent night;  
Gone is the censer's silver sweeping;  
Dim is the sacred taper's light.

True, the rapt soul's divine emotion,  
The desert wind to heaven may bear;  
'Tis not the shrine that makes devotion,  
The place that sanctifies the prayer:  
But yet I grieve that thus departed,  
The faith has left the fallen cell;  
How many, lorn and broken-hearted,  
Were thankful in their shade to dwell!

Not on the young mind, filled with fancies  
And hopes, whose gloss is not yet gone;  
Not on the early world's romances,  
Should the cell close its funeral stone!  
Still is the quiet cloister wanted,  
For those who wear a weary eye;  
Whose life has long been disenchanted,  
Who have one only wish—to die.

How oft the heart of woman, yearning  
For love it dreams but never meets,  
From the world, worn and weary, turning,  
Could shelter in these dim retreats!  
There were that solemn quiet given,  
That life's harsh, feverish, hours deny!  
There might the last prayer rise to heaven,  
"My God! I pray thee, let me die!"

## DIAMONDS.

Diamonds! what a strange passion; what a curious disease; what a topic for speculative curiosity, is the thirst which some women feel for these precious articles! And as if it were not enough to spend thousands of

pounds on what paste and glass may be made to imitate, they must needs have better than their neighbors, and in the desire to outshine, for every thing else. Many a handsome woman enters a room, far prouder of the stones in her hair and on her bosom than all the real advantages Nature has given her; and many an ugly woman has ruined her husband, and starved her trades-people, that she might have a larger drop to her necklace, than Lady Ballyna. Why? Is the handsome woman happier or even more admired; is the ugly woman less ugly with her diamonds than without them? Of all the different madresses and false tastes created by idleness and luxury, this is the most unaccountable! A certain lady of fashion was for years in the habit of collecting emeralds, pearls, and other precious stones, one by one; and after she had a sufficient number for a necklace, she would request her husband to "set them." Extravagance in proportion with this branch of expenditure, gradually consumed what had originally been a splendid fortune; the lady sighed over the increasing embarrassment of her circumstances, but continued her collection of jewels. At length the day arrived when they were pronounced ruined, who had long been so in reality. The lady behaved beautifully on the occasion; agreed to every species of retrenchment, but refused to give up her jewels, which would have covered almost the half of their debts. Tempted some time afterwards by a jeweller's advertisement, she went out, succeeded in bargaining for the most pure and perfect emeralds, and, on her return, found that her husband, who had long been in low spirits, had shot himself through the head. The jury brought in a verdict of *lunacy*—and all his friends went about regretting that they had not foreseen and prevented his melancholy end—but no one saw madness in the lady's conduct; and she afterwards made a rich banker (her second husband) set that very emerald as a drop to the most superb necklace ever worn at court by any one under the rank of a royal Dutchess.

Mrs. Norton

**AFFECTING ANECDOTE.**—A circumstance of a very interesting kind occurred some time since at one of the Greek isles. A number of the islanders, terrified at the approach of a Turkish force, hurried on board a large boat, and pushed off from land. The wife of one of them, a young woman of uncommon loveliness, seeing her husband departing, stood on the shore, stretching out her hands towards the boat, and imploring, in the most moving terms, to be taken on board. The Greek saw it without concern or pity, and, without aiding her escape, bade his companions hasten their flight.

This unfortunate woman, left unprotected in the midst of her enemies, struggled through scenes of difficulty and danger, of insult and suffering, till her failing health and strength, together with a heart broken by sorrow, brought her to her death-bed. She had never heard from her husband; and when wandering among the mountains, lying down in some wretched habitation, or compelled to urge her flight amidst cruel fatigues, her affection for him, and the hope of meeting him again, bore up her courage through all.

He came at last, when the enemy had retreated, and the Greeks had returned to their homes again; and hearing her situation, was touched with deep remorse.—But all hope of life was then extinguished—love had changed to aversion, and she refused to see or forgive him. There is at times, in the character of a Greek woman, as more than one occasion occurred of observing, a strength and sternness that is remarkable. Her sister and relations were standing round her bed; and never in the days of health and love did she look so touchingly beautiful as then; her fine dark eyes were turned on them with an expression as if she mourned not to die, but still felt deeply her wrongs; the natural paleness of her cheek was crimsoned with a hectic hue, and the rich tresses of her black hair fell disheveled by her side. Her friends with tears entreated her to speak to and forgive her husband; but she turned her face to the wall, and waved her hand for him to begone. Soon the last pang came over her, and affection conquered; she turned suddenly round, raised a look of forgiveness to him, placed her hand in his, and died.

## WHY MAY NOT I TOO?

"Father," said a young man once, to a patriarch of the mountains, who is still living, (after being told that he must not go with half a dozen idle fellows, who had come to invite him,) "father, why is it that you deny me those privileges which other parents grant so readily to their sons of my own age?" "David," said the father, after lifting up his head and leaning his head upon the top of his hoe-handle, "I have lived much longer in the world than you have, and I see dangers which you little suspect. These young men are in a bad way. Such habits of idleness, and this going about to frolics and horse-races, will ruin them. You will see, if you live,

that some of them will get into the State's prison, by and by, and it is well if they do not come to the gallows. These are my reasons for wishing you to have nothing to do with them." David was satisfied. Years rolled away. Those young men soon spent their patrimony, and fell into dissipated habits. From step to step they went on, till the prediction of the patriarch was literally fulfilled. Two or three of them were sent to the State's prison, and one at least was hanged.—Dr. HUMPHREY.

## TOMATOES.

A celebrated writer observes, that "the common tomato, made into a gravy, by stewing over the fire, and used as a sauce for meat, has been known to quicken the action of the liver and bowels, better than any medicine he ever made use of." He states further that—"When afflicted with an action of the bowels, head-ache, a bad taste of the mouth, straitness of the chest, and a dull and painful heaviness of the region of the liver, the whole of these symptoms are removed by Tomoto sauce, and the mind, in the course of some few hours, is put in perfect tune."

To make them into catsup, use one pint of fine salt to one peck of Tomatoes; bruise them and let them stand two days; then strain them dry, and boil the juice until the scum stops rising, with two ounces of black pepper, the same quantity of pimento or allspice, one ounce of ginger, one of clove, and a half an ounce of mace.

## THE DEATH OF THE YOUNG.

Beautiful is that season of life, when we can say in the language of the Scripture, "thou hast the dew of thy youth." But of these flowers, death gathers many. He places them upon his bosom, and his form is changed to something less terrific than before. We learn to gaze and shudder not, for he carries in his arms the sweet blossoms of our earthly hopes. We shall see them again blooming in a happier land.

Yes—Death brings us again to our friends. They are waiting for us—and we shall not be long. They have gone before us—and are like the angels in heaven. They stand upon the borders of the grave, to welcome us with the countenance of affection, which they wore on earth—yet more lovely—more radiant—more spiritual.

"A man who, to good nature, adds the general rudiments of good-breeding, provided he rest contented with a simple and unaffected manner of behaving and expressing himself, will never be ridiculous, in the best society."

SIR WALTER SCOTT.

## MARRIAGES.

In the Universalist church, Upper Lisle, June 21st, by Rev. H. Green, Mr. HARRY GREEN, to Miss GESSIE M. DAY.  
In Collope, May 24th, by H. Skinner, Esq., Mr. LUTHER FOWLER, of Fulton, to Miss LYDIA CORNELL, of the former place.

In Clinton, by Rev. T. Clowes, June 25th, Mr. NATHAN DANIELS, to Miss ANGELINETTE MORSE, both of Clinton.

July 8th, Mr. JEROME TERRY, to Miss LUCY R. BROWNELL, both of Hamilton.

## DEATHS.

At Dr. Corning's in Webster, Monroe county, on the 11th of April last, Dr. LYMAN CROCKER, son of Alpheus and Phebe Crocker, aged 32 years. The deceased was a man of extraordinary talents, and much respected both as a citizen and a physician. He died of that fell disease, the consumption. His funeral was attended in the 13th, in the Presbyterian meeting house, and a discourse was delivered on the occasion by Rev. Mr. Woodward, (Baptist,) to a large congregation of sympathising neighbors and friends.

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# EVANGELICAL MAGAZINE

## AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL,"..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JULY 24, 1840.

NO. 30.

For the Magazine and Advocate.

### NOTES ON THE RESURRECTION...NO. XII.

BY A RURAL EVANGELIST.

"Knowing that whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight;) we are confident, . . . and willing rather to be absent from the body, and to be present with the Lord."

In our last number it will be recollected we introduced a scriptural incident, with some remarks thereon, in disproof principally of the doctrine that the spirits of the departed are all sleeping in unconsciousness. In the present number we shall present some additional evidence against the doctrine, and shall examine certain arguments advanced in its support.

There are certain passages of scripture which teach unequivocally that in that state of existence which succeeds the death of the body, at least some of mankind go, or have gone, to be with Christ. Some of these passages we will now present; and along with them some few remarks, designed to show that those with Christ are in a conscious state.

When Jesus was discoursing with his disciples respecting his being about to leave them, he said, "Let not your heart be troubled: . . . In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." John. xiv. 1-3. Now I can not think that the Saviour here meant, that in his Father's house are many sleeping-rooms, and that he was going thither to fit up an apartment for his disciples to repose in through the long, long night of unconsciousness, which according to this doctrine, was to intervene between the time of their deaths and the far-off morning of a yet future resurrection. To me, he seems to promise that there they should *enjoy his society*, (and be awake of course.) For certainly these words of the Saviour were designed to be words of comfort; and the disciples' trouble obviously arose from what he just said to them, "Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go ye can not come, so now I say to you." Chap. xiii. 33. How cheering then the assurance that though they were unable to go to him, he would come to them, and conduct them to his Father's house, that they might again be with him. And that the first Christians did not expect to remain in an unconscious state for perhaps thousands of years before being received by the Saviour, is at least indicated by the circumstance, that *Stephen*, while being stoned, exclaimed, on being favored with a view of him in heaven, "Lord Jesus, receive my spirit." I can not believe that that desire remains yet ungranted.

Some, however, are very sanguine in the belief that none of the departed are yet with the Saviour, and that none will be till all are raised from the dead. Let such then consider the words of Paul in Phil. i. 23-25, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far [the] better; nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide," etc. While he should abide in the flesh, he of course would not depart from the flesh; but he rather wished to depart, for the reason that he wished to be with Christ. Did he not then expect that when he left the flesh he should be with the Saviour in a different sense from what he could be while in the flesh.

The apostle John speaks of having "fellowship with the Father, and with his Son Jesus Christ," whilst in the present state; and we suppose it will not be doubted that Paul, while here, enjoyed the same, as also what himself denominates "the fellowship of the Spirit," to which may be added what is usually called the fellowship of the saints. Would he then consider it so very desirable to depart hence into a state of profound and dreamless sleep, to be indeed with Christ in the sense of *locality*, but enjoying nothing, being totally unconscious of the Saviour's presence, and indeed of his existence, yea of the existence of God, and even that there was such a being as himself? Would he say that this was "far better" than to abide in the flesh a while first? especially with the idea that he should not awake till morning let him retire to rest ever so early? I confess I think not. A state of know-nothingness I can not prefer to Christian enjoyment, and I think Paul could not.

The same apostle declares in 2 Cor. v. 6, "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord." The word "whilst," as all are aware, signifies so long as. The doctrine of Paul is here in direct terms expressed to be, that we are absent from the Lord Jesus so long as we are in the body. And as in the passage from Philippians, so in this, it would seem to be also implied very clearly, that when, or as soon as we leave the body, we shall be *not* absent from the Lord, but *with* him. This, however, is not left to stand upon the ground of implication or mere inference; for he adds at verse 8, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

But we cite this passage principally for the purpose of proving more directly that when we come to be with the Saviour we shall be aware of the fact, and consequently be in a knowing state. The 6th verse, as we have seen, mentions being at home in the body and absent from the Lord, while the 8th verse speaks of being absent from the body and present with the Lord; and between these, in the 7th verse, is the following parenthesis, "For we walk by faith, not by sight." Observe here, it is whilst we are absent from the Lord that we walk not by sight but by faith; that is, we do not now see the Saviour, but only *believe* in him. And why should the apostle throw in this remark—what pertinency can there be in it, unless he meant to teach that when we come to be present with Christ *we shall see him*? Now we walk by faith; then, as John expresses himself, "we shall see him as he is." If we see, we shall know something; if we know any thing, we shall be in a state of consciousness. Away, then, with that cold and cheerless doctrine which teaches that when we leave the body we shall enter upon a state of total insensibility; shall sleep, and sleep, and sleep on, through unreckoned ages, not knowing enough to know that we ever were in a knowing state.

The query will now arise, Does not the writer know that the Scripture declares, in so many words, that "the dead know not any thing?" Eccl. ix. 5. I answer that I am perfectly aware there is such a text, and that in view of it I have given to the last two sentences of the preceding paragraph their peculiar phraseology, so as to make my own language suggest to the reader's mind what I suppose is considered the strongest text in the Bible, in proof of the doctrine which I am laboring to disprove by proving its opposite. For I am certainly willing that every argument, for or

against, should strike the mind of the reader with its full force.

There is danger, however, of being led into erroneous conclusions by the mere sound of words. Thus the same Bible which teaches unequivocally that all shall be made alive, that there shall be a resurrection of all, also, declares, respecting certain persons, "They are dead, they shall not live: they are deceased, they shall not rise." Isa. xxvi. 14. Now does not this sound as though some shall never be made alive, or raised from the dead? And yet I am not aware that this text is ever urged against the universality of the resurrection, or indeed, to show that the Bible teaches contradictory doctrines; the reason for which I know not, but it certainly is not difficult to perceive that the passage may have reference merely to living on the earth, or rising to mortality, in which case the sense would be, simply, that the persons were actually dead, and of course beyond the possibility of resurrection by human means. So, in Ps. xxxviii. 10, it is asked, "Shall the dead arise and praise thee," the implied answer to which is that they shall not; for it is clear from the context, that the question is not a call for information, but is a form of speech equivalent to a negative assertion. And if this text refers to a rising to immortality, then it certainly denies that there is any such resurrection at all—a conclusion which Christians will be slow to adopt. It is plain, however, that the rising of the dead here is the same as in the passage just quoted from Isaiah.

In a number of texts it is denied merely that the dead *praise* the Lord, or that they *can* praise him; and these are quoted, and this along with them, to prove that the spirits of the dead are asleep, (also to prove that the spirits of the dead are dead.) Thus in Isa. xxxviii. 18, we read that king Hezekiah, when he "had recovered from his sickness," said, "The grave can not praise thee, death can not celebrate thee: they that go down into the pit can not hope for thy truth." This latter part of the sentence shows that the terms death and the grave are used for persons dead and buried; hence that the sense is, Those that are in the grave can not praise thee, those that are dead can not celebrate thee. And this is further shown by the next words, "The living, the living, he shall praise thee." Yet that this passage does not teach that the departed can not praise the Lord in another state of being, either because they do not exist in any such state, or if they do, are not aware of it, will be evident by considering the 19th and 20th verses: "The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth. [They that go down into the pit can not hope for God's truth. Verse 18.] The Lord was ready to save me [from dying]: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord." Here the manifest reference is to praising the Lord in the manner practised among mortals on the earth; ("as I do this day," etc.) hence it is quite evident to my mind, and I should think it might be so to others, that as the worship or praise which is here spoken of is the visible or sensible worship of God, so the dead here mentioned are the visible dead, that is to say, *corpses*, which do not, and can not, take any part in such worship.

In Ps. vi. 5, it is said, "In death there is no remembrance of thee: in the grave who shall give thee thanks?" As the passage last quoted from Isaiah, teaches that persons dead and buried



do not praise nor celebrate the Lord after the manner of the living, so this, I conceive, asserts merely that such do not in like manner give thanks to, nor remember Him. The like may be said of Ps. cxv: 17, "The dead praise not the Lord, neither any that go down into silence."

But to return to the text from Ecclesiastes; "the dead know not any thing." I am convinced that the meaning of this is similar to that of the passages we have been considering; namely, that dead bodies know nothing. In the verse preceding it, we read, "For to [rather, of] him that is joined to all the living, there is hope;" which clearly implies that to or of him that is not thus joined, there is *not* hope. To be joined to all the living, is to be alive on the earth, for life is the very thing that thus joins us. The reference of this passage I consider to be the same as of that where it is said, "There is hope of a tree, if it be cut down, that it will sprout again. . . . but man dieth and wasteth away. . . . man lieth down and riseth not." See Job xiv: 7-12. And we say respecting the passage from Ecclesiastes, much as we did in a previous number respecting this one from Job. If it has reference to any thing beyond this world, then it teaches what is manifestly at variance with the teachings of Christ, with the Christian hope; and in such case, I, for one, could not receive it as of divine authority. I say *if*, for I am perfectly convinced that it has no such reference. For, aside from all other considerations, only observe how the passage closes, verse 7, "Neither have they any more a portion for ever in any thing that is done under the sun."

Again, if the phrase, "the dead know not any thing," is to be understood of the minds or spirits of men after death, then the phrase which follows it, "neither have they any more a reward," must be understood of men's minds or spirits also. And this last text must therefore be, what some indeed, consider it to be, and quote accordingly, proof positive that there is no such thing as reward beyond this life, in either a happy or an unhappy sense. Now, I have nothing to do with this question, as it does not belong to my subject—what I am endeavoring to show, is the true reference of the passage which these texts form a part of. Solomon assigns a *reason* why the dead have no more a reward; and the reason assigned by him, is, "for the memory of them is forgotten." Forgotten by whom? The proper answer to this question depends upon the reference of the passage. If it refers to the condition of departed spirits, then the meaning can not be that they are forgotten by men upon earth, for this is no reason for the absence of reward in another state. The answer then must be—if the passage teaches, and truly, that departed spirits know nothing, it also teaches, and just as truly, that the memory of such spirits is forgotten by Him from whom they proceeded, and to whom, as even Solomon himself teaches, they are destined to return. Eccl. xii: 7. I therefore conclude that the passage in question does not relate to the minds or spirits of the dead.

As a further proof that our view of the reference of this passage is correct, let us attend to verse 10, which commences, "Whatsoever thy hand findeth to do, do it with thy might." Now does it not really seem here, as though Solomon were exhorting to diligence in the ordinary business of life? I think the unprejudiced reader must say yes. Well, he adds, as an incentive to diligence, "for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest;" as if he had said that the common laborer, the mechanic, the professional man, and the philosopher, all cease their pursuits at death. And yet this text also, has been quoted in proof of the position that the spirits of the departed are in a state of inactivity and utter unconsciousness.

We will now transcribe the whole of the passage embracing the text in question, Eccl. ix: 5-7. "For to him that is joined to all the living, there is hope: for a living dog is better than a

dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward: for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." The sense of the above, as I understand it, omitting one clause, the exact import of which is perhaps doubtful, and probably not essential to the subject in hand, is as follows: So long as a man has life, there is some hope of his usefulness; for as a dog that is alive is better than a lion that is dead, so the most insignificant of our race, if living, is of more consequence in the world than the carcass of even the greatest monarch. For any live man knows enough to know that he shall die; but a corpse knows nothing; neither are such the subjects of either blame or praise. \* \* \* \* Also the likes, and the dislikes, and the desires, common to men, they are destitute of; neither have they any part, or interest, or concern, in any of "the business that is done upon the earth."

If it be objected that by the dead here can not be meant the *bodies* of the dead, because Solomon says they have no *more* a reward, no *more* a portion, thus implying that they once had, which is not properly true of the body—I reply, that scarcely any thing is more common than, by the use of a figure, to speak of a corpse as a person. Thus if some one were to say respecting the illustrious Washington, "I never saw him but once, and that was at his funeral," it would be but a customary mode of speaking; yet we should not understand him that he ever really saw Washington at all, but only his corpse. And if he were to add, "Yet even when dead, his countenance indicated a great mind," he would still speak intelligibly; yet we should understand merely that the countenance of the corpse indicated that it had been the residence of a great mind.

If it be thought unlikely that Solomon should have put forth so obvious a truism as that dead bodies know nothing, we would ask what else but truisms are a very great many of his observations, scattered all through the book of Ecclesiastes? See particularly, chap. iii: 1-8, where may be found truths that are new to nobody. But how do we know that this was so much of a truism in those days? Even now, in some Christian countries, a corpse is buried with a small piece of money in its hand, to pay its admission-fee with at the gate of heaven!

To conclude our remarks upon this passage, I observe that Solomon is set forth in the Scriptures to have been a wise man, but he is not there declared to have been a prophet. He was unquestionably a philosopher, but certainly was not an apostle. I must therefore, consider it quite unlikely that he should have undertaken to describe the condition of departed spirits. And if he did attempt this, and was divinely inspired so to do, is it not truly remarkable that his teachings on the subject are not once quoted in all the Christian Scriptures, and that neither Jesus nor his apostles ever taught any thing resembling it?

There is one passage more which demands a brief consideration, as it is thought to be the next to the strongest proof-text found in the Bible, in support of the doctrine under examination, as also of the doctrine that the whole man perishes at death. We are informed in the Scriptures, say the advocates of these doctrines, that man's "thoughts perish" at death—and from this each proceeds to argue the truth of his doctrine. But as I have before observed, there is danger of being misled by the sound of words. By a man's thoughts are sometimes meant his calculations, expectations, or desires. Thus in Prov. xvi: 3, it is said, "Commit thy works unto the Lord, and thy thoughts shall be established." So in Ps. xlix: 11, it is said of some, "Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations." Such a thought must inevitably perish, sooner or later,

yet it by no means necessarily follows that the individual will stop thinking. So a man may think or calculate to leave, when he dies, a vast amount of money to his children, but he may die penniless, or childless, and his thoughts or calculations will fail of course, and that too in the very day that he dies; and yet the faculty of thinking in him may be neither destroyed nor suspended.

The passage embracing the text alluded to reads thus: "Put not your trust in princes, no in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. cxlvi: 3-5. Now why not trust in man? Because in man there is no help. And how no help? Answer, man dies, returns to dust, and "his thoughts perish." What then? "Happy is he that hath the God of Jacob for his help," etc.

The sense of the passage, to my understanding, is this: We should trust in God rather than in man, for even princes die, and when dead can do no more for us. *Death destroys their calculations.* Now the fact that men's calculations fail or perish at death, seems to me to be a very good reason for not trusting in man. But to say, Trust not in man, for when he dies he stops thinking, is, to me, no reason at all.

It will now be asked, Do we not read in the Scriptures of persons falling asleep, sleeping, and being asleep, when the meaning is that they died, or were dead? I answer yes; and the fact so far from proving the doctrine under examination, goes rather against it.

In John xi: 11-14, we read that Jesus being away beyond the Jordan, was sent for to visit a sick friend at Bethany, near Jerusalem; and for reasons then known to none but himself, delayed setting out on the journey for two days. He then proposed going, and said to his disciples, who tried to dissuade him from visiting that part of the country, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Then said his disciples, Lord, if he sleep, he shall do well. Howbeit, [adds John,] Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus plainly, Lazarus is dead." In like manner, when Stephen was stoned, it is said of him, "he fell asleep." Acts vii: 60. But the next words are, "And Saul was consenting unto his death." So also in 1 Thess. iv: 15, this same Saul, alias the apostle Paul, speaks of "them which are asleep," and places them in contrast with those "which are alive," thus clearly evincing that by those asleep he means what he afterwards calls "the dead," (verse 16,) which also he places in contrast with those "which are alive," (verse 17.) Thus it is easy to see that falling asleep, sleeping, and being asleep, mean nothing more than dying and being dead, and that these expressions relate only to the death of the body. If, then, in the Scriptures, to be asleep signifies only that the individual has undergone the death of the body, it seems rather improbable that the sleep of the spirit after the death of the body, is really a Scripture doctrine.

Another fact well worthy of notice, is, that we nowhere read in the Scriptures, that the spirits of the dead either sleep or die, at least literally. Thus, Stephen when being stoned, beheld the Saviour in heaven, and said, "Lord Jesus receive my spirit." And we are directly told—not that his spirit fell asleep, but that he fell asleep, that is, as we have seen, he died the death of the body. To sleep, and to die, are convertible expressions, and relate merely to bodily death. More anon.

Penn's Woods, 1840.

For the Magazine and Advocate.

#### TOTAL DEPRAVITY.

The reader need not indulge in any fearful apprehensions because our motto denotes such a hackneyed subject, for it is not our design to im-



pose a great tax upon his patience. We know that this doctrine of late, like the chameleon, has assumed a great many colors; some tell us they mean by total depravity that man is wholly averse to all good, and inclined to all evil; others, that he does not naturally love his Creator with all his mind and might and strength; and others say that all they intend by it is, that no one lives and sins not—that sin prevails universally.

To whom shall we go to learn what the doctrine is? To unimportant individuals, or to some of our erudite professors in theology? If we go to the creeds which are used by most Partialists—creeds to which *all*, to be admitted into the church, let their belief be what it may, must assent—creeds which men are given to support *let the Bible teach what it will*, and professors are sworn to defend—if we go to these, we are taught that “man is *wholly unlike and opposed to God and true holiness*.”

The facts around us, that stand out in bold contradiction to this horrid sentiment, are so many, that we have not the charity to think that near all who profess it, do actually believe it. To such of its sincere believers as are disposed to think, we would propound the following questions:

If man is naturally “wholly unlike and opposed to God and true holiness,” is he an accountable being?

Should he be punished for proceeding according to the dictates of that nature implanted within him by his Maker? Were not the primitive professors of this sentiment driven to the expedient of adopting it, to avoid coming to the *scriptural* conclusion, that “the way of transgressors is hard?” that sin is here punished? that the government of God is *perfect* in this state of being?

If man is not “*totally depraved*”—does not delight in sin, and “there is no peace to the wicked,” does it not follow that he is equitably rewarded and punished in this mortal state? Will there be any necessity of adjudging him to undying agonies in the world of spirits?

If he is inclined to *all* evil, what good can preaching do? Why send missionaries to the heathen? A wrong construction will be put upon all their teachings—they can do no good.

Dr. Wayland, President of B. U., and a staunch defender of this doctrine, says in his “Elements of Moral Science,” that “there is in man a natural desire or thirst for truth.” If this is true, can he be “*totally depraved*?” Would he not possess a “natural desire or thirst” for *falsehood* rather than truth?

I once heard a renowned Presbyterian preacher attempt to prove the doctrine, by saying, that it was proved true from the fact that all men sinned. To effect this, I ask this question: Is it not as *conclusively* proved, that man is wholly inclined to virtue from the fact, that *all* men do sometimes perform virtuous deeds?

If it is true that man prior to a radical metamorphose is not capable of doing right in thought, word or act, whence comes the virtue in the world? can any of it be attributed to him?

Finally, if it is in accordance with man's nature to roll in sin, and if sin of all kinds conduces to his happiness, should he not be sentenced to the abode of the damned? Would he not be as happy *there* in proceeding according to his nature as are the saints in heaven in proceeding according to their natures? “I speak as to wise men; judge ye what I say.” F. W.

For the Magazine and Advocate.

## MINUTES

Of the proceedings of the Allegany Association of Universalists, for 1840.

Convened at Ellicottville, July 1st, 1840, and organized by choosing Br. C. Morton, Moderator, and R. Thornton 2d, Clerk.

Appointed Mrs. J. Lewis, L. Vinton, and Quartus Rust, Esq., committee on discipline, fellowship and ordination; R. Thornton, L. Vinton, and — St. John, committee on conferences; J.

Lewis, J. B. Sharp, (clerical,) A. Dygert, — St. John, (lay) delegates to the State Convention in 1841, with power to appoint substitutes.

Heard the report of the committee, appointed at the last session of this body to collect and arrange some records which were deficient relative to the formation of this Association, and its then condition; ordered that the report be attached to, and preserved with the records of the proceedings of this body. The committee on Conferences for the past year, reported that conference meetings had been held in Independence, Philipsville, and Hume. The committee on fellowship and ordination reported in favor of granting a letter to Br. Isaac George, which after proper consideration was granted. The committee on fellowship and ordination for the past year, reported that Br. Judah Babcock did, immediately after the close of the last session of this body, return his letters of fellowship and ordination to them, and that they were then in their possession subject to the action of the council—and, whereas he now requests the same to be returned to him, stating that he never designed to withdraw from the denomination, or place himself beyond the reach of its discipline—and as in the opinion of this council, the said committee had no authority from the constitution to receive and retain the same—therefore,

*Resolved*, That the said committee be instructed to return his letters, in compliance with his request. Whereas, none of the committee on discipline for the past year are present, and it appearing that several reports unfavorable to the moral character of Br. Babcock, were put in circulation soon after he returned his letters, therefore, *Resolved*, that the committee of discipline now chosen, be requested to inquire into their truth or falsity, and report to this council. The committee accordingly reported, that on investigation they were satisfied that the reports which had been in circulation, implicating the moral character of Br. J. Babcock, were not founded in truth. The council, after further examination and discussion, agreed unanimously to concur with the said report.

After several remarks by various brethren on the subject of temperance, it was *Resolved*, that we disprove of the use of ardent spirits as a beverage, and therefore will not countenance its use in community, and especially by the clergy.

Appointed Br. Isaac George to preach the next occasional sermon, and Br. R. Thornton to prepare the minutes for publication.

Adjourned to meet in Pike, on the fourth Wednesday and following Thursday in June, 1841.

C. MORTON, Moderator.

R. THORNTON, Clerk.

*Ministering brethren present*.—S. Adams, T. C. Eaton, J. Eaton, L. Paine, C. Morton, J. Lewis, J. Todd, S. Remington, D. Van Alstine, I. George, R. Thornton, J. Babcock.

*Lay members present*.—L. Vinton, Q. Rust, Ellicottville; S. Cowley, Conewango; — St. John, Otto, A. Dygert, J. Wilcox, Ashford; E. G. Leavens, J. P. Swift, Rushford; Charles Williams, Ellicottville.

REMARKS.—“Every where we have cause for rejoicing and cause for weeping.” We came up to a feast of fat things. The presence of the mighty God of Jacob was with us. The banner of pure and undefiled religion was unfurled, the glorious faith of the Gospel with its blessed influences, was portrayed, our hearts were warmed with the genial beams of the Sun of Righteousness, the balm of Gilead proved its healing power in reconciling differences and removing unkind feelings, and we were brought to know how good and how pleasant it is, for brethren to dwell together in unity.

Seven sermons were preached on the occasion, and twelve ministering brethren, besides some who but recently commenced, were present; but the number of lay delegates in attendance, was unusually small. Only eight or nine, and not all of these properly delegated; whereas, there should

have been from forty to fifty. It appears seven societies were represented by their delegates at the formation of this Association; viz: Ashford, Belfast, Canada, Centerville, Friendship, Nunda and Pike. The church in Ellicottville and the society in Hume have since been received. Besides, there are congregations of believers, where societies (rather churches) should exist, and in several of which they have once been formed; in Amity, Friendship, Freedom, Portage, Rushford, Yorkshire, Angelica, Franklinville, Randolph, Clear Creek, Conewango, etc.

Most of these places include within their bounds from 15 to 30 or 40 males who profess to be believers in the “great salvation,” yet nearly all are destitute of, or have only occasional preaching. The principal exceptions are, Hume one half, Amity and Friendship each one fourth, and of late Freedom one half, and Yorkshire one fourth, and a few other places have had regular preaching a part of the past year. Further statistical information, we are not prepared to give. Most of the societies have neglected to keep up their organization; and throughout the bounds of the association, a great apathy and indifference to our glorious cause, prevails among its pretended friends. Many are but lukewarm, and at every trifling obstacle or opposition, become discouraged. But may we not hope that this state of things will not long continue, and that the time is not far distant when the Great Head of the church will deign in mercy to revive his work in this portion of his moral heritage—when sleeping professors shall awake from their heavy-slumbers, and clothe themselves with righteousness and girt themselves about with zeal, and come up and possess the city of our God? Let every one who professes faith in our Lord Jesus Christ as a universal Saviour, but act as becometh his disciples—manifesting their faith by their zeal and good works, and the Father of spirits will assuredly bless each humble endeavor to build up and spread the great and glorious cause of universal holiness and happiness. By order of the council, R. THORNTON 2d, Clerk.

## SIX MONTHS.

On the first instant we commenced the second half year of the present volume—a good time for new subscribers to begin who do not want many back numbers. Could not our agents induce a few neighbors to subscribe—the payment of seventy five cents should be made *in advance*, unless the subscription is for a whole year, in which case the usual time of four months is allowed before the price becomes enhanced. A. B. G.

N. B. We can still supply back numbers from the beginning of the present volume, if requested.

## NEWS DEPARTMENT.

The Champlain Association met in Berkshire, Vt., June 24th. Granted fellowship to the church in Westford, and to the societies in Enosburgh and Richford; and conferred ordination on Br. William Parker, of Vergennes.

The Windham and Bennington Association met in North Bennington, June 25th. Br. O. Warren, Standing Clerk. Passed resolutions condoling with Br. J. Bushnell and his friends on his unfortunate condition—he being prostrated by nervous disease and loss of speech, for four years past—and recommending the disuse of mourning apparel, and endeavors to change public opinion so as to lead to a total abolition of capital punishments.

Brs. W. R. French, Fryeburg; James H. Sawyer, Durham; R. Fales; O. H. Quinby, James Linnell, Mercer; George Gay, Cherryfield; Henry Baker, Brunswick; E. Fisher, Charlotte; H. P. Stevens, Newfield; and J. A. Miliken, were licensed to preach by the Maine Convention. Of these, the six last named are new preachers.

Br. J. E. Burnham, of South Reading, was ordained in Lynn, Mass., on July 9th. At the same time Br. H. Jewell was installed pastor of the second society in Lynn. Sermon by Br. A. C. Thomas.

REMOVALS.—Br. G. W. Bailey of Unity, N. H., has removed to Felchville, Vt.



For the Magazine and Advocate.  
PERSECUTION.

BY REV. W. N. BARBER.

"Then said Jesus unto him, put up again thy sword into its place."—MATT. XXVI: 52.

I have sometimes wondered that mankind have been so long basking, as they supposed, in the sunlight of Christianity, and have not as yet learned the fact, that retaliation is an anti-Christian principle. From its earliest infancy, when it lay enwrapped in that unnoticed scene which transpired in the obscure village of Bethlehem, as the future giant oak lies enveloped in the seminal germ; Christianity has ever raised its voice against the principle of rendering evil for evil.

The words of the text fell from the lips of him who spake as never man spake. The circumstances that called them forth are as follows. Before the crucifixion of Jesus—or before Judas used the kiss of friendship to designate him to his enemies, Christ left his disciples in Gethsemane, and went away to pray. While his disciples slept, he went and prayed three times, that the Father would let the cup of death pass from him if it was His will. But the hour that he was to be betrayed had not arrived. "Forthwith he (Judas) came to Jesus, and said, 'Hail, Master!' and kissed him. And Jesus said unto him, friend, wherefore art thou come? Then they came and laid hands on Jesus, and took him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and struck the servant of the high priest, and smote off his ear. Then said Jesus unto him, put up again thy sword into its place, for all they that take the sword shall perish with the sword." This was the doctrine of Christ. "Put up thy sword"—lay down the weapons of war—"overcome evil with good."

Such is the spirit of that Christianity which stands between man and the indulgence of human passions. But that spirit has been egregiously corrupted. In casting an eye back upon the history of the past, it requires but a slight glance to perceive, that almost every nation on this little oblate spheroid, have from time to time persecuted for opinion's sake. It is almost enough to make one faint, to take the history of the Catholic persecution, and read of the horrors that have visited Holland, France, England, Ireland, Scotland, Spain, etc. Let any man of ordinary feelings, read of those fifty or a hundred thousand, who once suffered by the hand of the executioner in Holland—of those protestant martyrs that have died in France; of Coligni who was basely murdered in his own house—of his body, which after his head was severed from it, was hung up by the feet upon the gibbet—of the innumerable multitude of men, women, and children, who were imprisoned, killed, and dragged through the streets, under the reign of Charles IX.—and if his heart's blood does not chill within him, he is made of sterner stuff than my humble self. The persecutions which took place in the reign of Louis XIV, are also horrid to relate. Mothers were tied to posts, with their infant children starving, languishing, and mourning in their sight. Young women were hung on hooks by the hair, smoked, burned and suffocated.—Some were "stripped naked, stuck with pins and needles from head to foot," while fathers and husbands were tied to their bed posts and their wives and daughters insulted and tortured "before their eyes." Those who endeavored to escape by flight, were pursued by these fiendish Catholic persecutors, and hunted down like wild beasts of the forest. "With these scenes of desolation and horror, the popish clergy feasted their eyes, and made only matters of laughter and sport of them!" Ireland has been the abode of much persecution also. It has been drenched with the blood of protestants. Many here, in the year 1641, were whipped to death—driven from their comfortable habitations; some were to perish with cold and hunger in the forests and mountains—some were driven through the primeval

woods and tangled swamps, as naked as they were born. Scotland and Spain, have been visited from time to time by this fell destroyer of prosperity and happiness. Says a writer—"Scotland for many years, has been the scene of cruelty and bloodshed till it was delivered by the monarch at the revolution," and "Popery has had the greatest hand in this mischievous work." It hardly seems necessary to speak of England. True, Wickliffe sunk peacefully to his grave—but his bones could not be suffered to rest.—They were taken up; burnt to ashes, and thrown into the brook of Lutterworth. But is this all? Has England done no more than to burn the bones of the dead—those who are beyond the reach of human power? Let her Hooper and her Rogers answer—her Bilney and her Bayman, who perished in the flames; and they will tell the tale in touching solemnity. It is really serious to read the history of the Popish persecution. Latimer's was a hard fate. He was burnt with Ridley by a slow fire. "Taylor was put into a barrel of pitch and fire set to it." Saunders, Philpot, Bradford and others shared no better fate than did Latimer and Ridley. It is enough to say of England, that in the "year 1556 eighty-five persons were burnt."\*

Great God! Is man actually by nature a totally depraved being? Is there nothing good about him? Man is not totally depraved, but he is bad enough in all conscience. He is indeed, a curious being. One moment he is engaged in destroying his fellow-man—wielding the sword of persecution—breasting the flaming lines of battle—going amidst blood, dust and smoke; the next he is found relieving suffering humanity—healing the wounds that he has made. A wonderful creature! A tissue of contradictions! A strange combination of qualities!

In glancing an eye over the history of the past, and contemplating the awful persecutions that have visited the world—to the reflecting mind, the query immediately presents itself, what is the cause of all this bloodshed and slaughter? It has been attributed to Christianity; but this is wrong. It is not Christianity that has done it. No! It is anti-Christianity—it is the corruptions of the thing that have been substituted for the thing itself! Let Christianity come with her peaceful virtues bearing the freshness of a May-day morning upon her cheeks, with the long blaze of glory that lingers in her train, and her language is "put up thy sword—put up thy sword!"

The statement may sound somewhat harsh, yet it is no more harsh than true, that all those churches which have persecuted for opinion's sake, have had the doctrine of endless burning incorporated into their creeds. This doctrine was never taught by Christ or the primitive Christians. Christ came to bring "good news," "glad tidings," etc.; and if he taught the doctrine of endless wo, it was most certainly very *bad* news. Again, if Christ taught the doctrine of endless wo, he did not teach any thing *new*. The Heathen mythologists taught it before he came. And Dr. Channing said, when speaking of future wo, "It is not a new doctrine brought by Christ into the world. Though darkened and corrupted, it was spread every where before he came. It carried alarm to rude nations which nothing on earth could terrify. It mixed itself with all the false religions of antiquity."†

And what if I should add, that this doctrine of future, endless torment, has been the cause of all the persecution that has attended the Christian church? All persecutors that I ever read of, believed it. The Roman Catholics believed it, and they put hundreds to death for heresy. Our New-England fathers believed it too, and they executed "peaceful Quakers." John Calvin be-

\* The writer is indebted to Buck for a principal part of the historical fact that is mentioned above. See Charles Buck's Theological Dictionary—pp. 139, 140, etc.

† Quoted from memory.

lieved it, and he burnt Servetus at the stake by a slow fire.

Partialist, dost thou say that Universalists persecute? Look back upon the history of the past. Did Origen, Cheyne, Hartley, Chauncey, and others, who taught the Universalist doctrine, hang and burn heretics? "Physician, heal thyself." "First cast the beam out of thine own eye, then thou canst see clearly to cast the mote out of thy brother's eye." Reader, hast thou a disposition to injure a man, or mar his happiness because he does not see as you see? "Put up thy sword again into its place, for all they that take the sword shall perish with the sword."

Guilford Centre, Vt.

For the Magazine and Advocate.

## HEARING OF THE WORD.

BY REV. MOSES BALLOU.

CHAPTER V.

The next class to which we ask attention, is, V. *Those whom the apostle denominates, "hearers only."* It is a painful sight to the true Christian, to look back upon the fearful estrangement from duty, which has characterized so many professors of Christianity in all ages since its introduction into the world. As we pore over the details of crime and bloodshed that stain the records of their lives; as we trace the history of the deep wrongs committed and suffered; the persecutions that from time to time have arisen against supposed schismatics and heretics; the fiendish cruelties practiced by the old mother church upon dissenters; and also by many of her protestant daughters, who, having cast off her bodily likeness, still retain her ungodly spirit; when we trace the accounts of the martyrs, whose torn and quivering limbs have decked the wheel of torture, whose heads have graced the guillotine—whose bodies have been consumed, inch by inch, at the stake, by fire—whose groans of agony have so often rolled through the gloomy vaults of the inquisition, and whose prayers for mercy have fallen unheard except at the throne of God; the heart sickens and recoils at the contemplation, and the question comes up from the full soul, can this be the spirit of Christ, or that of his teachings? It is in vain that we turn to the precepts or example of that holy teacher for an affirmative answer. We learn from him that all duty is comprised in the two great corresponding affections, love to God and love to man—that we should love all men, even our enemies, and bless them that curse us; that he died to manifest God's love to his foes—that we should be "kind, tender-hearted, and forgiving," and this not to extend to seven offences merely, but to "seventy times seven"; and that the forgiveness of his enemies was sealed with his dying prayer; "leaving us an example that we should walk in his steps." Consequently we affirm, that the authors of those deeds of wickedness were devoid of the spirit of the Gospel; that they "stole the livery of the court of heaven to serve the devil in"; and that those evils are in no respect to be charged to the Christian system. The Gospel would make men good and kind, would they but obey its heavenly teachings; but this they have in many respects, utterly failed to do. They have been "hearers only," but not "doers of the word;" and it is only when this conduct has conformed to the Gospel, that its consequences can be charged upon that pure system. The Gospel finds men bad, and all that can be asked or expected of it, is, salvation for those who obey it. The plain reason that it has not done more, is because *hearers* have not been *doers*; and here is the root of the evils to which we have alluded. Bad men have listened to its divine teachings in ages past, only to go away and violate them, and how far this may be the case now, we ask the conscience of every individual who has been accustomed to hear it taught. It is true, that there may be few great evils in community now. Society in general may seem to be living in bonds of peace and amity; still how many little evils



there are transacted behind the curtain which shuts them out from the world, and which, though hidden in some degree from the public eye, are nevertheless productive of a thousand disquietudes, and open avenues to continual petty broils, vexations and sorrows. The fit of anger, jealousy, or envy; the unkind word, look or act; the whispered suspicion; the cherished prejudice, and a thousand other nameless evils, still lurk like contagious diseases in various portions of community; occasionally breaking out, and, like the wasting plague, carrying ruin and blight to the joys of all within the reach of its influence. Let any individual seriously propose the question to himself, whether most of the ills he meets with in his pathway, with the exception of sickness and loss of friends, do not originate in, and proceed from, those little sources to which I have referred; and then let him reflect for a moment, how easily all these might be swept away, did each but become, as far as possible, a *doer* of that word which he is ever so ready to hear. It is most wonderful that so many should listen weekly to the precepts of Christianity; give all its requirements their cordial sanction; pronounce its rules of duty most wise and judicious; admirably adapted to promote our welfare, and yet, live on in daily violation of some of them at least. But this inconsistency, may, perhaps, in part, be accounted for in the next chapter.

For the Magazine and Advocate.

### THE MIND.

What is it? A something—mysterious, incomprehensible; indefinable; unknown, and yet known—unseen, yet seen—imperceptible, yet felt at all times and under all circumstances—here a moment—then perhaps, having passed through infinite space, visited the old world, crossed the mighty deep and surveyed the shores of eternity—it returns to earth again, all in the next moment of time! O, what is it? What this mysterious faculty? From whence is it derived, and to what is it tending?

Mystery! this world is all mystery! Turn which way soever we may, our eyes are fixed on mysteries still. The very power which now moves my hand at the wish of my heart, is a mystery entirely unaccountable. The mind desires the hand to perform such an act—it does it as quick as that desire is felt. It weighs, compares, and reasons on subjects however dark and unsearchable; it comprehends the most exalted ideas; it rises from finite to infinite, and surveys at a glance the universe.

But who possesses this mysterious faculty? Is it the creature man, whom we see so often sunk to a level with the brutes of the field? Yea, verily, it is! Blush, O, ingratitude; and be ashamed, O, vile man, thus to deface and pollute thy nobler powers—powers which exalt and assimilate thee to the moral image of the great I Am!

H. J. S.

For the Magazine and Advocate.

### SUBLIMITY OF THE SCRIPTURES.

BY REV. H. BELDING.

It has often been said, that no book affords specimens of truer sublimity, than are to be found in the Bible, and I have often thought the remark a just one. Indeed, I am sure, that an appeal to the Bible will fully substantiate the fact. No man, be he Jew or Gentile, Christian or Heathen, theist or atheist, can read this book without finding some of the grandest conceptions—the sublimest descriptions ever penned by mortal man! Nor can these descriptions fail to interest the feelings—to touch the finer sensibilities—to awaken the stronger passions of the soul, of every one that has a soul to be excited, capable of being aroused to a sense of what is truly grand, and majestic!

I have not time, and therefore forbear to particularise by pointing out a variety of passages in the Bible, such as I esteem specimens of pure

sublimity. But I would here remark, that the book of Job abounds with no mean specimens of this sort. Many parts of that book, (when viewed by the eye of him, whose mind has been rightly cultivated, in whose soul, are the principles of true greatness—so constituted, that it bears affinity to that which is grand and magnificent,) can not fail to awaken the deeper, the loftier, holier emotions, and cause the mind to glow with holy enthusiasm, as it mounts upward toward the fountain of power, purity, and blessedness.

Who, unmoved, can read the answer of the Lord to Job, as it came from the whirlwind!—There you behold a grand assemblage of creatures, powers, principles, elements, and manifestations! There the neck of the horse is clothed with thunder! There you behold the swift hawk spreading to the south; and the swifter winged eagle soaring aloft toward heaven! There clouds are made as a garment; and thick darkness a swaddling band; the sea is shut up with doors, and a voice with authority and effect, says, thus far shalt thou come and no farther. The way of light is sought out; the treasures of hail and snow are opened, the morning is commanded, and the day spring knoweth his place! Mazoroth, Orion and Arcturus are in their pathway high amid the heavens—the line is stretched upon the earth—the foundations thereof are laid; and all the sons of God are shouting for joy!

Richfield Springs, June, 1840.

For the Magazine and Advocate.

### THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XXXIII.

JOHN III: 33. "He that cometh from heaven is above all."

Although these words were spoken with reference to Christ, we are not to understand or infer from such expressions as these, that Jesus had pre-existed and had been in some other world or state before he came into this. What is here said of Jesus coming down from heaven, relates to the heavenly doctrine which he taught, and which he received from God, the intimate presence of God with him, and his communications with God who is always represented as in heaven. Hence Christ is said to come down from heaven—yea, as it is expressed in verse 13th, was then in heaven. See this verse, which of itself is a sufficient commentary on this text. See also Imp. Ver., note, and Kneeland.

Matthew viii: 17. "Himself took our infirmities and bear our sicknesses."

These are the words of Matthew after relating the remarkable cures performed by our Saviour, "healing all that were sick." See verse 16.—The manner in which Matthew applies this prophecy of Isaiah, shows in what sense Christ is said to bear the sins of men, viz., by bearing them or taking them away, not taking them on himself and thereby becoming liable to punishment for them, for certainly, he did not take the bodily infirmities or diseases of men on himself, but removed them by his power. So likewise he removes the moral disorders of men, the diseases or vices of the mind, by the power of his Gospel.

It is frequently asserted that "no sinner could be forgiven but through the blood of the atonement," and this atonement is supposed to have been made by the death of Christ; but it needs no proof that many sinners were forgiven, and their moral as well as physical maladies removed before the death of Christ, and before this atonement was ever made. Christ does not save from punishment, only as he saves us from meriting it by saving us from sin; and what better can we ask than to have our sins removed far from us. Thanks to the Gospel of Christ, which is the power of God unto salvation.

Slanders are like flies; they leap over all man's good parts, to light upon his sores.

### MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, JULY 24, 1840.

### THE REPORTED CONVENTION, AGAIN.

Many of our readers will remember that, in volume 10, for last year, Nos. 35 and 39, we noticed a story reported by Alexander Campbell and Silas E. Shepard, in relation to a Universalist Convention, in which all the preachers were infidels, and voted to declare themselves such to the world. A few weeks ago, we pledged ourselves to publish any proofs Mr. Shepard could furnish to support his story. The following letter is in reply. Let the reader turn to, and carefully read the articles above named, and then read the following (not proofs of the truth of the story—but) accusations of me, and an attempt to prove that Mr. Shepard's informant did preach, and that one man heard him twice, and thinks he preached Universalism! After this, read my reply. All I ask is a fair hearing of all parties. If the story can be proved in its main particulars, let Mr. Shepard do so, or acknowledge his inability. If his only witness is his deceased brother, let him prove that brother's credibility if he can, or acknowledge that, as that witness was not a man of veracity his testimony should not be taken.

For the Magazine and Advocate.

### S. E. SHEPARD'S DEFENCE.

MR. GROSH—I have a few things against you, and as they are of the nature of public offences, I wish to rebuke you in a public manner, and therefore solicit a publication of this article in your paper. The following are the offences of which I complain, and on account of which I desire you to make suitable retraction.

1. You charge me of having circulated a report that there had been a Convention of Universalist ministers held in Rochester, the object of which was to deliberate on the expediency of publicly renouncing the Scriptures. This charge is untrue, so far as it relates to the place of holding the meeting. I never said, nor heard, that any Convention of that sort had been held in Rochester, until after you had publicly castigated me for having told such a story. Mr. Gurley stated, that Mr. Campbell had said, that Rochester was the place where this Convention met. But Mr. Campbell corrected that statement in his reply to your letter, by saying, "I think he said his brother had published it in Rochester." "But of this I am not certain." Now, Mr. Grosh, is it fair and honorable, for you to continue to affirm that I said that Rochester was the place where this Convention met? And then proceed to prove that no such Convention had ever been held in that city, and constantly insinuate that I had falsified in relation to the place? No man, living or dead, ever heard me say, that a Universalist Convention, of any sort, ever met in the city of Rochester. Why then do you continue to speak of "Mr. Shepard's Rochester Convention"? After requesting Mr. Campbell to correct Mr. Gurley's statement, if it needed correction; and after receiving a corrected statement from Mr. Campbell, why did you not attack me on that statement, if you wished to destroy my reputation? Was it because a corrected statement would not furnish the means?

After you received Mr. Campbell's reply to your letter, you wrote to me informing me that you had received his statement in relation to the case, and asked "is there any mistake in Mr. Campbell's statement?" In reply to which I gave you a full statement of all that I knew concerning the affair, and informed you that "I did not interrogate him (the Dr.) as to the time, nor place, of the aforesaid meeting, as I expected he would make a full disclosure of the whole affair." Mr. Gurley, in his notice of this report, which is the foundation of all you have said and done in relation to this Convention, stated that he did not pretend to give Mr. Campbell's words; Mr. Campbell clears me from the charge of saying that said Convention met in Rochester, and I told you that I never inquired where the Convention met, because I expected to be informed by a published statement, and after all this, you proceed to prove me a liar, by proving that no such Convention had ever assembled in that city! Mr. Grosh—is all this in accordance with that "spirit of candor, and desire for truth only" which you professed in your letter to me?

I can find an honorable excuse for Mr. Gurley and his informers in the fact that the Dr., from whom the report of this Convention originally came, resided in



Rochester. From the statement of this fact they might have understood that said Convention met there. Such a mistake might easily occur. But how to excuse you, Mr. Grosh, for reiterating, time after time, this false charge, with as much confidence, and display of certificates, as if Mr. Gurley had said, "I give Mr. Campbell's exact words," and Mr. Campbell had affirmed, that, "Mr. Shepard told me that the Convention met in Rochester," and I had said Rochester was the place of said meeting; I say, Sir, I can not perceive any excuse for you; but must regard you, as having been under the influence of the most malignant feelings, arising from a thorough conviction, that I had, in my discussion with Mr. Montgomery, most thoroughly and triumphantly refuted your doctrines, and that unless you could destroy the confidence of the Universalist community in my integrity, they would be likely to read that discussion and be convinced of their errors.

2. You charge me with saying that that Convention consisted of fifty Universalist preachers. This charge is also false. The Dr. never told me, nor did I ever tell Mr. Campbell, neither did he, in his correction of Mr. Gurley's statement, allege that I told the number of preachers in said Convention. This must have been apparent to every critical reader of your paper. But notwithstanding these facts, you proceeded as if the whole world had testified that I had fixed the number at "fifty" and sometimes at "fifty-two," to prove that no body of fifty Universalist preachers had ever met West of Utica. Why, Sir, do you lay so much stress on these two points, when it is not in evidence that either the Dr. or myself ever said one word in relation to either of them? And why are you so very careful to say that I gave a "dead man" for my author, but for the purpose of destroying the confidence of your readers in me that they may thereby be prevented from reading my refutation of your doctrine? Ah, this is "a common trick among some polemics, when beaten in fair controversy," and well you know it, Sir.

3. You charge me with giving a "dead man" for my authority, intimating thereby that I was the author of the story, and in order to avoid detection, I gave the name of a man who could not deny it. Mr. Grosh, this is exceedingly unkind, illiberal and unjust. When I gave Mr. Campbell my authority, in June 1836, the Dr. was living in Rochester, and did not die till the 20th April, 1837, nearly a year after I gave him as my authority. Why, then, do you with these facts before you, represent me as contriving to throw the responsibility on him after his death?

4. You deny that the Dr. was ever a Universalist preacher. In this I believe you deny the truth. I say, I believe, because I do not know that he ever was. He told me in presence of witnesses, that he had been a preacher of your order, and the evidence of that fact has been forwarded to you with a request that you would publish it. And although it was forwarded to you months since, by Mr. J. C. Rockwell, of Granville, Pa., you have never yet laid it before your readers as I can learn. You have, through the whole of your management of this case, shown a determination to make your readers believe me to be a liar. For what other purpose did you withhold the certificate of Mr. Rockwell and his lady? It was directed to the Editor of the Universalist paper, Utica, N. Y., with great care, and there is an allusion to it in your last notice of this affair. Mr. Grosh, why did you not do me the justice to lay that certificate before your readers, and thus clear me from the charge of falsehood; and if the Dr. had lied in relation to his having been a Universalist preacher, let him bear his own sin? My intimate acquaintance with him ended when he was a lad of about thirteen years of age, as I left home at that time. I saw him frequently, however, until he was about sixteen years old. From that time I do not know that I heard from him for nine years. And since that time I have only seen him a few times and at very short intervals, as we lived in different states all the time except during the short period which elapsed from my going to Auburn to the time of his death. I had no means of knowing whether he had been a Universalist preacher or not. But, Sir, I can prove that he not only regarded himself in that capacity, but that he was so regarded by the public in Dryden, Tompkins county, N. Y. The following questions were proposed to Mr. Wood, a resident in that town, and the following answers returned.

Mr. B. Wood:—Are you a citizen of Tompkins county, N. Y.? "I am, and have been for nineteen years." Was you ever acquainted with Dr. L. Shepard? "I was." Did he ever reside in your county? "He did several years." Was he ever by common report, a Universalist preacher? "He was." Did you ever hear him preach? "I have, twice." Did he advocate the doctrine of the universal salvation of all mankind? "He did in private, and I think he did in public." Dr. Shepard said he had been a Universalist preacher—Mr. Wood says he heard him preach twice, and he thinks he advocated Universalism; and that he had the reputa-

tion, and that by common report, of being a Universalist preacher. The case stands thus, then, Dr. Shepard said he was a Universalist preacher—Mr. Wood heard him and thought him to be such, and the public said he was such; but Mr. Grosh, says, "Dr. Luke Shepard never was a Universalist preacher." Query, which is to be believed?

It appears, from the above testimony, that the Dr. affirmed the truth in relation to his having been a preacher and that you denied it. And I have no doubt, Sir, infidel, and wicked as he was, but if he was now living, he would prove the fact that such a Convention as he mentioned was really held.

5. I complain of you for attacking my reputation in your paper, and neglecting to furnish me with a copy of the paper containing the attack. It is not gentlemanly neither is it editorial courtesy. Please publish this article in your next paper and forward it to me, and I will accept it as a further engagement, on your part, to publish what I have yet to say on this subject, for I have yet much more to say. But I will engage to occupy no more room in your columns than you and your assistants have filled, and may hereafter fill, on the subject of the aforesaid Convention.

Yours in all honesty,  
Troy, Pa., July 6, 1840. S. E. SHEPARD.

#### REPLY TO MR. S. E. SHEPARD.

Sir—So far as I deem your rebukes applicable, I will endeavor to profit by them; and considering your superior claim to be rebuked, I will endeavor to deal justly with you in return.

1. Your first complaint is, that I have always accused you of saying, that the pretended Convention was held in Rochester. I reply, that this was the form in which I stated the report to Mr. Campbell and yourself, and that so far from correcting this point, both of you tacitly admitted its correctness. You quote Mr. Campbell's remark, that he thought, you said your brother had published it in Rochester—and you, (not Mr. Campbell,) italicise "published." True; Mr. C. used these words; not to correct my statement, however, but to inform me where Dr. Luke Shepard published "The World as it is." On the other hand, Mr. Campbell's entire silence on the subject of the place where the Convention was held, is a virtual admission that my statement on that point was correct.

In my letter to you, I asked—"When this meeting was held in Rochester, the title by which it was known, and the house in which it met." You never stated that the Convention was not held in Rochester—but, as I and others understood your language, in reference to the time and house, say you did not interrogate your brother closely as to the time and place of the meeting. I see now that you may have meant differently from what I understood you—but your entire neglect to correct me plainly and expressly until now, and Mr. Campbell's admission that I had so far stated the report correctly, is the apology I offer for calling it, hitherto, the Rochester Convention. Consequently all the bad motives you ascribe to me, are as gratuitous, as the reason you allege for their existence in me, is founded only in your own blind self-esteem.

2. You accuse me of unjustly charging you with reporting that there were "fifty" or "fifty-two" preachers present at said Convention; and urge in "disproof" that neither yourself nor Mr. Campbell in your corrections, ever gave that number. I gave the number "fifty-two," in my version of the report, and requested both of you to correct what was amiss in it—and as neither of you corrected that particular, I was, of course, left to infer that that part of the report was correctly stated by me. "Silence" in all such cases "gives consent." Besides, Mr. Campbell speaks of "an overwhelming majority" of those preachers; implying that the number was not very small. These are the reasons why I laid so much stress on (not that particular number, but on) a large number of preachers—"fifty," or "fifty-two." You see, then, that again is your ascription of bad motives to me, useless and uncalled for.

3. It is rather amusing, after these two exhibitions of assumed arrogant superiority and gratuitous uncharitableness, on your part, to have you complain of my "exceeding unkindness, illiberality, and want of chari-

ty!" However, to be frank and candid with you, I acknowledge, that I did think it very fortunate that you and Mr. Campbell kept the story until your alleged author was out of the reach of inquiries! I wish I could add, that all suspicion of your cunning in this delay was now removed from my mind. But, Sir, I can not say so in truth, and prefer that you should cry out "unkind" and "illiberal," to earning a different cry at the expense of truth.

4. I have once acknowledged, and do now again confess my neglect to publish a letter signed by a Mr. Rockwell and his wife, certifying that they heard Dr. Luke Shepard inform you that he (Dr. L. S.) had preached Universalism. That letter is lost, or I would have published it some weeks ago. The reasons why I did not publish it on its reception, were—1st, I had no knowledge of the writers—it might have been a forgery, or a hoax. 2d, Even if a genuine letter, I had no evidence of the character of the signers. The whole letter was rather a singular one, and singularly directed. 3d, As Dr. Shepard had been proved to be deficient in character for veracity, his mere word that he had preached Universalism could not be testimony that he had. And 4th, Whether he said so or not, did not prove him a Universalist preacher, nor that he told you the story about the Convention—far less did it prove, that that story was true. But I now perceive that you feel your veracity called in question on the unimportant point that Dr. S. told you that he had preached Universalism; and though I never accused you of falsehood in saying that he had so informed you, I now regret that I did not give you all the benefit you could derive from that certificate.

I now tell you, and the world, again, that Dr. Luke Shepard never was a Universalist preacher. This I know and can prove, as well as any negative can be known and proved under the circumstances of the case. For had he ever received a letter of fellowship, the fact would be recorded on our records, and published in our minutes. Even had he preached with the sanction of any of our societies, or friends generally, for any time, as a candidate for our fellowship, his name would appear on our lists of preachers, recorded on our records, or published in our periodicals. Yet it is a fact, that there is no mention of his name, even—whether as a clergyman or layman—on either the records of the Association where he lived, or in any of our periodicals.

You bring forward Mr. Wood to prove the affirmative. But he does not testify that Dr. S. ever preached Universalism. He thinks so. Far less does he prove that he was in our fellowship, or ever acknowledged as a candidate for it, by our denomination. Rev. J. Chase, now of Rochester, on the contrary, testifies that he was well acquainted in Dryden, Tompkins county, and frequently preached there from the Spring of 1829 to the Fall of 1835, (the period in which Dr. S. lived in Dryden,) and never knew or heard of Dr. Luke Shepard's preaching as a Universalist.

You speak as if "the public" testified that Dr. L. S. was a Universalist preacher; and oppose this "public" to my testimony. Sir, you know that your "public" is but one man, so far as yet appears; and you know that my denial is not mine only, but is backed by all our records, periodicals, and by other testimony. But Mr. Wood speaks of "common report." What is "common report?" How many persons are included in it? Who and what are they? Are they persons who are well enough acquainted with Universalists and Universalism, to speak knowingly on the subject; or are they such as, from sheer ignorance and prejudice, would declare any man to be a Universalist who merely rejected the dogma of endless misery? Bring forward your witnesses in their own persons, and let each one testify for him or herself, giving name and residence, and then Sir, we will attend to them, and either prove conclusively that Dr. Luke Shepard never was a Universalist preacher, or acknowledge that he told you the truth when he told you he was one.



5. You consider me heinously guilty for calling your veracity in this story in question, and not furnishing you with a copy of the charges. Sir, of what crime, then, were you and Mr. Campbell guilty, when you withheld from the accused persons, your story, asserting the infidelity and hypocrisy of a number of Universalist clergymen, until after the death of the alleged witness—when, even then, you circulated it *at a distance* from the accused, for the purpose of casting suspicion on all the Universalist preachers in this state, and odium on the whole denomination—and when, after the report reached us, Mr. C., deigned no reply to the first and second inquiries made of him respecting it? I am astonished at your impudence in reading me a lecture on this subject, all guilty as you must feel yourself to be, of a greater crime—committed with far less provocation, and in a far more cowardly manner—than any you can justly charge me with! I never attacked your veracity except by showing the falsity of your story, and the cunning you evinced in circulating it only after your alleged informant was dead, and then only through a co-adjutor, and *at a distance*. These very suspicious circumstances, and not my assertions, are the cause why your character has suffered in the public estimation. That I did not send you a copy of the papers containing my remarks, and my regret therefor, I have already acknowledged, and again acknowledge. Base as your conduct may have been, it does not justify my neglect to do so. Forgetfulness is my only excuse, bad as it may seem to all who are unacquainted with the many cares and duties resting on me at that time, and my great liability to forget some of them.

And now, Sir, I beg of you to forward your proofs, if any you have, that I may publish them as I have promised to do. Remember, I want your *proofs*—not your accusations of me, nor your complaints and rebuke of my conduct. I feel no disposition to allow you to kick up a dust into the eyes of our readers about foreign and personal matters and then make your escape in the smoke. You have plainly given your opinion of my conduct; and, as plainly, I have given you mine of yours. I think we understand each other—and that our readers understand us both—and that they desire to hear no more from us on those subjects. I therefore tell you plainly, that while I feel disposed to allow you every accommodation in your attempt to prove your story, I can not give you room to enable you to *erase* the duty of proving it. Give us your *proofs*—the public demands them, and our columns are waiting for them. I entreat you, by every feeling of candor and honesty which should exist in the soul of a gentleman, a Christian, and a preacher of the Gospel, either *prove* your foul charges against us, that the world may no longer be deceived by us; or admit that you have been guilty of circulating charges which you can not substantiate—charges which should never have been made without full and positive testimony.

To aid you in your offer of proving your story through your columns, I hereby offer you any documents you may want, if in my power to procure them for you. The published minutes of the State Convention, or of Associations in which your brother resided, or the lists of our preachers which have been published, shall be mailed for you, whenever you call for them. Or, if you prefer to examine our manuscript Records, Mr. Montgomery of Auburn, is the Standing Clerk of our State Convention, and of the Association in which your brother resided. You lived in Auburn, and are enough acquainted there to procure some one in whom you can confide, who will examine those records for you. Mr. Montgomery will allow any respectable individual to examine them, and take a copy of any of their proceedings for your use. Come up at once, then, to the task you have undertaken, and prove your brother to have been a preacher in our denomination, or abandon that position—prove his character to be good as to veracity, or abandon him as a witness sufficient to criminate numbers of your fellow Christians as infidels and hypocrites

—or prove your story true in any other manner, or confess your utter inability to do so. TO THE PROOFS.

With all due respect, yours in the Gospel.

A. B. GROSH.

### UTILITY OF UNIVERSALISM.

The question has often been asked the writer, whether Universalism is calculated to make a man better. It has even been asked by those who professed to be Universalists, implying that they might be just as good without this faith as with it. This is singular. He who has felt the power of that faith which has for its foundation the promises of God, and which enters into every bright and cheering, and consistent prospect of the human heart, can not but know the answer which belongs to every question and inference involving a defalcation of his religion. Ignorance on this point implies ignorance of the sacred principles of Christianity. If our brother can not find room for important self-improvement, he may be sure that he would be worse without his faith; and if he can, his faith is doing a good work in comparing the progress of his past life with what it should have been, and showing him what he may do in future. Kindly be it said, it will not be amiss for every one who can seriously doubt the utility of his faith, to examine his religious experience, and the state of his heart.

But those who are unacquainted with Universalism may more consistently ask the question, especially if they do so with a serious desire for information. And yet it is almost certain that if they appreciated or understood that system of religion, they would never propose such a question. Whether Universalism is regarded as a system of faith or good works—and it embraces both—it can not but benefit him who receives it. The Scriptures warrant the belief that faith and good works are mutual strengtheners and promoters of each other. The true faith is said to work by love and purify the heart. It works; and it works by the highest of principles, and in accordance with a pure heart. Surely, if it works in this manner, the works of the creature must partake of its character. If it "purifies the heart," there is no longer any motive in the heart to do wrong, but rather the reverse.

We are told by the apostle James of a very important influence which works exert upon faith. "Was not Abraham our father, justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" Universalism as a system of works will produce a similar effect. It recognizes all the rules of action laid down in the Bible. It admits and urges the necessity of strict obedience and all that the divine law enjoins upon us—virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. Now suppose that a man should practice according to the injunctions of holy writ, by doing good as he has opportunity; it is not natural for him to do so without inquiring into his motives, and the more he inquires, the greater will be his confidence in that source from whence his obligation proceeds, until by the practice of good works, his experience teaches him, that the law is good, and both the Lawgiver and the Teacher worthy of his highest faith. Many a man has thus been led to discover the beauty and justice of the divine law, to respect its authority, love its influence, and confide in its Author.

Now take the other view. We have briefly shown from Scripture that good works are promoted by faith—in other words that faith is a purifier—makes man better. Will the Universalist faith do this? We say not that it will, but that it *must*, if it is not dead. What are the foundations of this faith? God's character, will, and promises; Christ's reign in the power of eternal truth; and man's universal brotherhood. "God is love," he "will not cast off forever"—unto him "every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength." There-

fore, we unavoidably infer that God, who hath promised to bless "all the kindreds of the earth" in Christ, "will have all men to be saved and come unto the knowledge of the truth" that "He is good unto all," and that "his tender mercies are over all his works." Can a faith that includes this, result otherwise than in a love to God and obedience to his laws? No! Christ, as the "propitiation for our sins, and not for ours only, but for the sins of the whole world," must reign till he "shall see of the travail of his soul and be satisfied." Can faith include this, and not result in an invitation of so glorious a character as that which he exhibited among men? Impossible. Jesus, on one occasion, said to the multitude and to his disciples, "be not ye called Rabbi, for one is your Master even Christ, and all ye are brethren." And once before that, in teaching how to pray, he instructed men—*sinners*—to address the divine Being by the endearing appellation of "our Father." Let the inquiry now be seriously made, what would be the effect of a true faith in the universal brotherhood here inculcated? The fraternal relationship is among the nearest that can be acknowledged. Will two brothers, who constantly realize the relationship in which they stand, deliberately defraud, and abuse, and hate each other? Even if you answer me that it is possible for such a thing to occur, you will be compelled to acknowledge that the occurrence is very rare. You can generally discover that in such cases they have forgotten the ties that should bind each to the other. But suppose it were possible—yea, if you please, suppose it were common. By recollecting that the universal brotherhood is a subject included in that faith which works by love, you readily perceive that under the influence of such a faith, recognizing such a relationship, man would be industrious in doing good as he had opportunity. This then is the answer which belongs to every question involving the utility of the Universalist faith. Wherever there is prejudice, and bigotry, and hatred, there is the absence of Universalism; or in other words, of Gospel principles and truths upon which Universalism is founded. Wherever an instance occurs where vice or unbelief prevails, there is an instance which calls loudly for the counteracting faith and power of Universalism. Wherever true zeal and spiritual devotion are felt, there dwells the spirit of Universalism. Wherever benevolence to man and love to God prevail in the heart, there is the triumph of Universalism, however much the prejudices of men may dislike to own it. O, that men might acknowledge the influence of the spirit of God, and feel the power of that truth which maketh free indeed! Brethren, "examine yourselves whether ye be in the faith; prove your own selves."

A. R. B.

Br. WHITTEMORE—Send Trumpet to J. M. Delong Watertown, Jefferson county, N. Y.

Br. BAZIN—Transfer Expositor of Rev. W. M. Delong, from Oran, to Binghamton, Broome county, N. Y. Credit Richard Gorton, North Norwich, N. Y. \$2 and charge us. Br. TOMPKINS—Transfer Repository of Rev. W. M. Delong, from Lebanon, to Binghamton, Broome county, N. Y. Credit Mary A. Gorton, North Norwich, \$2, on vol. 9, and charge us.

### RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. GROSH in Bridgewater, and in Winfield at 5 P. M.—Br. B. BROWN in Tully, at 5 o'clock, P. M.—Br. WHISTON, in Utica, and Br. COOK in Cooperstown.

There will be preaching on the first Sunday in August, by Br. BARTLETT in Vernon.

### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No. P. M. Howard, for self, and U. U.—P. M. Sheridan, for N. N.—S. E. Lowville for C. G. L.—P. M. Heuvelton, for D. B. S. R. L. H. J. B. F. L. P. J. H. S. B. E. and Mrs. R. F.—J. S. Jr. Nunda, for self, E. P. R. M. A. I. C. C. H. B. and L. S. C.—A. C. Norwich, for J. T. 2d. A. P. A. R. S. R. S. C. J. M. and H. J.—R. G. North Norwich, for self and M. A. G.—R. W. B. Medina, (O) for A. O.—P. M. Axeville, for J. L. J. D. and S. T.—P. M. Cato, for S. T. and G. O.—P. M. Milau, (Pa) for J. W.—Rev. M. L. W. Bath, for J. E.—P. M. Coventryville, for self and J. W. Jr.—P. M. Sterlingville.



## POETRY.

For the Magazine and Advocate.

## TO MY MOTHER.

Mother! I left thee with a pang  
Of silent, deep regret,  
And though another now I love,  
I can not thee forget!

Forget thee mother! deeper still,  
The love I bear for thee:  
For oh! the tie that binds our hearts,  
Is stronger still with me:

And now though we are separate far  
My thoughts around thee cling—  
The happy hours I've spent with thee  
Are round me lingering.

My mother! oh, how many thoughts,  
Are linked around that name,  
Thoughts too, which to my young heart give  
A never dying flame.

You taught me first of all to prize  
Religion's lovely flowers,  
That I might walk in Virtue's paths  
Nor heed affliction's showers.

That precious faith to me has given  
Comfort and joy divine;  
It teaches me to lean on Heaven,  
And happiness is mine!

And now farewell! I may not meet,  
Thy form again on earth,  
But where our heavenly Father dwells,  
Our joy shall know no dearth!

Earlville, N. Y.

H. M. T. R.

## THE STORY OF DAVID DUNBAR.

It was a mild evening in August, neither cold nor warm; we had been journeying through North Wales, and had selected, as our abiding place, the little inn of Tany Bwlch. Resolved to see as much as possible of the surrounding country, in our own way, we strolled up the path leading to the Hall, and looked from the terrace along the picturesque Vale of Festiniog. Each moment of our stay added to the beauty of the scene; a soft mist, so transparent that every object appeared through it, was creeping up the opposite mountains, as it were from the depths of the valley towards the clouds that seemed to hang on the projecting or towering rocks, as if weighed down by the purple and gold of heaven's abundant treasury. The sun was sinking below the trees, and its lights, broken into a thousand different tints, flashed across the valley, creating beauties, and producing effects which, though I well remember, I may not attempt to describe.

At last, and more quickly than I desired, these enchantments vanished; the mist thickened, though all immediately around us remained clear—the clear gray tint of an autumnal twilight. We followed the upward path that wound and wound, now round a gigantic tree, now circling the base of some slaty rock, every fissure of which was garlanded by creeping plants. Suddenly, we emerged on a platform of soft green turf, commanding another view of the valley, more limited than that we had gazed upon a few minutes before, and of altogether a different character of beauty. The moon had risen, but its light looked to us so thin and pale, as hardly to deserve the name; and we were half inclined to murmur at the change, when the tones of a voice, once familiar, and still well remembered, made me look round. A gentleman and lady were seated on a grass bench, a little below the spot on which we stood; the gentleman had just inquired of his companion,

"And what in the perspective?"

There was nothing remarkable in the words; they might relate to the landscape, or I might have wrongly caught the sound, and they had reference to those prospects of the future which we create, and Time destroys. And yet what a multitude of memories they brought upon me! The speaker, I knew, could be no other than David Dunbar, whom I had known about five years before, and who, every one said, would hereafter rival Turner, and paint as well as Claude. Whethersuch anticipations were just, I could not say; I thought his pictures beautiful, but admired still more the honest, true enthusiasm, and warmth of his nature; a bosky dell—a noble tree—a bounding deer—a waterfall—a light—or the shadow of a cloud upon a hill—were to him sources of exquisite enjoyment; there was no affectation in this, it was genuine joy that illumined his

fine eyes and made his whole countenance radiant—flushing his cheek and brow. He luxuriated in the beauties of creation—Nature was not only his every day, but his holiday book; he read it—felt it—understood it—loved it—illustrated it—and all was hallowed by his fine susceptibilities of the good, as well as the beautiful. His religion had found its temple in the universe, and never did he point out a beauty, or direct attention to a particular object which attracted his admiration, without adding, "And this enjoyment is given me by the Almighty!" He never prayed but to praise, and was abundantly grateful for the power of noting the graces or glories of creation on his canvass. How delightful to meet him at such a time, on such a spot! The anticipation of hearing him speak of the wonders we had both seen to pass over the valley, prompted the joyful exclamation of recognition that commanded his attention. He rose—advanced a step to meet me—held out his hand as frankly, as kindly as ever; the smile on his expressive mouth was unchanged—but his eyes! I looked up to meet their welcome—alas! the eyes of David Dunbar were sightless. I was shocked beyond the power of utterance. He felt my hand tremble. "You did not hear it then?" he said, as we all sat down on the green bench from which he had risen.

I could not speak, but I looked mournfully into his face; I dared not ask, "How was it?"—

"Total eclipse!"

to him whose life was light!

After a pause, his companion said, "You have not introduced me." How glad I was she spoke! the silence of those few moments had grown insupportable. "My wife, my Mary," he answered, and then continued, "When this affliction came, she would have me—I told her it was very foolish; but I suppose she thought a blind husband would be easily led. And she does lead me," he added, in that tone of deep tenderness which goes straight to the heart—"She does lead me—she is, as much as mortal can be, eyes to the blind." How hard it was to look at him and command words. I had seldom seen even a picture of more than ordinary interest, that the idea of what David Dunbar would say or think of it, had not occurred to me. I had never looked upon a beautiful scene without wishing his return; for though he had been abroad for three years, the remembrance of his relish for all things excellent was fresh in my memory.

He was totally blind—no ray of outward light illumined him: the sun—the moon—the river—the ocean, hill, dale, tree and forest, were to him but history. And yet how happy was it to feel, while looking on his sightless countenance, that though sorrow and pain had been there, their bitterness was past; every feature expressed not only resignation, but cheerfulness; and when I turned my gaze on her, who, to use his own beautiful application of the holy passage, "had been eyes to the blind," I blessed her with my whole heart, and could not wonder that, stricken as he had been in the days of his youth, he was still the happy spirited being, I had so long known, so highly esteemed.

She seemed a fitting object for a painter's love—her beauty was unobtrusive but insinuating without design; one glance told me there was much to see, and much to note; for every emotion vibrated through her features; and yet it was a pencilled, rather than a painted, loveliness—a beauty, shadowy enough for dreams, yet endowed, as I afterwards found, with tenderness, truth, and virtue; the three best and truest attributes of women—the first being the foundation of all gentleness—the second, of true bravery—the third, a circle of glory over the domestic hearth—her true throne. I could not allude to her husband's misfortunes; but he told the tale himself as one tells of a fearful trial, not only past, but overcome.

He had been but a few weeks returned, rich with the accumulated knowledge of the south—his folios filled with sketches, his brain with high ideas and fine imaginings, which he was only restrained from working out immediately by his desire to visit "his Mary," a young lady whom he had long and deeply loved.

He found her unchanged in mind, improved in beauty; they talked of the future—and before he went out of the father's house to sketch a scene which the old gentleman wished to possess—she had whispered her consent to become his wife—he said, when better days should come and he should gather in the golden harvest of a noble fame. At which she laughed, and promised to tell him that evening a secret he little dreamed of. He bounded across the lawn, full of life and hope—then paused to sketch her figure as she sat under the verandah, intending to read—time out of mind, one of love's sweet deceptions—to seem to read—when we were watching, ay, with a beating heart, every movement of the one we love. I saw the sketch—it was his last—by the time he had reached the point from which the view was to be taken, it suddenly began to rain, and some few mutterings of thunder, sent him to take shelter in a fish-

ing cottage, that overhung a lake—the object of his excursion. It was strange, he said, that the disturbance of the clouds hardly deserved the name of a thunder-storm; a few were of a heavy leaden hue, edged here and there by a dark copper color, as if some malignant fiend had flung that peculiar glare from his torch upon them. There was no wind among the trees, no ripple on the river—all was hushed—and as he sat watching the heavens, and calmly speculating upon the power which impelled the dark clouds towards each other, he heard distinctly the splashing of the huge drops of rain as they fell, slowly, and almost singly into the water. A thrush continued to pour her gushing tide of song from amid the foliage of a white thorn tree, regardless of the rain and darkness. "I never," he added, "could wish a storm to terminate; the beautiful variety of the tints it throws upon the earth had for me an ever changing, yet perpetual charm; and the luxurious tranquility of my mind—the blessed confidence in my Mary's love—the success far beyond my hopes, which had already crowned my exertions, made me as assured of happiness as human being could be. My dreams were of the future—of the perfecting of love, and the achievement of fame! How delicious to an enthusiast in both! It is impossible to trace the progress of the lightning—yet certainly, before it struck—at the moment when the clouds sprang apart, I saw the flash, which deprived me of sight forever, and of consciousness for a time.

"Do not speak of it, dearest," murmured his wife; "it does you harm."

"No, no, it does me good. I am wiser—better—happier—than I was then. It taught me a knowledge, which else I should never have acquired—a knowledge of the unfathomable depths of woman's love."

Mary blushed; but it was not in nature not to feel gratified at such a tribute. She thanked him by a pressure of the hand which he felt and understood.

"We will talk of it no more," she said.

"But we may talk of happiness," he answered; "I must tell the secret which Mary promised me on my return; that she had been made rich by the death of a distant relative, of whom I had never heard—that she—"

But his wife would not suffer him to continue.

"Well," he exclaimed, "for this one evening I must be an egotist. I must tell my friends of the advantages of blindness. Sounds have become to me even as sights. I see a landscape in the voice of every bird that sings; the nightingale is my moon; the blackbird, my thicket; the plover, my wild unencultivated heath; the robin, my English cottage; the sparrow, my pert wayside school-boy; the very grass hopper my fresh green meadow. I associate other sounds with Italy; and each natural perfume peoples my world with fresh creations. My ideal beauty is never destroyed by unpleasing reality. I shall never think my wife grows old, or my friend ugly. If I can not see new objects of interest, I can imagine them without the danger of having the ideal destroyed by the real. I can tell the tree under which I stand by the rustling of its leaves. Believe me, the world has no blank for a well regulated and industrious mind—nor is there any darkness so profound which the imagination can not illuminate. I bless God for the past; I bless Him greatly for the present; and I know I shall have to bless him for the future; I visit the most beautiful spots in the world; and if to my inquiry of 'What in the perspective?' Mary should be compelled to answer—'Nothing striking,' I create something that shall please me."

## DEATHS.

In Bambridge, June 27, Wm. H., son of Wm. and Eunice Corbin, aged 6 months. This is the second child with which brother and sister Corbin, have been called to part, within a short time. But though they are afflicted and deeply mourn their loss, the comforting assurance is theirs that neither life nor death, nor things present nor things to come can separate them long from the objects of their affection, and the society of the blessed. The funeral was attended on the 29th, and a discourse delivered by W. M. D.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL,"..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, JULY 31, 1840.

NO. 31.

For the Magazine and Advocate.

THE GOSPELS HARMONIZED AND EXPLAINED.

BY REV. W. E. MANLEY.

SECTION V.

THE MINISTRY OF JOHN THE BAPTIST.

*The time that John commenced his ministry.*

LUKE iii: 1. Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea; and Herod being tetrarch of Galilee; and his brother Philip, tetrarch of Iturea, and of the region of Trachonitis; and Lysanias the tetrarch of Abilene.

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

Verse 1. *In the fifteenth year of Tiberius Cesar.* Roman historians inform us that Tiberius Cesar reigned conjointly with his predecessor Augustus about three years before the death of the latter. And these three years must have been included in the fifteen referred to above, allowing John to have commenced his ministry at the age of thirty, which was probably the time, since the Jewish priests entered upon their public duties at that age. See concluding remarks.

*Pontius Pilate.* That he was governor of Judea in the fifteenth year of Tiberius is evident from Josephus' Ant. 6, b. 18, c. 4, s. 2, where he uses the following language, "So Pilate when he had tarried ten years in Judea, made haste to Rome, and this in obedience to the orders of Vitellius, which he durst not contradict; but before he could get to Rome Tiberius was dead." From this language it appears that Pilate had reigned in Judea ten years before the death of Tiberius. And as that event occurred March 16, A. D. 37, Pilate's administration would have commenced in the beginning of the year 27, which would be in the 16th year of the reign of Tiberius—and by supposing that some few months intervened between the administration of Pilate and the death of Tiberius, which the account of Josephus renders probable—or by supposing that Josephus uses the word *ten* as denoting the *years* of Pilate's government, as a whole number without reference to the additional *months* that might have belonged to that term, we bring the commencement of Pilate's administration within the year 26, the 15th of Tiberius' reign, as he commenced his reign August 28, A. D. 11. Pilate therefore might have been governor of Judea at the time stated by Luke, having recently commenced his administration.

*Herod.* This was Herod Antipas, to whom, together with Philip and Archelaus, Herod the Great had left his dominions. That this Herod was tetrarch of Galilee at the time stated by Luke is evident from Josephus—Ant. b. 18, c. 17, where Josephus speaks of "that Herod who was tetrarch of Galilee;" and that Caius "took away his tetrarchy and gave it by way of addition to Agrippa's kingdom." Having reigned over Galilee therefore, from the death of Herod the Great, from whom he received it, till the time of Caius Calligula the successor of Tiberius, he must of course have been tetrarch of Galilee in the 15th year of Tiberius as Luke states.

*Philip.* Josephus states that "Philip, Herod's brother, departed this life in the twentieth year of the reign of Tiberius, after he had been tetrarch of Trachonitis and Gaulonites, and of the nations of the Battineans also, thirty-seven years." Ant. b. 18, c. 4 s. 6. Hence he must have been tetrarch at the time stated by Luke.

*Lysanias.* That Lysanias was tetrarch of Abilene may be inferred from the language of Josephus, who says, that Claudius (the second empe-

ror from Tiberius) gave "Abila of Lysanias," to Agrippa, giving us to understand that Abilene of which Abila was the capital, had been under the administration of one Lysanias. Ant. b. 19, c. 5, s. 4. He also says, in defining the possessions that Herod the Great left to his sons, that "a certain part of what was called the house of Zenodorus, (that is Abilene) paid tribute to Philip," giving us to infer that the other part of this house (or possession) was under the government of some other person, which may have been Lysanias as it was spoken of at a subsequent period as belonging to Lysanias, as it had been before to Zenodorus. See Ant. b. 17, c. 11, s. 4.

There is indeed a little variation between Luke and Josephus as to the extent of the tetrarchies here spoken of; for while Josephus names Gaulonites and Battinea as belonging to Philip's tetrarchy, which are omitted by Luke—the latter mentions Iturea omitted by Josephus, as belonging to the same. But such omissions are easily accounted for without impeaching the veracity of either historian. Even Josephus himself has similar variations in different parts of his writings.

2. *Annas and Caiaphas.* Annas, here mentioned, seems to have been the same with Ananus mentioned by Josephus (Ant. b. 20, c. 9, s. 1) as a very good man, and having been high priest for a long time. He was not high priest at the time mentioned by Luke, but was substituted for Caiaphas, who filled that office. He was called high priest, because he had formerly been such; and we find that after his time, though not before, the high priests were called such after their term of service had expired.

That Caiaphas was high priest in the 15th year of Tiberius, is proved by the following language of Josephus: "He (Tiberius) was now the third emperor, and he sent Valerius Gratus to be the Procurator of Judea, and to succeed Annius Rufus. This man deprived Ananus of the high priesthood, and appointed Ishmael, the son of Phabi to be high priest. He also deprived him in a little time, and ordained Eleazar the son of Ananus, who had been high priest before, to be high priest; which office, when he had held it for a year, Gratus deprived him of, and gave the high priesthood to Simon, the son of Camithus; and when he had possessed that dignity no longer than a year, Joseph Caiaphas was made his successor. When Gratus had done these things, he went back to Rome, after he had tarried in Judea eleven years, when Pontius Pilate came as his successor." Ant. b. 18, c. 2, s. 2.

It appears from this, that Caiaphas was made high priest a short time before Pilate became Procurator of Judea, which we have seen was in A. D. 26—hence he must have been high priest as early, at least, as the year 26, which was the 15th of Tiberius' reign. That Annas was associated with Caiaphas, may be seen from John xviii: 13, 24.

*Prophecies respecting John.*

Matt. iii: 1. In those days came John the Baptist preaching in the wilderness of Judea.

2 And saying, Repent ye, for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his path straight.

Mark i: 1. The beginning of the Gospel of Jesus Christ, the son of God,

2 As it is written in the prophets, Behold I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his path straight.

Luke iii: 3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

4 As it is written in the book of the words of Esaias the prophets, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth,

6 And all flesh shall see the salvation of God.

Matt. iii: 1. *In those days.* This phrase, made use of by the Evangelists, must be understood in a more extended application than is common with us at the present day. We might infer from it that the events about to be recorded, took place immediately after those mentioned in the previous chapter: but such was not the case. The ministry of John commenced about twenty-eight years after the return of the Saviour from Egypt, the last mentioned event in the previous chapter.

*Preaching. Proclaiming.* John, the Baptist, may have preached discourses as long as modern sermons; but the original term here rendered *preaching*, was not intended to convey the idea which we attach to the term at the present day. It means merely to proclaim like a *herald*, and was spoken in allusion to the fact that heralds were frequently employed at that day, both among the Greeks and Romans, to go into the streets, or to places of general resort, and proclaim what they had been instructed to do by the public authorities.

*In the Wilderness.* This is probably to be understood in a moral sense. John is compared by the prophet, to a *herald* or *crier*, who goes in advance of his sovereign, to prepare for him a convenient and easy passage; in allusion to eastern kings, who usually sent heralds before them for this purpose. And as the *open, cultivated country* would need but little or no preparation, while the *wilderness* would require much, so it would be with John the Baptist. The moral wilderness would be the principal scene of his labors.

2. *Repent. Reform* would have been a better rendering, as that term always implies an improvement, a change for the better, while the word *repent* has not always this meaning, but is sometimes used in a bad sense. The original term (*metanoeo*) always implies a change of mind, and a corresponding change of conduct for the better.

*Kingdom of Heaven.* This evidently denotes the Gospel kingdom on earth.

3. *Esaias.* This is another name for Isaiah. Proper names found in the Old Testament, are often so changed in the New. For example, Jeremiah, Jeremias; Elijah, Elias; Uriah, Urias; Hezekiah, Ezekias, etc.

Mark i: 1. *The beginning of the Gospel.* This verse is obviously intended as an introduction to Mark's Gospel.

2. *The Prophets.* Mark quotes two prophecies respecting John, not only that found in Isa. xl: 3, and which is quoted by Matthew and Luke; but also one found in Malachi iii: 1; and this may have been the reason why he uses the *plural*. But it must still be recollected that one portion of the Old Testament was called by the Jews, *The Prophets*; and that a single prediction found in that portion was said to have been spoken by the prophets, though but one prophet uttered it. A consideration of this fact would have saved some commentators much trouble in searching for predictions, where only a prediction could be found,



or in endeavoring to convert into a prediction, a plain historical statement.

Luke iii: 3. *Baptism of repentance.* This must denote the cleansing or purifying effect which reformation would produce in the conduct of men. Of this baptism of repentance, (or "washing of regeneration," as the same thing is elsewhere called,) the baptism of water was merely an emblem or figure. John did not preach the baptism of water, as many preachers do at the present day, though he adopted it as an appropriate ceremony. He preached the baptism of reformation.

5. *Every valley shall be filled, etc.* What is here stated was almost literally verified by eastern sovereigns. It is said of Semaramis, "wherever she went, she ordered the mountains and precipices to be levelled, raised causeways in the plain country, and at a great expense made the ways passable." See Clarke in loco.

6. *All flesh shall see, etc.* Every obstacle in the way of fulfilling this prediction is to be removed, and then it will be accomplished—all mankind will enjoy the salvation of God, for this is the sense of the prediction.

#### John's food and apparel.

MATT. III: 4. And the same John had his raiment was clothed with camel's of camel's hair, and a leath- hair, and with a girdle of ern girdle about his loins, skin about his loins, and he and his meat was locusts did eat locusts and wild and wild honey. honey.

#### GENERAL REMARKS.

The impression has been imbibed by some readers of the above language, that John adopted the kind of dress and food he used, for the purpose of being singular, but nothing can be more untrue. A desire to be singular, though not always as pernicious, is as worthy of condemnation as pride. John was not influenced by so unworthy a motive. The articles of food and clothing which he used, were common in that country among the lower classes. And the object of the evangelist in informing us of John's mode of living, seems to have been to point out a trait in his character by which he was distinguished from the proud and vain of his day.

For the Magazine and Advocate.

#### UNIVERSALISM A LICENTIOUS DOCTRINE.

There is nothing more common among the opposers of the doctrine of Universalism than the assertion that it has an immoral tendency on the character and conduct of those who profess to believe it; and certainly nothing would be more effectual to their purpose "in putting this doctrine down," than to make good the assertion by convincing a wise and intelligent community that this is really the case. But to what extent they have succeeded in this particular, can be determined by the favorable reception which this doctrine has met with since its introduction into the United States and else where, together with the fact, that the people have advanced in virtuous habits, and moral usefulness, in the same ratio that these sentiments have been inculcated, and received among them. These are facts which we think none will be disposed to deny, except those who can be prevailed upon to perform virtuous actions, only through fear of endless torment for neglecting them.

Nothing can be expected, therefore, from such individuals, but that they will condemn Universalism as a base, licentious doctrine, which is destitute of all moral restraint in reclaiming the sinner, and which, in consequence, ought to be rejected as being wholly unfit to be proclaimed among men. Such, indeed, has been the prejudice of some on this account, and so great has been their attachment to their own preconceived opinions, that they have declared that the doctrine ought not to be preached, even admitting it to be true. And doubtless many are now engaged in consequence of this erroneous objection, who might have done honor to the cause of truth,

in perverting reason, nature, and revelation, for the purpose of conforming them to their own narrow views of the divine government.

Those characters, who reject Universalism on account of its licentious tendency, do not draw their inference so much from facts as they exist, as they do from their own feelings on the subject; and hence they condemn it, not for what it has done, but for what it might do, providing they should be led to embrace it. This is evident from what they are frequently heard to declare—viz: that if they believed that all mankind would be saved, they would indulge in all manner of vice—rob, steal, murder, and finally commit suicide, and thus rid themselves of the cares and perplexities of a troublesome world.

Now it is a fact well known to them, and to the world so far as a knowledge of Universalism extends, that the amount of crime committed by Universalists, is proportionally small, compared to that committed by those who believe in an opposite doctrine. So if their conclusion in regard to this particular, is not drawn from their own feelings, we are unable to discover from what source it is drawn: for should they resort to facts as they really exist, instead of horrible conceptions of their own corrupt imaginations, the result of their investigation would be directly the reverse, and they would have to acknowledge that it is not Universalism which has caused so much evil and misery in the world, but Partialism.

According to their own statement, then, nothing short of suicide is able to satisfy that insatiable thirst for sin which rankles in the bosom of some, if not all, of our Partialist brethren; and nothing short of the fear of being consigned to the dismal abode of an endless hell, is able to restrain them from perpetrating that awful crime. Now aside from their own feelings, what reason have they to suppose that they would be more likely to commit suicide, if they were to become believers in Universalism, than thousands of others who have already embraced that doctrine, and who manifest no disposition either to take their own lives, or the lives of others? For although we frequently hear of suicide being committed, in consequence of insanity produced by the overwhelming doctrine of endless misery, yet never has a single instance come to our knowledge where an individual has taken his own life because he believed in the final holiness and happiness of all mankind.

It appears to us singular that if Universalism has a tendency to cause its believers to commit this crime, they are not sometimes found guilty of it, especially so when we reflect that a goodly share of the denomination is composed of converts from that system, the belief of which, as its adherents declare, is the only protection which can be safely relied on to guard against it. We see individuals all around us who were once believers in the Partialist system, but who now rejoice in the hope of a world's salvation. And the question naturally arises: Why do not these individuals carry out those principles in practice, which some of their former associates say they would if they were to become believers in that doctrine; and thereby fall murdered victims by their own hands?

One or more, of the four following reasons will answer this question:

1st. Because they were those who could not conscientiously endorse the above statement, but belonged to a class whose dispositions were naturally better; or,

2d. Because their former friends have exaggerated their real case, by representing their dispositions worse than they really were; or,

3d. Because they were as bad as they represented them to be, but by becoming Universalists, have become better; or,

4th. Because they say they are Universalists and are not, but remain as formerly, under the restraining influence of Partialism.

Which of these four reasons, will our Partialist brethren, who declare that Universalism leads to

murder and suicide, assign, why those who have already embraced it from their order, do not carry out those principles in practice? Will they say that it is the first—that it is because their dispositions were naturally better than the great mass of that order from which they have emerged? If they do, then it follows that it is only the best of Partialists that can become Universalists, and that the worst of Universalists are as good as the best of Partialists—an argument not very unfavorable to the moral tendency of Universalism.

But perhaps they will attribute it to the second reason—that their friends, who made the assertion, are not so badly depraved as they have represented themselves to be. These same individuals, then, may become Universalists, and manifest no disposition to take their own lives, but live patiently their appointed time upon earth. Well, if these characters have represented their dispositions worse than they really are—exaggerated what they ought to be ashamed of at best—for the purpose of proving that "Universalism is a licentious doctrine," and that Partialism has a salutary and moralizing influence—and that too in the full belief of the truth of the latter—they have succeeded I apprehend, but very poorly in their attempt. We envy not their position. They are welcome to all they can make from this ground.

But perhaps we have not as yet found the true reason. It may be attributed to the third—that they were as bad as they represented themselves to be, but by becoming Universalists have become better. We do not doubt but what this may be the case; for Partialists frequently commit suicide, in consequence of religious excitement. Universalists never do. What stronger reason then can be adduced why those Universalists who have been converted from Partialism do not sometimes, at least, commit that awful crime? Individuals of that class can every where be found; and if we will take the liberty to consult them, we shall find that no immoral tendency is exerted in consequence of their religious belief, but on the contrary, every thing which is calculated to promote virtue, and render them reconciled to the various vicissitudes of life and the dispensations of Providence. No one can be found that is willing to declare, that because he has become a believer in Universalism, he is prepared to take his own life. No such sentiment comes from him, either in word or in action, but the language of his heart is, that until he became a believer in that doctrine he was "a stranger to that faith which works by love and purifies the heart;" thus proving what he before supposed to be "a savor of death unto death," to be "a savor of life unto life."

We now notice the fourth reason, which no doubt some of our Partialist brethren consider a very favorable one for the promotion of longevity with the Universalist. I have frequently heard the sweeping declaration that no one ever believed that all mankind would be saved. Their consciences, we are told, would not allow them to indulge in such extensive views. Hence it is very easy for people who make this charge, to assign a reason why Universalists converted from their order, do not, after perpetrating all other crimes in their power, commit suicide, the most awful and desperate of them all. Believing, as they do, that Universalists are hypocrites, they suppose that they remain, as a matter of course, under the restraining influence of Partialism—thus proving the cause of hypocrisy to be a debtor to Partialism, for the lives of some of its noblest advocates. Charity prompts us, however, to believe that there are but few who occupy this extreme of inconsistency; for we cannot believe but what the most of our Partialist brethren are more philosophical, than to suppose that all manner of evil is the legitimate effect of a cause which they acknowledge never existed.

But notwithstanding the folly and injustice of the last assertion, it is a fact, deeply to be regretted by every candid Universalist, that there are some among us, of that description, who have crept in unawares from the Partialist order. An



instance occurred not long since to the observation of the writer, which will serve to illustrate the fact. An individual, who also was a teacher in the Partialist Israel, declared on a public occasion that he once tried to be a Universalist, he studied and advocated the doctrine for two years, but during this time he did not believe a word of it. His conscience would not allow him to entertain such an idea for a moment. Here then we have the bump of Partialism in its naked deformity. We see that an individual in the full belief of that sentiment, can advocate for two years what he considers, at the same time, to be the most licentious and dangerous of all doctrines: thus urging people on with all his might, in that way which leads, as he believes, to hopeless and never ending despair. What a salutary influence must that doctrine exert upon the mind of an individual, which allows him only two years to advocate the most pernicious sentiment in the world!

The above example is not a solitary one to prove that there may be wolves among us in sheep's clothing. Others frequently make the same concessions. And we have much to learn from these facts, not only in regard to the moral bearing of Partialism, but also concerning much of the evil complained of in our own denomination. By supposing that these characters, while professing Universalism had committed some of the most flagitious crimes, we shall see that the odium would not have been heaped upon the doctrine which they really believed; but upon the one which they were advocating. Thus might be fathered upon Universalism the offspring of Partialism, without affording the former the least opportunity of disabusing itself from the imputed guilt, unless these characters, like the individual mentioned above, should at some future period, be disposed to acknowledge it. And this perhaps they would never do; for if they could advocate as a true doctrine, what they believed to be false, for two years, they might by the same principle advocate it for three, four, or five years, and finally for life.

Thus have I endeavored to notice the objection that "Universalism is a licentious doctrine." And while I would say, in conclusion, to our Partialist brethren, that from the view which I have taken of the subject, better evidence will be required to sustain their hypothesis than confessions of their own depravity, I am also constrained to remind our own friends, lest advantage should be taken by means of foreigners and hirelings, of the admonition, "Beware of wolves in sheep's clothing." *Louville, May, 1840.* H. B.

For the Magazine and Advocate.

#### A PLEASANT SIGHT.

BY S. JENKINS.

There is one sight, among all those on which the eye rests with pleasure, and in the contemplation of which the mind delights, which is more pleasing than any other; viz: to see a Universalist meeting well attended, especially by young people. It is pleasant to see those more advanced in life in the house of worship, inasmuch as it shows, that though, with them, "the heat and burden of the day" is past, the same enlivening draughts from the never-failing fountain of divine munificence, which invigorated them in youth, still smooths the path-way of life, as it verges to the tomb. It has a salutary effect too, on the young, by showing them, that religion neither removes nor beclouds their pleasures, but refines and purifies them—dries up all that is sinful, wherein there is no pleasure, and establishes the soul in virtue, where are pleasures unalloyed. One of our preachers once remarked to me that "those advanced in life always seemed more interested in the subject of religion than the young." Now the reason why it is so, is plainly this, they have found by experience, that "all her ways are ways of pleasantness, and all her paths are peace."

But the reason why I like to see Universalist meetings well attended by young people is, it looks consistent. It looks as though the withering

blasts of bigotry and superstition had not yet scathed the soul—prostrating its ennobling powers—straitening it upon the narrow couch of sectarianism. It looks too, as though their minds were benevolent, and in their desire for human happiness, they could grasp "to earth's remotest bound."

Again. It is pleasant to hear a youthful choir tune their voices in imitation of that great concert, when "every creature which is in heaven and on earth, and under the earth, and such as are in the sea, and all that are in them," shall be "heard saying, blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." All who can, should take part in this delightful exercise. While the soul is enlivened by its charms, and borne on seraphic wings to heaven's gate, it is prepared to receive instruction from the preacher's lips. Under its inspiring influences, the cares and sorrows of life are forgotten, and when they return we can bear them with patient resignation, and thank our Creator for the hope of a higher and holier state of being, where they can no more annoy us.

It is pleasant too, to hear a consistent song. Take, for a contrast, one of the hymns of Watts, and see if that is consistent.

"Far in the deep where darkness dwells,  
The land of horror and despair,  
Justice hath built a dismal hell,  
And laid her stores of vengeance there.

Eternal plagues and heavy chains,  
Tormenting racks and fiery coals,  
And darts 't' infect immortal pains,  
Dyed in the blood of damned souls.

There guilty ghosts of Adam's race,  
Shriek out and howl beneath thy rod;  
Once they could scorn a Saviour's grace,  
But they incensed a dreadful God."

What think ye, my young friends; could ye sing this "with the spirit, and the understanding also?" Could you tune your voices in such a song as this, without letting fall the tear of pity for the poor objects of such suffering, even if you believed the sentiment true? Take another stanza from the same hymn, in which the miseries of the prince of darkness himself are described, and see if a feeling of pity does not arise in your hearts for even him.

"There satan, the first sinner lies,  
And roars, and bites his iron bands;  
In vain the rebel strives to rise,  
Crushed with the weight of both thy hands."

I will leave this, after asking one question, do not such horrid, revolting descriptions, palmed off upon the world as the doctrine of the benevolent Jesus, make more infidels than all other causes combined?

Now take a verse from another hymn, and see if you can sing that.

"His own soft hand shall wipe the tears  
From every weeping eye;  
And pains, and groans, and griefs, and fears,  
And death itself shall die."

I believe that every one can sing this with the whole soul—that while they are singing it, their faith will be expanded, and they can embrace in their hope for happiness, the wayward sons of earth, and trust, that they, in the morning of the resurrection, will come forth in the likeness of their Master. Sing on then, my young friends—sing, till you reach the gates of paradise, and then, join with the ransomed throng in a hymn of praise around the throne of the great I Am.

*Queensbury, N. Y., 1840.*

\*Compare this verse with Psalms clxv: 9, and 1 John iv: 8.

For the Magazine and Advocate.

#### H A T R E D .

BY REV. A. C. BARRAY.

The conclusion is unavoidable to one who has thought upon the subject, that the universal prevalence of hatred, would render the earth one wide scene of ruin and desolation. Its tendency is to generate strife and confusion—to cause tears

to run, and blood to flow. And still it exists even in Christian communities, marring the peace of society, and hindering the onward march of truth and righteousness in our world.

It is cherished by one Christian denomination toward another; and such is its influence over the mind, that the members of different churches can not associate together as a band of brethren, united together in Christ—can not all come around one table and celebrate his death, calling to mind his sufferings and agony in behalf of a lost world, and his great love for sinful and alienated humanity. If they would do this, there would be no such thing as hatred or animosity among them; they would lay aside all malice and evil speaking, and heart would be linked to heart, and shoulder would be put to shoulder, and the work of moral regeneration and improvement would go on, and all would be harmony, and all would be peace!

Is it not one of the strangest things in the world, that, because an individual does not wear a coat of the same color that another does, he must become an object of hatred and scorn? But so it is. Let a person embrace what is conceived to be error, and you will see him forsaken by his former companions and associates—you will see him shunned as a hated thing, and in many instances injured in his reputation and business. He is not loved and respected by his brethren as formerly, (for love worketh no ill to his neighbor,) but he is cast out from their fellowship and communion, and made a bye word and a reproach. How far this from the spirit and tendency of the religion of Christ!

As has been well and truly remarked, There is nothing which so strikingly marks the character of the Christian world in general, as the want of candor, the spirit of jealousy, and the evil surmises which the different denominations of religionists manifest toward each other. (Dick.) And thus it is that the great and important law, which says, "Thou shalt love thy neighbor as thyself," is violated; and violated continually; and the same spirit is exercised that has brought thousands, and hundreds of thousands, to the prisoner's dungeon, and the martyr's stake.

For the Magazine and Advocate.

#### UNIVERSALISM OPPOSED.

Universalism in this vicinity, as doubtless is the case in most places, has to encounter a strange opposition. The rigid, stiff-necked Calvinist hates Universalism because his favorite creed teaches him so to do. The haughty and overbearing, look with a most contemptuous scowl upon it, and even apply to it the vilest epithets, because it places him on a level with the common people in a future state of existence. The Arminian rejects it, either because he has not the sagacity to perceive, or the honesty to confess, that it gives the only consistent idea of free grace, and that his own doctrine is in reality no better than downright Calvinism. Hypocrites rave against and denounce it, because it exposes their hypocrisy and fraud. The officious complain of it because it holds up their true character as in a mirror, and assures them that they are constantly sinking deeper and deeper in woe, where they have no rest day nor night—and lastly the honest but ignorant part of the people do not embrace it, because they do not know what it is. We must expect now and then a shot from the Orthodox rans of course, although attacks from this quarter are less frequent and less dangerous than they were formerly. It is true that our Unitarian brethren generally appear to be mightily concerned about the welfare of their fellow travelers to eternity, and manifest much zeal in rescuing them from the tiger like ferocity of our common Father in heaven. This we know is a natural consequence, but former heightened, feverish attacks on Universalism I seldom hear of in this place.

D. W. CLINTON.

*Gilbertsville, June 10, 1840.*



For the Magazine and Advocate.

## MOSAIC ACCOUNT OF CREATION—NO. III.

In this number we shall proceed to notice the "generations of the heavens and the earth," or rather the six days or periods in which they were generated. In the first verse of Gen. i; we are only assured that these were created in the beginning. In the second verse we are carried back to the period when the earth was without form and void, "and darkness was upon the face of the deep," and the divine spirit or energies commenced the formation and arrangement of the solar system. The first day's work must have immediately followed (or perhaps been simultaneous with) the moving of the spirit of God on the face of the waters, for we read, "And God said, Let there be light; and there was light." This we understand as referring to the creation of the sun and moon, called the "two great lights," in the 4th day's work of creation. And we come to this conclusion from what follows, "And God saw the light, that it was good; and God divided the light from the darkness. And God called the light day; and the darkness he called night." "And the evening and the morning, (or between the light and the darkness,) were the first day." Now two things are essential in producing day and night, viz: the sun to shine on the earth, and the diurnal revolution of the earth. Without these day and night can not exist. Moses does not speak according to modern philosophical rules, when he uses the words "to divide the light," etc. The phrase "to divide," does not imply that light and darkness existed as substances in a mixed, confused state, before God divided them. But that all was darkness until God said, "Let there be light;" and when light was created, it would appear to divide the light from the darkness, when indeed this alternation was really produced by the rotation of the earth on its axis. Now we are aware that some have supposed this light to mean only the original "elements of light, heat and fire," which were every where diffused on the first day. This is done to harmonize the work of the first day with that of the fourth, when God made the sun and moon. Does the fact that light is emitted from the glow worm, is induced by friction, or that there is a subtle, undefinable, universal fluid called heat, fire, caloric, electricity, account for the existence of day and night? Is it also true that Moses meant to designate this fluid or substance by the term "day," and its absence by the term "night." If he did, it must have existed before God said "Let there be light," as the earth could not have existed in either a solid or fusible state, as a sphere, without this electric fluid or principle. And it did so exist, when "darkness moved upon the face of the deep." It must then have been subjected to the law of cohesion. We understand that Moses, in giving an account of the first day's work, only affirms that God first produced or formed the sun, which he calls light, and that its existence divided the day from the night. This would naturally be the first day's work, or the first object to be generated, after the earth, as an opaque body, was created. The phrase "first day," verse 6, can not mean that it took just twenty-four hours for God to "form light," for it might have been formed in an instant, or in a thousand years. It only means that this light then produced day and night; and time has so been measured ever since.

Second period or formation. See verses 6-8. This embraces the formation of the firmament, to "divide the waters from the waters," or the fluids that were "below the firmament" from those that were "above the firmament." That is, appointed stations were assigned to the water, the air, and the ether; and through the influence of the sun, rains and clouds and dews were produced for the benefit of the earth, and the promotion of vegetation. Now Moses represents these as being produced by miraculous power, whereas they would naturally result from the law of gravitation

and the influence of the sun. This shows that the sun was first created; for why should these phenomena be produced on the second day, and the sun and moon not until the fourth?

Third formation, or arrangement. This embraces the dividing of the "waters" from the land; which waters are called seas, and the land earth. God is said to do this, when it is the result of a natural law which must before have existed, and also of the previous arrangement of the firmament. The word day here would seem only to mean succeeding event; for we are not to suppose that it took just twenty-four hours for the waters to subside. It might have required a much longer period for the sun to produce these atmospherical and aquatic arrangements.

After the dry land appeared, vegetation would naturally commence. Hence in this day or period is embraced the command for the earth to bring forth the "grass," the "herb," the "fruit-tree," etc. "And the earth brought forth," etc. Now could the earth bring forth all these in one day? Trees were brought forth before "the evening and the morning were the third day." Were the seeds deposited in the earth on that day? No; each tree had the seed "in itself," or in the earth before. How natural is the Mosaic account of these arrangements! Vegetation would naturally succeed the events previously mentioned in this day, and in the second, and the first. But whether the earth was originally a mass of melted metals or a rock, the formation of earth on its surface must have been very gradual, and consequently, of vegetables and plants.

Fourth period or generation. In this period God "placed lights in the firmament to give light upon the earth." These are called "two great lights," the sun and moon. These were placed there "to divide the light from the darkness," the same as the "light," (or sun in the singular) created on the first day. Hence we think Moses has gone back to give a more full account of the first day's formation. He now speaks of "light," in the plural, and for the first time refers to the moon and the "stars also." Thus, the formation had so far progressed, and the earth become beautified and variegated with seas, rivers, land, mountains, vallies, trees, plants, and herbs, that the full orb of day, and the silver queen of night, and "the stars also," are represented as pouring their mellow rays on the earth. Now why should we admit that these fixed stars of other systems were created millions of ages before the sun and moon of our system, and that these last were formed about 6000 years ago? And is it not manifestly absurd to give the vegetable kingdom an existence before these "great lights" existed?

Fifth day or period. In this period animal existences commenced; that is, those of the aquatic and aerial kind. Fish "multiply in the sea," and "fowl in the earth." This agrees with geological facts. The remains only of marine animals are found in the transition rocks. To suppose that all the various kinds of fish and fowl began their existence in one literal day appears to be inconsistent with the analogy and fitness of things. Fish might exist before the earth was in a state to sustain fowl. Fowl might exist before other land animals, while vegetation was in its inceptive state, in consequence of the slow formation of soils by the disintegration of particles from the solid rocks, or "crust of granite."

Sixth, and last formation. In this we have an account of two formations. 1st, "Every creeping thing after his kind, and cattle after his kind," 2d, And lastly, man, in the image of his Maker. See verse 24-32. The time that elapsed between the formation of animals on the fifth and sixth periods must have been great, from the fact that the transition rocks, in which the lowest order of marine animals are found, "were once the uppermost strata." In the next series the remains of species now extant appear. Hence the conclusion of Buckland that "existing species have had a beginning, and this at a period comparatively

recent." Hence also the conclusion of all celebrated geologists, that man, whose remains are not found in the lower strata, did not exist contemporary with extinct species, but is of a more recent origin. This not only confirms the whole Mosaic account, but also our position that these days mean indefinite periods. K. H.

For the Magazine and Advocate.

## EXERCISES OF A MIND UNDER THE INFLUENCE OF SKEPTICISM.

For some time past, my mind has been tossed to and fro with overwhelming doubts respecting the existence of a Supreme Being; by reading the sentiments of Mr. A. Kneeland, I have at times, almost embraced Atheism! But yesterday as I was musing, and looking at my infant child, I was very sensibly surprised in beholding the structure of her body. Surely, (thought I) she must have been made by some being possessing forethought and power. I observed that every member of her body appeared to be made for a particular use—I was, for the first time in my life, sensibly surprised in thinking of the use of her eyes and ears—I thought I could plainly see that they were made for the very purpose of seeing and hearing; which also appeared to be a proof of kindness in the Maker of the body—for had she been made without eyes and ears, she could neither hear the consoling voice of her friends, nor see their faces; but now she can hear the voice of speech, and the melodious sounds of nature, and she can see the glorious objects which appear to be made to please the eye. I observed that she had a mouth which appeared to be made for the purpose of conveying food into the body—it is true, as yet, she has no teeth, neither does she require any, so long as she is nourished with milk; but, thought I, when nature requires more substantial food, it is probable she will have teeth given her for the purpose of chewing her victuals which also will be a great favor; for should she be without teeth, she would suffer a great inconvenience in eating different kinds of food. And from this circumstance, I could plainly see a forethought, economy, and kindness, in providing teeth for the benefit of mankind. I observed that my child had two arms and two hands, with just as many fingers on one hand as on the other; and also a thumb which assists the fingers in holding whatever I put into the hand. I noticed that each finger had three joints, which are of great use, for by means of the joints she can shut and open her hands at leisure, whereas without joints her fingers would be useless. Her hands also without fingers, would be as useless as an arm without a hand, so that in the construction of the arms and hands, I thought I could plainly see a particular design in the Maker, which appeared to be for the benefit of the child. I observed that the feet of my child appeared to be made for the purpose of walking; and what is worthy of notice, her feet are turned so as to walk directly forward, the same way that her face and eyes are made to look. Her hands also are formed so that she can place her eyes on them and see what they are doing. All this, surely, thought I, is a mark of economy in the Maker of the body; and certainly it is a proof of kindness in forming two hands and two feet, for had she been made with but one hand and one foot, she would be almost helpless. Surely, said I in my meditations, the Being who formed her must be possessed of economy something like the economy of man. But I am sure it was not a man who formed her. Then of course she must have been made by some other power—and where, said I, is that power? At first I thought it was only in the heavens above—there seated on some majestic throne; but on taking a second thought, I perceived that the same power which made my child, is with us wherever we are, and it is in that Power we "live and move, and have our being."

For a short space of time my mind was overwhelmed with wonder and astonishment. I thought that God was all around me, even in ev-



every thing my eyes beheld. Now, said I, I do know, from the construction of my child, and from the works of nature, that an invisible power exists, which is superior to the power of man, and I am also convinced that that power is possessed of a principle of kindness; for what else but a principle of kindness would create my child, apparently for the very purpose of enjoying felicity? Behold she is placed here with parents and friends to protect her. The earth on which she is placed is continually bringing forth all kinds of nourishment to supply her various wants. Had the Ruler of the universe consulted no more than the mere existence of man, it is probable he would have provided no more than bread and water, but in addition to this he has provided all the luxuries of nature, apparently for the purpose of pleasing the taste of his beloved children. The fields not only produce the various kinds of grain, but the trees are often laden with different kinds of fruit; and the trees from which the fruits are produced, are made to grow so low that mankind can gather the fruit with perfect ease, which circumstance, I think, is worthy of notice; for should the fruit trees grow as tall as other trees, people would suffer great inconvenience in gathering the fruit. The bushes which produce the berry are made to grow so low that children can pick the fruit with ease and pleasure, and certainly all this is a proof of kindness in the Benefactor of mankind.

After thus meditating on the works of nature I was thoroughly convinced of an Almighty, Omnipresent power, and that that Power possessed a mind, and that mind is disposed to do good unto the children of men. I then looked at my child, and thought I could see her embraced as in the arms of surrounding love. Yes truly, said I, the Being who formed her with such perfectness, and placed her here with parents and connexions to protect her, and provided the luxuries of nature to please her taste, can be no other than a God of love and kindness. He has indeed, evinced a principle of kindness to her in this present state of existence, and I cannot believe he will ever suffer her to be miserable any more than will terminate for her good. But how do I know, thought I, that she will exist in a future state? How do I know but that she will one day drop into oblivion, and be annihilated forever? For a moment my heart shuddered at the idea. Indeed, said I, if the Maker of my child, has half the love for her that I have, he can never—no, never—suffer her to fall so as to rise no more, but he will one day place her in a situation far superior to this. Yes, if she is as dear to him as she is to me, he will always keep her in his embrace, and will in due time place her beyond the reach of all pain, either of body or mind; and could I be persuaded this would be the situation of my child, I think my mind would be at ease. The thought then occurred to my mind, what have I done, either for the existence, or the support of my child? Indeed I can not cause her to draw even one breath of life, and I can not cause even a grain to grow for her support; and surely the love of her Benefactor is as great as mine, because he has provided all things necessary for her support and happiness in this life.

I then cast my mind over the earth, and thought I could see that every mother is possessed with a principle of love for her children. Yes, said I, even the most profligate of mankind have a principle of love implanted in their nature, which causes them to protect their little ones from want and distress; and they can not endure the thought that even one of them should be lost so as never to be found again! And from whence proceeds this great principle of love which pervades the whole earth? Does it proceed from a good fountain, or an evil one? It can not proceed from an evil fountain, because there is not any evil either in the principle or its consequences. Then it must proceed from a good fountain; and so every mother, and every son and daughter, are embraced in the fountain of love, and as love can not

endure the loss of even one dear soul, so I think it can not be otherwise but that all will be raised to a paradise beyond this earth, and that all will be made holy and happy in a celestial state of existence. And thus I concluded my meditations.

A MOTHER.

For the Magazine and Advocate.

#### THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XXXIV.

MATTHEW VIII: 29. "What have we to do with thee, Jesus thou Son of God," etc.

In this place we have an account of the miraculous cure of the demoniacs. To many who are not acquainted with the peculiar opinions of the Jews on this subject, the accounts of the demoniacs are very difficult and inexplicable. But let it be noticed, First, that the Jews in our Saviour's time did, and do still think that all the diseases to which mankind are subject, are to be ascribed to the agency of evil spirits—the *spirits of dead men*—who take up their abode in the person diseased and torment him as a punishment for his sins. Second, all the actions, words, or deeds of the man, thus possessed, were ascribed to the evil spirit, hence whatever he said is represented as being spoken by the evil spirit. Third, a deranged or crazy person was supposed to be afflicted with an evil spirit of the very worst and most malignant kind. Fourth, the word translated devil, diabolian, is a word which is never applied to the supposed evil being called the devil, but signifies a human ghost or spirit. Fifth, this opinion respecting demoniacal agency has no foundation in Scripture, but on the contrary all our diseases and afflictions come from God alone. Sixth, all the heathen nations believed and taught this doctrine respecting demons, and the Jews are well known to have derived it from them. Seventh, as it was a current opinion among the Jews that madness was owing to a possession with an evil spirit, therefore the madmen themselves who once had their senses, must of course have had the same notion. Eighth, these mad men, as is not uncommon, knew themselves to be so, and therefore thought themselves to be possessed, and spoke in that character.

Now taking these things into consideration, the subject is easily understood. As Jesus cured the disease by removing it, or as in this case, by transferring the disease to the swine, he is said to have cast out the demons, and sent them into the swine. That these swine were supernaturally seized with madness is evident from their running headlong into the sea and being drowned there.

The words ascribed to the demons, verse 29, were spoken by the demoniac himself, but as the evil spirit was supposed to influence his speech, they were ascribed to it. "Art thou come hither to torment us before our time?"

Luke says, "They besought Jesus that he would not command them to go out into the deep." From this we may infer that, in the opinion of the Jews, all these demons were to be sent, in due time to some place of punishment under the earth, or under the sea; but that they were to rage at large for a given time.

Matthew xii: 27. "By whom do your children cast them out?" Many Jews practiced exorcism, or religious jugglery, in order to expel demons, and to this our Saviour refers.

Matthew xiii: 19. "Then cometh the wicked one and catcheth away that which was sown in his heart." By the evil one may be understood any evil propensity, habit, or inclination, as pride, ambition, or worldly cares and honors.

John vi: 62. "What and if ye shall see the Son of man ascend up where he was before."

In this chapter we have many similar expressions to this. But let it be observed, once for all, that our Saviour was discoursing to the people, and to his disciples, in highly figurative lan-

guage, representing his doctrine by the figure of bread, and the bread by himself. See verse 39.

All that is meant by his coming down from heaven, is that he received his commission and doctrine from heaven, and enjoyed the peculiar influences of God's spirit. And indeed, he might be said to be in the presence of God, for God was with him. These passages are fully explained by reference to the third chapter of John, where Christ says, "He that cometh down from heaven is above all," and explains by saying, verse 13, "The Son of man is in heaven." See more in Imp. version, note.

For the Magazine and Advocate.

#### THE SUBJECT OF PRAYER—AGAIN.

BR. GROSH—It was not my intention, in propounding those questions to you a few weeks since, to present your readers with my views upon the subject of prayer; but, the *only* object which I had in view was, to call forth from your pen an article upon that subject for the benefit of the public. My views of prayer are, and ever have been, similar to those expressed in your answer, and I had supposed the phraseology of that article to be such, that you would not consider it an implication of my sentiments. Indeed, the very question which you quote to show that I supposed God to be represented by the man in bed, carries quite a different meaning. It is a self-answering question in the negative form—"Is *this* a just representation of the character of God?" The answer implied is—no! If I had intended an affirmative, I would have put the word *not* in the question, thus—Is *this not* a just representation, etc. Upon the same principle, and with the same propriety I might argue that it was "right to pervert the parable from its true meaning," *because* you ask, "Is it right to pervert the parable?" H. T.

#### MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, JULY 13, 1840.

#### RENUNCIATION OF UNIVERSALISM.

Rev. William Whittaker, pastor of the Fourth Universalist society in the city of New-York, addressed a letter on July 22d, to the trustees of that society, reminding them of his labors for two years past, and stating his want of success in "promoting practical piety among" the congregation, or in inducing "them to become a deeply religious people—a praying people." He then comes to the conclusion that if Universalism was the truth of God, he ought to have experienced a different result—and, therefore, declares Universalism not a doctrine of the Bible.

This is jumping to conclusions with a vengeance. Because a man preaches in a manner more to *display* his talents as a reader and speaker, and to *show off* himself, and therefore does not succeed in making his congregation what *he is not himself*, therefore the doctrine he preaches is false! I confess my want of logical discernment to perceive the connection between the premises and the conclusion.

But Mr. Whittaker says "I *now* see and feel the importance of personal religion in a manner that I have never done before"—and I hope therefore that the denomination which he may hereafter join may not have cause to regret the soppery and inordinate vanity in him which we have always lamented—and that his next failures to do good may with more justice be laid on the doctrine instead of the preacher!

It is worthy of remark that Mr. Whittaker, in leaving our ranks, deals largely in *exhortations* to his late congregation to beware of Universalism as "a sentiment which is dangerous and licentious in its tendency"—and tells them "By renouncing it, you lose nothing, for



if it is true, you, in common with the whole world, will be saved—but if it is false, Oh! *remember—remember* the awful consequences!" But he in no case deals in arguments addressed to the reason, or to the religious feelings, or in proofs from nature or Holy Writ. As to the appeal above quoted, it is well calculated to beget a belief that he would have men renounce Universalism, even though they still continued to believe it true, merely because, if it should not be true, they will suffer dreadfully for their honesty in professing what they believed. We hope that every Universalist who can be moved by such an unmanly and unreasonable appeal to the basest animal passion, (*fear*), will immediately follow Mr. Whittaker. We give Br. Sawyer's remarks on this affair, together with Mr. W.'s renunciation in full.

A. B. G.

[From the Universalist Union.]

## REV. MR. WHITTAKER'S RENUNCIATION.

We avail ourselves of the earliest opportunity to announce to our readers the renunciation of Universalism by the Rev. William Whittaker of this city. The subjoined letter, addressed to the trustees of the Fourth Universalist Society, of which he was pastor, contains a statement of his reasons for this strange, and, notwithstanding his assurance to the contrary, we can not but think, very rash and hasty step. We offer no comments. The course of Mr. Whittaker has to us, at least, been unexpected, though not inexplicable. The following letter contained the first intimation that we ever had of his swerving from the faith which he has for several years professed and preached. Towards him personally we now entertain, as we have ever entertained, no other sentiments than those of the most friendly character, and however much we may regret this and many other instances of his frailty, we shall ever wish him well. If he can find in any other faith higher incitements to virtue and a holy life, or grounds for a purer joy or more soul-sustaining hope, we not only pray that he may enjoy it, but we would be the last to disturb him in its peaceable possession. Of this, however, we indulge no expectation. We are convinced that he has made a bitter exchange, and we fear that it has been made hastily, under the influence of merely temporary and local circumstances. We fear indeed that it is the result of disappointed hopes and wounded vanity far more than of sober inquiry and deep-wrought conviction.

We can assure our friends abroad, who are not familiar with our affairs in New-York, that Mr. Whittaker's renunciation will exert no unfavorable influence upon our cause generally in this city, or even upon the interests of the society over which he presided as teacher. We not only have an unwavering confidence in the truth that God will overrule all events for good, but in the present instance, we can distinctly trace the incipient lines of that working.

T. J. S.

New-York, July 22, 1840.

DEAR BRETHREN—I hope you will pardon the liberty which I have taken in addressing to you these few lines, in relation to a subject which I deem of infinite importance.

It is now about two years since I first commenced my labors in this city, and I think you will not deem it an evidence of vanity when I say, that my efforts to advance the cause of Universalism have been generally approved and signally successful.

To this you have frequently borne testimony, and for which, you have had my warmest acknowledgments.

But in looking calmly and dispassionately at the result of my ministrations, there is one drawback to my happiness—one source of disquietude, which weighs heavily upon my mind.

I have recently been led to ask myself the following important question—What have I done towards promoting practical piety among my congregation? Have I induced them to become a deeply religious people—a praying people?

Alas! I am constrained to answer these questions in the negative, and to take unto myself shame and confusion of face.

Now if the doctrine of Universalism be the truth of God, ought I not to have expected a different result?

What then is the inference? Why, that it is not a doctrine of the Bible.

Perhaps you may think this an hasty conclusion, but I will assure you it is not so.

I have been led to investigate its claims—I have prayed to the Almighty that he would enlighten my understanding, and lead me to a knowledge of the truth; and blessed be his holy name, he has heard and answered my petition.

I can truly say, that I now see, and feel the importance of personal religion in a manner that I have never done before, and I ardently beseech the "Giver of every good and perfect gift," that he would open your eyes, and give you to see that Universalism is but a "cunningly devised fable," calculated to darken the mind, harden the heart, and induce mankind to wander from the paths of righteousness and peace.

Such being my convictions, I can advocate it no longer, and I beseech you as you hope for mercy at the hands of the Almighty, to renounce it immediately.

Do not, I pray you, suffer yourselves to be deluded by a sentiment which is dangerous and licentious in its tendency. By renouncing it you lose nothing, for if it is true, you in common with the whole world, will be saved—but if it is false, Oh! *remember—remember* the awful consequences!

But I must close, and may the Lord grant that you, together with my dear congregation may soon be led to see, and feel the necessity of an interest in the atoning blood of Jesus, which is the ardent prayer of

Your sincere friend,  
WM. WHITTAKER.

## RENUNCIATION OF UNIVERSALISM.

So common is it for the criminals in our state prisons, and those who are capitally punished, to be believers in the doctrine of endless misery—and so desirous are some of our opposers to prove the doctrine of Universalism to be licentious in its tendency—that we must expect daring efforts to shift the responsibility of making such hardened wretches on to our doctrine, whenever an opportunity offers.

A man named Noah M. Thomas, was lately executed for murder, in Fonda, Montgomery county. During his confinement under sentence of death, he was visited by many humane and religiously zealous persons, for the gratification of their various feelings. The prisoner manifested considerable indifference and hardness. It was not long before a report was started by some of those opposed to Universalism, (but, we would charitably hope, utterly ignorant of its teachings,) that the prisoner was, or had been, a Universalist. Rev. P. Hathaway, of Amsterdam, hearing of these reports, visited the man in company with witnesses, and without disclosing to the prisoner the religious views of his visitor. It appeared from the conversation, that the man was hardly entitled to the appellation of a Christian believer—that he was a believer in the existence of a Supreme Being, but knew little, and cared less, if he believed any thing about the Bible. At that visit he made the declarations which will be found in the certificate last annexed. After this, the prisoner was further importuned by our opposers, and was finally persuaded to give the certificate first annexed hereto—which certificate, since the execution of Thomas, they have been busy circulating in the secular and religious papers in the land, for the purpose of prejudicing the credulous, ignorant and indifferent of community against the doctrine of universal salvation.

The certificate of Thomas was published in the Amsterdam Intelligencer. The following week, Rev. Mr. Hathaway requested and obtained permission to publish in the same paper, his remarks and the counter testimony. The editor of the Intelligencer is a Presbyterian and deserves credit, for his fairness and liberality in allowing both sides to be fairly presented in his columns. We hope that all Editors who publish Thomas' certificate will imitate so good an example, and at least, follow the bare with the antidote. Then will the public readily perceive that Thomas was a man of no veracity,

and that, in reality, his supposed renunciation of Universalism is only a renunciation of his "strong doubts" of its truth, for a confirmed belief of its falsity. Hence the man, as Br. Hathaway well and truly observes, was a strong doubter of Universalism before he committed murder—in its commission—and after his conviction—and finally died a believer in endless misery; as he had lived—an unbeliever of Universalism!

Our honorable opposers in Fonda and vicinity, had better "try again;" and when at last (if ever) they do succeed, we will furnish them with a list of a hundred Partialists who were hung, for every Universalist they can find that has thus suffered the penalty of our laws. But let them not attempt to palm off their brethren in the faith, as believers in Universalism. A. B. G.

## FOR THE BENEFIT OF THE PUBLIC.

Thinking it might be of service to the cause of truth, I feel constrained in this public manner to say, that for many years past I have been a professed Universalist; have often spoken in favor of it to others, and urged its belief upon them, though at the same time it never influenced me to refrain from intemperance, and opposition to personal religion.

I have at no time been without strong doubts as to its correctness, and now in the absence of all intimidations and undue influence of any kind, from any person, with full possession of my reason, and in view of standing at the Bar of God, I make this dying and public declaration, that I have found it insufficient for death—opposed to the word of God; and from my own experience I solemnly warn all from embracing it. And also to avoid intemperance by which I have been brought to my present painful situation.

NOAH M. THOMAS.

Being a believer in the doctrine of Universal salvation, I feel it my duty and privilege to defend that faith against the pretended and inconsistent renunciation of Noah M. Thomas, and his advisers, who, with better fame and less honesty, are endeavoring to make sectarian capital of the unfortunate and degraded man.

If the declaration of Thomas would only be made where the facts are known, I would never have stooped to notice the disgraceful subject. But as it is published to the world, and as the author has thereby brought himself before the public; in justice to all concerned, I present the following affidavits and facts, "that the world may know" not what the character of Thomas has been, (about that, there is but one opinion,) but what his present character is, for truth and honesty.

Fonda, Mont. co., July 3, 1840.

We hereby certify, that we were present on or about the first of June last, in the jail at Fonda, when the Rev. Phineas Hathaway held some conversation with Noah M. Thomas, on the subject of religion, in which the said Noah M. Thomas made the following statements:

"I am not, nor ever was a Universalist. I never was good enough to be one. The doctrine of Universalism is a good doctrine—if I had lived as it required, I should not have been where I am. I believe I am the son of perdition. If the man I murdered is lost, I am willing to take his place in hell, if it will make any satisfaction."

Subscribed and sworn to this 8th day of July, 1840, before me,

JOHN MORRELL.

Commissioner of Deeds.

GEORGE WESTINGHOUSE.

JOHN C. COOK.

The candid reader will perceive that the above affidavit refers to statements made by Thomas after his conviction, which forever puts the question beyond a doubt of his ever being a Universalist.

Indeed in the absence of this testimony, that fact appears from his renunciation, in which he says, "I have at no period been without strong doubts as to its correctness." It is a matter of astonishment to me, that the author of that exorted renunciation, did not see that his produc-



tion would, like "Achilles' spear, heal the wound it made." It is too late to take back this sentence; the stupid brain of its author, should have withheld it for his purpose. It is an important truth unwittingly published, and therefore, does no honor to its author. To make the matter plain, let us state a case. Suppose an individual should present himself to the Presbyterian church at Fonda, for membership, and after hearing the articles of faith read, should say, "I have at no period been without strong doubts as to their correctness;" would he be admitted as a member? Most certainly not. Who, with these facts before him, will have the unblushing impudence to affirm that Thomas was ever a believer in Universalism, when he, like Thomas of old, had strong doubts as to its correctness?

Does the reader inquire after the cause of his intemperance and opposition to personal religion? It will be found in his strong doubts and unbelief. Does the reader again ask what Thomas found to be insufficient for death, and opposed to the word of God? I answer, his strong doubts of, and unbelief in, the Gospel of Jesus Christ.

PHINEAS HATHAWAY.

### LETTER WRITING.

There is something peculiarly gratifying to all men in receiving a *raey*, intelligible letter from a friend. There are cases however, where these qualifications unluckily are not deemed necessary. For instance; a letter from some old torment, whose sickness is the only hope you have of peace, informing you that he is—very well; but obliging you to traverse three pages of foolscap to find it all; and when you get through, leaving the impression that your correspondent is either an eavesdropper in knowing, or meaner still in *guessing*, so much about the exclusive affairs of his neighbors. This would be about as agreeable as it is to be fastened by the buttonholes of your coat to some old proser's digits, while he enlightens you with reference to some new wrinkle which he has discovered, in that species of common property, his neighbor's character.

Or, if you prefer it—we like extremes in a contrast—suppose you have placed in your hand a *dun*—not done, for you may be sure that, as short as it is, it will never be finished so long as you are but just able to pay your month's board bill, and kick your debtors who have done you the kindness to evade *your* duns. It would be easier measuring a man's reflections by the bushel, than estimating their quality at this precise juncture. It is useless to escape reading the little black and white missile; it is not so easily put off. Almost any other letter you can return to the writer with the seal unbroken; or if broken with your compliments at the beginning of the epistle. But think of sending back a *dun* unread, and after you have paid the postage on it, too—the thing is impossible. Like the charmed eye of the serpent, the more you hate it the more intensely you gaze upon it.

Next to the *dun*, and the last in the list of our exceptions, is the—really, reader, I do not know what to call it. I will describe it to you. You have a letter in your hand, written by one whom you have felt it your duty to reprove, for cheating you out of forty or fifty dollars of your honest property. In this letter he attempts to prove that he is one of the most honest men living, and that he has cheated you for your especial benefit. Having, as he supposes, explained this matter satisfactorily to you, he closes by giving you a lengthy piece of advice and instruction about the nature of moral honesty, and wishing that you enjoyed it as well he does. Ten chances to one, if, before you get through the letter, you do not conclude that your very interesting lecturer is troubled with absence of mind, or that he is in a condition similar to that of the inebriate who fancied that every body staggered but himself.

I say then, that there are cases in which the privilege of perusing an epistolary correspondence is not very gratifying. We can generalise as to the most desirable

qualities of these letters, but it is hard to specify particulars. Among all the treatises on rhetoric, elocution, composition, etc., which have fallen in our way, we have never seen any directions for making these letters agreeable. We shall not therefore hazard our reputation as an adviser, otherwise than by saying that the shorter they are the better.

With the exceptions already named, there is real pleasure some way or other connected with the perusal of an epistle from a friend. This is evident from a multiplicity of circumstances. There is perhaps nothing which will produce the alienation of two friends more effectually, than the neglect of writing. In this age of steam, when you can visit a friend a hundred miles off in a few hours, you may pass by him, into his neighborhood, and all around him; and if a call is merely inconvenient, you have but to write, and your apology will be irresistible. And then, to sit down and con over the ever welcome messenger from the friend of your youth, or from dear relatives who have been long absent from you—this is the way to live over again the halcyon days of olden time. I think it is a true sentiment, that he who has felt the influence of friendly correspondence will not hazard its loss by neglect to return the favor. And then for an editor, to sit down to such a feast of rich dainties as may be spread out before him by his kind correspondents—O, if you could see with what eagerness he goes to the post office with every arrival of the mail, (and especially if he expects a remittance, by way of preface to the practicability of his correspondent's remarks,) I imagine you would almost wish to bring your own letter, that you might witness his joy. At least, if you could not do this, you could pay the postage, as coming the nearest to it.

We said that with the exceptions named, there is real pleasure some way or other, connected with the perusal of a letter from a friend. We came very near getting drove from this position once, but we very fortunately escaped. It might have been by a sort of legal quibble, such as lawyers sometimes make, but no matter.

Less than twenty years ago, we received a letter from a distant friend, from the closely written pages of which, we expected to derive much satisfaction. To make expectation doubly sure, we first glanced at the writer's name, and having greeted a favorite name with cordiality, we sat down to the perusal. We read it through—but mercy on us! we had liked to have ceased breathing forever, and when we did catch breath, we did so without knowing whether we stopped in the right place or not. The punctuation was a mere incidental matter, thrown in by way of marking the thinking spots, I suppose; sometimes into the middle of a sentence, sometimes between two syllables of the same word, and once thrown together in promiscuous confusion, leaving the succeeding half page entirely destitute. Besides this, about every other common noun, adjective and preposition began with a capital letter, except where they should have commenced a sentence; there the capital was missing. What could I do? If I punctuated it one way it gave him one meaning; if I punctuated it another, it gave him a different meaning—sometimes punctuate it as I would, it gave him no meaning at all. What to do I could not tell. My favorite theory was at stake, and I should have to modify it by adding another to its list of exceptions; for as yet I had found no gratification in this letter. At last after reading it three times, and suffering my destructiveness to become considerably aroused, I bethought me of a method by which I could make even this letter add to my gratification; and that was by burning it. I held it in my hand a moment enjoying the outward qualities of my victim. I looked at the superscription—the postage was paid; I thought that if the writer had ever once read two pages in the latter part of his spelling book, his letter was an unjustifiable evidence of his carelessness—if not, it was time he had; I tore his name from

the bottom of the letter—I could not burn that; and the rest—became ashes.

Ever since that I have had but little difficulty in enjoying the letters of that friend. Do you ask me why? He looked at the spelling book before he wrote me another.

A. R. B.

### THE UNIVERSALIST PULPIT.

I should have stated some time since what I now state—that we have not received a sufficient number of subscribers to defray the expenses of this proposed publication—that many friendly to such a work, and myself among the number, are unwilling to have the design abandoned totally, and think that during the ensuing fall many who are now unable to pay down for it, will be glad to subscribe and pay for it.

This, then, is to give notice that in due time, we will again propose the work, the publication of which is postponed until the first of January next. Persons who have subscribed, will still be considered as subscribers, unless they signify to the contrary. And those few who have paid for the work, and do not wish to wait for its appearance, will have their money returned to them, or otherwise applied, as they may direct. Those who have aided us by word or deed, will please receive our thanks for their kindness.

A. B. G.

THE ROSE OF SHARON for 1841 is now in the press, and will be ready for subscribers by September 1st. It will be got up in a style superior to the last number, bound in Morocco, and sister Sarah thinks, better filled—all at the same price as last year. Let all those who want copies speak in season. Br. Hutchinson, General Agent, receives subscriptions. He has a few copies of the last number yet for sale. Are all supplied? Speak soon.

A. B. G.

### THE N. Y. CATHOLIC HERALD.

The second volume of this well conducted weekly has commenced, after an enlargement to double the former size. It is published every Thursday, on a sheet nearly twice the size of ours, in quarto form, at three dollars per annum, payable in advance. The matter contained in it must be useful and interesting to our brethren holding that faith—more so, probably, than it is to us—and the paper is conducted with spirit, and neatly printed. Gallagher and Smith, Publishers, 168 Fulton street—Rev. Felix Varela, Editor.

Some of our readers may know Catholics in whom a love of reading would be cultivated, if they knew of this paper and would subscribe for it—and thus some good might be performed, and some evil eradicated, by making them acquainted with the above notice. Though opposed to many of the doctrines inculcated and held by the Catholics, yet it is believed no Universalist would object to aiding their neighbors of that faith, by giving them information of this kind.

A. B. G.

Br. H. Bacon, of Marblehead, Mass., and Editor of the Ladies Repository, proposes preparing and publishing a small volume for the peculiar use and benefit of the afflicted and bereaved. It will undoubtedly be a good book, well suited to the end designed; for Br. Bacon is well able to prepare such a one.

### RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. A. O. WARREN, in McDonough village.

There will be preaching on the second Sunday in August, by Br. Cook in Troy, and Br. D. J. MANDELL, in this city—Br. A. O. WARREN, in Baldwinville, four miles east of McDonough village—Br. Grosh, in Bridge-water, and in Winfield at 5 P. M.

There will be preaching on the third Sunday in August, by Br. A. O. WARREN, in Pharsalia West Village, near Crain's tavern—Br. Grosh, in Lee, and in Delta at 5 P. M.

### LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last No. P. M. Carroll, for A. M. T.—P. M. Tionesta, (Pa) for M. H. and J. H.—E. M. Findlay (O)—J. F. A. Canton—P. M. St. Charles, (Ills) for I. M. J.—H. B. Benton.



## POETRY.

For the Magazine and Advocate.

## THE LIGHT OF CALVARY.

BY MRS. S. BROUGHTON.

Darkness, and gloom, and terror,  
Have shrouded Palestine;  
The heavens are veiled in sackcloth,  
The sun forgets to shine;  
For he, the loved and sinless one  
Hangs on th' accursed tree;  
And to attest his Father's love,  
Pours out his life-blood free.  
Yet light is dawning 'mid that gloom,  
To gild the darkness of the tomb.

A blank, and deathly silence,  
Prevades the murky air,  
The song-birds fold their pinions,  
The wild beasts seek the lair.  
But hark! what thrilling accents  
Of wailing agony!  
"My Father, why, my Father  
Hast thou forsaken me?  
Why in this dark, this dreadful hour,  
Hast thou withdrawn the spirit's power?"

Nature, through all her caverns,  
Responds that fearful moan,  
The adamant rocks upheave,  
At th' earthquake's thunder-tone;  
The towering billows lash the cliffs,  
Earth's deep foundations rend;  
Dim horror broods with boding wing,  
Heaven's lofty arches bend;  
And an unseen hand hath rent in twain  
The veil of Zion's holy fane!

When in the gloomy garden  
Of sad Gethsemane,  
The man of many sorrows,  
In anguish bent the knee,  
Praying the mighty Father,  
This chalice to remove—  
The bitter seal that must be set,  
Upon his deathless love;  
Even then, his spirit joy'd to see  
The dawning light of Calvary.

How oft the weary wanderer,  
Toil'd o'er Judea's hills;  
Pray'd on the misty mountains,  
And by the crystal rills,  
Spake words of life and glory,  
To the heartless throng around,  
While scorn and cold ingratitude,  
Mock'd the seraphic sound,  
Wept o'er Jerusalem's dark fall,  
And mourn'd the godlike spirit's thrall!

He saw life's gloomy valley,  
With darkness overspread,  
And the groveling dupes of folly,  
In sin's hard fetters led,  
And yearn'd to loose the captive,  
To set hope's prisoners free,  
Pour music on the deaf, deaf ear,  
And give the blind to see,  
How rich, how radiant was the light,  
Which faith could shed on Time's dark night!

When sorrow's whelming billows  
Have o'er my sad heart roll'd,  
And wrung the fainting spirit  
With anguish deep, untold;  
When wildly on my pathway  
The storm cloud fiercely frown'd,  
And the spells of dark enchanters,  
Were on me and around,  
How has my soul leapt up to see,  
The light that beams from Calvary.

O, glorious, glorious splendor!  
More cheering than the light,  
That on the sandy desert,  
Gleamed through the live-long night,  
When Israel's trembling footsteps,  
By Pharaoh's host pursued,

Sped fainting on their weary way,  
Till by the sea they stood,  
Whose waters roll'd in wonder back,  
Where Jacob's God mark'd out the track.

What though in gloom and sorrow  
We tread life's thorny waste!  
The wild and pathless mazes  
Of time, will soon be past,  
Faith, with her dazzling halo,  
Will guide us safely through,  
Till o'er the rolling Jordan,  
We gain the heavenly view  
Of the light that through sin's clouds has beamed.  
Whose rays so bright on Calvary gleamed.

## TERRIFIC PREACHING.

Many preachers appear to use their utmost exertions to frighten their hearers; and in this way they become exceedingly popular. What but this has contributed to the fame of such men as Burchard, Finney, and the like? They seem to suppose that all hearers are like the man, who desired to hear such preaching as would make him shrink into a corner of the pew, lest the devil should catch him, and, truly, very many are of this class. They most highly regard those who excite their fears most violently. The description given by SELDEN, in his "Table Talk," is true to the life, concerning multitudes.

"If the physician sees you eat any thing that is not good for your body, to keep you from it he cries 'tis poison; if the divine sees you do any thing that is hurtful for your soul, to keep you from it he cries you are damned.

"To preach long, and damnation, is the way to be cried up. We love a man that damns us, and we run after him again to save us. If a man had a sore leg, and he should go to an honest judicious surgeon, and he should only bid him to keep it warm, and anoint with such an oil well known, that would do the cure, haply he would not much regard him, because he knows the medicine beforehand an ordinary medicine. But if he should go to a surgeon that should tell him, your leg will gangrene within three days, and it must be cut off, and you will die unless you do something that I could tell you, what listening there would be to this man! Oh, for the Lord's sake, tell me what this is, I will give you any content for your pains."

The application is so perfectly obvious, that it needs no comment. How despicable is the conduct of those who would frighten others out of their senses, merely be "cried up" as powerful preachers.

Trumpet and Magazine.

Mr. Holmes.—The following anecdote is selected and communicated by a boy 12 years old. It is to be hoped this lad will ever remember and improve the precept it is intended to inculcate, namely, a temper thoroughly imbued with *good nature and patience on all occasions*. He will find such a temper to be of incalculable service to him as he advances in the thorny road of life. Very probably some wives and misses would do well to take a lesson from it; and finally, we all would do well occasionally to think of Dame Grundy's great good nature and heed it.

[Maine Farmer.]

## GOOD NATURE.

Dame Grundy was the most good natured woman alive. Come what would, every thing was right, nothing wrong. One day Farmer Grundy told a neighbor that he believed his wife was one of the most even tempered women in the world, for he never saw her cross in his life, and that for once he should like to see her so. "Well" said his neighbor, "go into the woods, and bring home a load of the crookedest wood you can find, if it don't make her cross nothing will." Accordingly to try the experiment he teamed home a load of wood every way calculated to make a woman fret. For weeks or more she used the wood copiously, but not a word of complaint escaped her lips. So one day the husband ventured to inquire of her how she liked the wood. "Oh, 'tis beautiful wood," said she, "I wish you'd get another load, for it fays round the pole completely."

## VERY GOOD.

A Universalist of C—, used to lend his paper to Mr. F—, (a Methodist, and liberal minded withal,) who one day left the paper at home, and his daughter, Miss A—, (a strict Methodist,) happened in, and seeing the paper on the table, took it up and finding it very interesting, read it for some time before her father came in. She says to him, "Papa, you have a good Universalist paper here, where did you get it?" He said "it was neighbor A—'s." She replied, "Why papa, it is a Universalist paper, and I do not see

any harm in it." Ever since the lady has been a constant reader. This is the right way to act. People should read all sides, and see if any good can come out of Nazareth. By so doing they would have less prejudice. Try it and see. Never condemn any person unheard.—[Southern Universalist.]

POWER OF INDUSTRY.—It is a beautiful expression of a Chinese sage, that, by time and industry, a mulberry tree becomes a silk shawl. If the following statement it be correct, it affords a still more striking proof of what human ingenuity can accomplish. In the manufacture of steel, an article may be raised from one half penny to thirty five thousand guineas! A pound of crude iron cost one half penny; it is concerted into steel, that steel is made into watch springs, every one of which is sold for half a guinea, and weighs only the 10th of a grain; after deducting for waste there are in a pound weight 7,000 grains. It therefore affords steel for 70,000 watch springs the value of which, at half a guinea each is thirty five thousand guineas.

SELECT SENTENCES.—Prosperity is not a just scale, adversity is the only balance to weigh friends. Religion is the best armor; but the worst cloak. Liberality is not in giving largely, but giving wisely. He who makes an idol of his interest, will make a martyr of his own integrity.

Pliny says "Nature has some flowers for pleasure; these last but for one day." She has trees for use, which last for years, as if she intended to intimate, that whatever is splendid passes away, and soon loses its lustre."

## DEATHS.

In Lafayette, May 6th, Mr DANIEL COLE, aged 83 years. The subject of this notice was born in the State of Rhode Island—was a soldier in the armies of the Revolution, and for many years a member of the Baptist Connexion. In the providence of God he was led to embrace a more liberal, and enlarged system of faith. He acted upon its principles, and died, rejoicing in its triumphs.—Sermon on the occasion by the writer. Also—In Jamesville, Onondaga county, N. Y. May 9th, SILAS RUD, aged 61 years. The deceased was born in the State of Connecticut—was, for many years previous to his death, a resident of this State; and although a member of no society or church, still cherished the sentiments of Universalism in his soul. He lived the life, and died the death of a Christian. May God console all who have been called to mourn by these dispensations of his providence, through the power of his faith. A. C. B.

In Antwerp, Jefferson county, July 18th, after a distressing sickness of one week which he bore with unusual patience, JOSEPH, son of Benjamin and Lucinda Cook, aged 10 years and 6 months. He was an amiable, intelligent, promising child; of course the loss is most severely afflicting. His funeral was attended on the 19th in the Methodist Chapel, where a very numerous congregation of relatives, kind neighbors and sympathizing friends, manifested their interest in the scene while the writer attempted to point them to the superintending power and goodness of our Heavenly Father, from Job i: 21st. A. WOOD.

In Albion, Orleans county, N. Y. July 16th, WALTER RUNCIMAN, aged 25 years, 2 months and 16 days. He was cut down by the unsparring destroyer—consumption, in the midst of youth and usefulness. He possessed a very amiable character, and a warm attachment for his friends. He died as he lived, a believer in the final emancipation of all intelligent beings from sin and all its consequences. His zeal was exhibited in a manly and dignified defence of the sentiments he avowed and cherished. He has left a near and dear companion, a small babe, and aged father and mother, four sisters and two brothers, and other dear relatives; but they do not mourn as those without hope. May the Lord sustain the bereaved and comfort them under the sudden stroke of divine providence, and administer unto them the Gospel of reconciliation and peace. A large concourse of sympathizing friends and mourners convened at the Methodist Episcopal church on the 17th inst, to pay their last tribute of respect. Sermon delivered by Rev. Mr. FULLER, Methodist. J. G. BROWN.

## THE MAGAZINE AND ADVOCATE

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, AUGUST 6, 1840.

NO. 32.

For the Magazine and Advocate.

## INNATE, CONNATE AND INBORN DEPRIVITY.

BY REV. W. H. GRISWOLD.

### ORIGINAL SIN.

"Undoubtedly it is one of the grand pillars on which the Andover Institution rests."—Dr. Dana's Letters to Prof. Stuart.

Total depravity is a stale old subject. But one of the grand pillars of the Theological Seminary at Andover may be something new to the mass of readers. It seems to belong to an order of architecture very seldom modelled after or treated of, by those who pay any regard to the *Five Orders of the ancients*; and one too, which prophets and apostles knew as little about as they did about the *grand superstructure* that now rests upon the same. It is not noted for its Tuscan simplicity, its Doric boldness, or its Ionic excellence; neither has it the delicacy, richness and ornamental beauty of the Corinthian or Composite orders; but seems to be an order destitute of all virtue, all beauty, all symmetry, and all taste, and is venerated more on account of its *age* than its elegance, and is preserved rather as a relic of *antiquity* than as a specimen of the fine arts. I have said it is venerated more on account of its *age* than any thing else; but it can not claim much even in this respect, for it has not the stamp even of Grecian or Roman sanction, to say nothing of times still further back, to recommend it as a relic of old. It is not generally known perhaps, as it should be, that *native* depravity in all its deformity, is yet considered one of the "grand pillars" of the Calvinistic order of architecture; and when it is known that this is the case, we doubt not that a few particulars relative to its present proportions, its crumbling aspect, its obnoxious appearance, the importance of its preservation, the prophecy for and against its speedy downfall, and the tenacity with which it is still clung to as the chief pillar of the *three brick buildings* where Orthodoxy dwells, will not be wholly uninteresting, especially if presented in a few very short articles, which articles shall present a faithful and true delineation of this grand column in the words of its present admirers, sustainers and supporters, and according to the latest edition of the Andover press.

With permission of the editor therefore, the writer will present such a series to the readers of the Magazine and Advocate. His object in doing this is two-fold: first, to let the general reader behold some of the lights and shadows of this dark region of the earth; and secondly, to while away some of his idle hours in some harmless, if not useful employment. The readers will therefore, understand that it is not the writer's intention to *pull down* the old edifice, but only to lay before them the evidence he finds, that it stands on a perishable foundation and is destined ere long to fall by its own decay.

To show that the subject is not without importance, or, rather, that it is *thought* not to be so, the words of one of its chosen disciples, who wears the mark of the *old school*, have been placed at the head of this article. This will be adopted as a kind of motto, that we may all be reminded at the commencement of each article that our subject is an important one. Dr. Dana, of whom there will be frequent occasion to speak, is not a Professor in the Seminary; but a Rev. D. D. of Newburyport, who, during the last year took it upon him to say some *sharp* things to one of the Professors, (Stuart,) by way of admonition. He

is so connected with the Seminary, that his words may be considered full as oracular as some of its Professors; and as such we would here introduce him to the reader, and would follow up the introduction with one or two questions from the letters above referred to. Speaking of Prof. Stuart's departure from the "old fashioned sentiments," he holds the following language: "Indeed, they (i. e. Stuart's ministerial brethren) may view it as among *conceivable possibilities* that you may abandon your present theory for one not less exceptionable. In this case it will surely be an unpleasant dilemma, to find themselves compelled either to forsake their guide, or to follow him in the dark." And again, in his last letter he writes as follows: "You can not be ignorant that many of the ancient heathen philosophers and poets had deeper, (I had almost said, more *scriptural*,) views of human depravity, than some modern preachers." These will serve to give the reader something of an idea of the man, and of the unceremonious and crusty manner in which he reminds his Reverend Br. that he *may* be going into the "dark!" The latter extract is undoubtedly a very true remark, and would have been equally as appropriate if the writer had included *himself*, as he evidently did Prof. Stuart under the term, "*some modern preachers*." We think the remark an excellent one and the application admirable.

Having thus formally made his "bow," the writer will in his next present the base of the "grand pillar," of which he is to speak and thereby exhibit

"What mighty difference there can be,

"Twixt tweedledum and tweedledee."

Andover, Mass., 1840.

For the Magazine and Advocate.

## FACTS FOR LIMITARIANS.

BY REV. J. BOYDEN.

1. It is a fact, that the multitude of those who heard Christ preach, were astonished at his *doctrine*. Matt. xxii: 33. 2. It is a fact contended for by Limitarians; that the Jews of our Lord's time believed in the doctrine of endless misery. 3. It is a fact, that people are not often "astonished" at that which they see and hear *daily*. These three facts, added together, produce the result, or answer, that Christ did not preach the doctrine of endless misery.

Again. 1. It is a fact, that the Scribes and Pharisees were an exceedingly wicked class of people, notwithstanding their belief in the doctrine of eternal *punishment*. 2. It is a fact that Jesus rebuked them for their vices, and warned his disciples against their *doctrine*. Matt. xvi: 6-12. 3. The conclusion of the whole matter is, that Jesus neither believed nor *practiced* the principles of that doctrine, which proclaims the unending wo of a portion of the human family; and that said doctrine cannot be entitled even to the compliment which our faith has received—of being "*good to live by*."

Dudley, Mass., June, 1840.

For the Magazine and Advocate.

## HEARING OF THE WORD.

BY REV. MOSES BALLOU.

### CHAPTER VI.

The last class I shall mention at present, is, VI. *Hearers for others*. It is a singular fact, characteristic of most people in some good degree, that each exempts himself from the general mass, when any thing is administered in the

slightest degree unpleasant, when applied personally to one's own self; and the great reason that lies at the root of the matter, is, if I mistake not, the darling impression, cherished by almost every one individually, that he is a little better than his neighbors. At any rate, self is generally assumed to be immaculate, and of course, if an existing evil is pointed out, each, without ever examining himself to see if he is guilty, says without hesitation that it must have reference to some one else, and ten chances to one, he will immediately select a neighbor whose case it will fit exactly. If the exposure is accompanied by a word of reproof, that, of course belongs to the guilty only; and each turns it over to some one else. Thus the preacher may talk himself dumb, and find at last that he has accomplished little or nothing, as each has heard for his neighbor, and no one for himself. Thus it is that moral instructions lose most of the influence they are designed to produce. When an evil is held up by the preacher, if the hearer has any desire to profit by it, he will never ask the question, who is this for? but to his own conscience. He should never say, this remark is for that man; that for another, etc., for this is becoming judges of other people's hearts, which is out of our province entirely. No man can know another's heart, or read the secrets of his neighbor's bosom. These are known only to one's own self and the all-seeing eye. But each can answer for himself, and this is his duty. Let him ask the question, is it I? and attempt to profit by the answer. Were this but practiced, there is little doubt that the Sabbaths we spend in the house of worship would each leave us better and happier than they found us. And now let every individual who may peruse these chapters, remember, that though they may be applicable, in some respects, to readers generally, they are designed, and addressed especially to him.

For the Magazine and Advocate.

## SYLLOGISTICAL PROBLEMS.

BY REV. S. MILES.

Is it true that the Christians are made partakers of the divine nature, spirit and disposition of God? Is it true that God has a spirit and disposition to punish millions of the human family without end and without mercy?

If the reader admits the above propositions, then I would ask one question more; and that is, Are the different sects and denominations in this world the partakers of the spirit and disposition of the God they worship and adore? If they are, then there are many fathers and mothers, brothers and sisters among us, that have the spirit and disposition to punish their ungodly relatives and friends, without end and without mercy.

Once more. Is it true that those who read and contemplate a novel are made the partakers of the spirit and disposition of the novel? And is it also true, that those who read and contemplate the doctrine of endless punishment are made the partakers of the spirit and disposition of that doctrine?

Now if these things are so, how long must we read that cruel and unmerciful doctrine, before we can punish our children and neighbors as thousands were punished by the inquisition in Portugal, France, and Spain? Yea more, how long must we receive and adore the doctrine of endless wo, before we shall be prepared to see our dear children tossed upon the burning billows of an endless hell without its disturbing our peace and repose? Answer the above who can.



For the Magazine and Advocate.

## LA MARGUERITE. NO. V.

To the Young Ladies of the Clinton Liberal Institute.

DEAR GIRLS—The improvement of time, as a subject, affords me no hope of making my present communication an interesting one. It is so old, so familiar, so worn in its very sound; that an indifference steals over the mind, at the mere mention of it as an object of thought. Its importance makes no difference with this feeling; it is that very importance which has made it so common, and as a consequence, so wearisome.

In meditating the best means of securing your attention to this subject, the thought has occurred to me, that I am privileged to claim it of you in reciprocity; for whether pleasant or otherwise, you are continually forcing upon my reflections, the importance of the improvement of time. To some of you the past year has been rich in acquisition. And beautiful is the development of character, when truth after truth is treasured up in the mind, and the enervating fancies of an unregulated imagination, give place to the healthy energies of thought. Far be it from me, to claim the credit of your advancement in knowledge and virtue. I am happier in being able to ascribe it to your own improvement of time.

But this subject does not always come to me, associated with the good of others. It is often, very often, mingled with the most anxious solicitude. And then, perhaps, as one unpleasant thought is ever ready to awaken others; there may be many reasons, why the subject should be to me a painful one. Perhaps there are regrets attached to the memory of my own earlier years. Perhaps I too may ask

"——— To weep o'er hours that flew  
More idly than the summer wind."

Yet not for this can I escape reflection. And were I to enumerate all the different and daily repeated occasions, upon which this subject is forced upon me, not to think of only, but to feel; I am sure you would listen to every thing I might say to you, upon the improvement of time, for very sympathy if for nothing else. But I have no such intention. I shall mention but one instance, and that for the purpose of eliciting thought rather than feeling.

I have found since I have had charge of the composition exercises in this school, that no subject is more frequently chosen than, the improvement of time. These papers have afforded me instruction, not because I have found in them much either new, or striking; on the contrary, they are generally careless productions, and written as often as otherwise, by those who are most prodigal of their hours; but the circumstance itself is an impressive one. We are not to suppose that young writers adopt the preceptive style, because it is best suited to them, but they must write as others do from impressions, and no impressions are to them more vivid than the admonitions of the friends they love. The circumstance proves, then, that most of those, if not all, who exercise the duties of guardianship, find it necessary to inculcate often, and forcibly the value of time. It proves that young persons are generally sensible of a tendency in themselves, to commit the fault of wasting time; and though not always disposed to correct it, yet with the quick susceptibilities of youth, they are ready to feel the exhortations which they hear or read, to the practice of industry.

I have but one use to make of this. I wish to inquire if we are to suppose indolence a necessary fault of the human constitution; or has it been superinduced upon our other evil dispositions by the errors of society, physical causes, and defective modes of education? To me the latter appears far more probable. He who gave us existence, made exertion necessary to the satisfying of the most simple wants of our nature. He gave us physical frames, with the different parts so nicely adjusted to each other, and the whole so beautiful in proportion; so filled with "the buoy-

ant sense of being," that to chain it down, into useless inactivity would be disease and death: but to move and to be free to move are life and health and happiness.

Our intellectual constitution is parallel to the natural. If we allow those powers of mind which make us but "a little lower than the angels," to rest unused, we involve ourselves in the degradation of ignorance, and the darkness of moral death; while to think, to know, to believe, and to adore is life; a life even, over which death has no power. It cannot be that nature is at fault, or at least irremediably so, in those instances of stupid inactivity of mind or body, or both, which we so frequently meet. I have already mentioned as more probable causes, physical evils, errors of society, and defective modes of education. I shall do but little more than to mention them again as I wish not so much to lead you into a full reflection upon this subject now, as to engage you to think of it again, and often.

There is no part of what is essential to a good education, more generally neglected, than a practical knowledge of the laws which govern our physical nature. Yet there is nothing more necessary to enable us to pass life pleasantly, and actively, than this. Nature has given us rules for the preservation of the health of our bodies, and unless we are willing to be obedient to them, we shall be unable to form very effectual habits of industry. It is true that there are frequent instances of the performance of bodily, and mental labor, when the corporeal system is in a state of derangement, and even when suffering under the paralyzing hand of disease; but these are forced efforts, and though they may claim the credit of triumph over depressing circumstances, they weaken the powers of action; and by so doing generally detract from the amount of usefulness. Nature is arbitrary in her government, and if we would make the most of life, we must attend to her requisitions.

At your period of age, the mind is not apt to be conscious of the importance of this subject. In early life, the constitution like the heart is elastic. It does not feel so immediately, and so powerfully, the effects of violating the laws of organization as in after years; though the consequences may be even more fatal. It is not my purpose to allude to these consequences, except in relation to your present pursuits, as school-girls; and I shall confine myself in that, to a few suggestions for your future reflection. May not the reason why the task which is so light at one time, is so difficult at another, or why that mood of feeling, in which, though sufficiently sensible of the importance of knowledge, we yet want the mental stimulus necessary to obtain it, is of such frequent recurrence; be simply, the result of some imprudence which has disordered, and weakened that delicate physical arrangement, with which the mind is so mysteriously connected? May not much of the dullness which we usually ascribe to some defect of the intellectual nature, be more probably the consequence of an ignorance, or a disregard of the principles of health. The corporeal and mental systems exert over each other, a strong and reciprocal influence. While purity of mind, proper objects of pursuit, the encouragement of the cheerful virtues, the careful avoidance of ill-temper, and strong, and unnatural excitements; are great promoters of physical health: cleanliness of the body, and correct ideas and regular habits in regard to dress, and hours, and time, and exercise, must be equally conducive to the health of the mind; and it is only to the best health of both, that we can look for the most perfect tone of character, and the happiest ability to accomplish the purposes of life.

I have mentioned the errors of society, as a cause affecting the improvement of time. I mean simply, that as society can not be perfect in all its objects, and usages, the young are liable to be misdirected in relation to the exercise of their own power to act. We will go back for an illustration to the chivalrous days of our Gothic an-

cestors, when the knight had no better ambition, than to overthrow his equal in the combat; or to win for himself a wider vassalage, by deeds of arms: and the lady none higher, than to bestow the prize at the tournament, or to see the scarf which she had yielded as a parting gift, come floating back wreathed in the banner of a conqueror. And why for long years, was prowess in arms the highest attainment of manhood; and the best glory of woman her personal charms? It was because the page had been accustomed to gaze on the glittering array of the knight he served; and to hear blended with the stirring peal of the trumpet the cry of "honor to the brave;" and the maiden had listened in the castle hall, through all her young years, to the songs of the troubadours, telling only of

"Knighthood's dauntless deed, and beauty's matchless eye."

And thus in every intervening period of time, has education been modified, and controlled, by the prevailing taste of society. Thus it is at present. We are indeed, very far removed from feudal days. We meet not now in our wanderings by hill and dale, the armed and errant knight; nor is the "queen of beauty" now necessarily "the queen of love." The nineteenth century, and our happy country, presents us generally, perhaps, as perfect a state of society, as knowledge and virtue have yet combined to form, yet no one can deny that it mingles with much that is good, much that is positively evil. But to the young mind, all is specious and beautiful; and it is not strange if its early views of life with its pleasures and duties should be such, in some instances, as to lead it into a course from which it must awake, in a few years, to the reflection that its energies have been misapplied; and in others even to destroy the motive to present action. Many instances might be given. I shall mention but one.

It has been the folly of all ages of the world, to attach an unreal value to wealth, as the means of purchasing splendor, luxury and ease. The consequence has been, by giving rank to indolence, and degrading labor into servility, to remove human nature from the only course in which it can expect to attain the perfection of its being. That course is one that will task your powers to their fullest expansion. Your onward pathway, is full of difficulties and dangers, and to meet, and overcome them, you are not already and invincibly prepared. You have no prophetic sense to foresee the evil before it approaches; no instinctive prudence to choose the right, and reject the wrong; and no angel's purity to shrink from the slightest contamination of vice. But you will have all that is necessary for your triumph, in the continual exercise of the powers that are given you for this purpose. The great work that we are to perform in this life, is to overcome, as far as possible, its evils. These evils may be classed: bodily sufferings, ignorance, and sin. You will readily perceive that there is no end to this work, for these evils will continue to beset us, to the last moment of existence. "Patient continuance in well doing" will make the path of duty easier; every triumph will assist us to gain another, and this is all the rest we can expect, all that we ought to ask. It may be a pleasant thing for the poet to dream of a life all painless and careless, "amid the bowers of earth;" but it is far nobler to bless the all-wise Creator, for making our happiness dependent upon our own exertions. Be it yours, dear girls, to separate indolence from all your anticipations of a happy life; and to learn at once, not only the necessity, but the best means for the improvement of your time.

L. M. B.

For the Magazine and Advocate.

## PUNISHMENT CERTAIN.

"There is no peace, saith my God, to the wicked."

Never was a truer sentiment uttered than this. Who has ever wandered from the straight and pleasant path of duty, and has not learned its truth by bitter experience? Who has ever transgressed against his Maker, and has not felt the



scorpion lashes of conscience, reproving him for his wickedness! Look abroad in the world, and see the misery and wretchedness, which sin has produced. Go to the haunts of vice and dissipation, where iniquity is seen in all its haggard forms. See the wretched inmates, the victims of their own vices; see their bloated forms, covered with loathsome disease; see their poverty—their rags—their misery—their woe, and tell me if there is any peace for the wicked!

Go to the abodes of splendid iniquity, where vice is arrayed in garlands, and adorned with the choicest gems of earth. See her votaries lolling upon the couch of ease, and rolling on beds of flowers; see them feasting on the richest dainties that nature can afford, and quaffing the sparkling wine from the golden cup. Ask them if they are happy? If they enjoy all that heart can wish? And they will tell you that amid all their gaiety, and sensual pleasure, they feel the gnawings of that worm which never dies; they will tell you that keen remorse—bitter anguish—and gloomy forebodings lurk within their bosoms; that go where they may—do what they will, conscience with its serpent stings still follows them, lacerating their bosoms at every step—poisoning every joy that wealth can bestow; and that they feel the quenchless flames of hell, burning to the deepest recesses of their souls. O say! is there any peace to the wicked?

"There is no peace, saith my God, to the wicked;" they are "like the troubled sea when it can not rest, whose waters cast up mire and dirt." There is no escape from merited punishment; it will come sooner or later, "for God will by no means clear the guilty." You can not run away from conscience; it will follow you wherever you go; you may cross the foaming ocean's tide; you may wander in distant and foreign lands; you may roam through the wild wilderness of nature; you may scale the lofty mountain's height; you may take up your abode in the dark and dismal caverns of earth; but there will the stings of conscience follow you, and there will the sorrows of hell compass you about.

You may for a time sear over your conscience, so that you cannot feel its restraining influence; but it will be only to gather new strength, and to pour upon you like a flood; you may succeed in smothering its flames for a season, but depend upon it, they will burst out anew, and consume you with their burning heat. "There is no peace, saith my God, to the wicked;" their bosoms are as restless as the ocean's wave, when the rude winds lift its waters to the sky. "Cease" then, "to do evil. Learn to do good." "Fear God, and keep his commandments: for this is the whole duty of man," and in so doing you will find a great reward. A. F.

Petersham, Mass., July, 1840.

For the Magazine and Advocate.

#### BENEVOLENCE AGAINST THE CREEDS OF MEN.

The writer of this was once a frequent attendant upon the ministration of the Rev. Dr. Lansing, a man remarkable for his great talents, natural and acquired, and I may also add, equally as remarkable for his great fanaticism. I well remember a sermon which the Dr. preached one evening, upon what is generally termed the great day of the final separation of the righteous and the wicked—the great day of the wrath of God! "In that great and terrible day," said he, in a deep sepulchral voice, "terrible and awful things will be heard and seen. The son upon whom the awful and dire sentence of damnation has been passed, whose ears have been saluted with the dread and horrible words, 'depart, ye cursed,' will be seen rushing in awful despair to his righteous father, to him who begat him, exclaiming, 'Father! O, save or I perish!' 'No my son,' will the father reply, 'you can't be saved now; you had your day of probation! God wanted to save you and you would not let him, and now you are to be damned, and you ought to be.' The son upon

whom the tempest of God's wrath has now commenced to blow, will rush in horrible despair, as his last, his only hope, to his dear mother, to her who bore, nourished, and sustained him, exclaiming in piteous accents, 'Mother, have you no pity for me? Save me, O, my mother, save me or I am lost!' 'No my son,' will the reply of the mother be, 'you can't be saved now, you are now beyond the reach of mercy. Once God wanted to save you, but you would not let him. He begged, he entreated you to be saved, and you would not—he stretched out his hand and you refused—and now, my son, you must be damned, damned to all eternity, never more to enjoy the company of your father and your mother while countless ages roll.' And after thus rejecting the Saviour, after thus sinning away, as you have done, your day of grace, your day of probation, it is right that you should be damned—you ought to be. Glory to God for his justice!" Never shall I forget the effect which that sermon had upon my mind. Born and brought up as I had been in the very midst of Partialism, I had not then seen it in all its odious forms. I had not then seen it representing the saints of God as demons, as devoid of even natural affection. But I have since learned that the Dr. was not alone or singular in his representation; that it was not peculiar to himself—have learned that but few Partialist writers of any eminence have written upon the future misery of the damned without advancing the same odious sentiment. McEwen, a very excellent writer, aside from his creed, advances the same odious thing in his essay on the "Misery of the damned." "How would it," says he, "stamp a bow in their cloud, to think there were an end! but in vain, should they shed an ocean of tears, and stretch out their suppliant hands, death will flee from them, consigning them over to flat despair. Have pity upon them, O ye their friends. Will no affectionate relation shed a compassionate tear? Alas! the father will not pity his children, and the mother will have no compassion on the son of her womb, for they will sing Hallelujah, when the smoke of their torment ascendeth." Boston, in his "Fourfold State," a work which formerly had an astonishing circulation, advances the same detestable thing. Says he, "None were so compassionate as the saints, when on earth. But now that time is at an end, their compassion on the ungodly is swallowed up in joy. No pity will then be shown them, from their nearest relations. The godly wife shall applaud the justice of the judge, in the damnation of her ungodly husband; the godly husband shall say Amen to the damnation of her who lay in his bosom; the godly parents shall say, Hallelujah, at the passing of the sentence against their ungodly child; and the godly child shall, from his heart, approve the damnation of his wicked parents, the father who begat him, and the mother who bore him. They (the wicked) will be unpitied. The punishments inflicted on the greatest malefactors on earth, do draw forth some compassion from them, who behold them in their torments; but the damned shall have none to pity them. God will not pity them, but laugh at their calamities. The blessed company in heaven shall rejoice. Natural affections will be extinguished; the parents will not love their children, nor children their parents; the mother will not pity the daughter, nor will the daughter pity the mother; the son will shew no regard to his father." Such is another feature in the revolting system of Partialism. Oh! how odious, how detestable, how utterly at war, with all we know, with all that we have experienced of a mother's love—that love which is so strong, so mighty and enduring. Would my dear mother, who died praising God, and blessing the name of her Redeemer, and who is now in the regions of never-ending blessedness—would she rejoice at my unending wretchedness and woe? Would she exult, and sing Hallelujah, to see me, her beloved though unworthy son, enduring endless, never-ending agony, woe and pain? Oh, no. Her love was strong. Oh, how strong! Death could not

conquer it. Many waters could not have quenched, nor the floods have drowned it. And will that love which was so strong, so mighty, so unconquerable here, ever cease, ever become extinct, while immortality endures? Oh, no, for God who is rich, mighty, boundless love itself, is its author, and he never, never changes. Who can, what can separate us from the love of God? Nothing! Death can not, angels can not, principalities can not, powers can not, things present can not, things to come can not, nor height, nor depth; nor can any thing else in the vast universe separate us from the love of God. And that it is so forever praised be his holy name!

Utica, July, 1840.

W. R.

#### NEWS DEPARTMENT.

**REMOVALS.**—Br. H. Torrey, has removed from South Bainbridge, in this State. He will remain in Ravenna, Ohio, until the fall, when he takes the pastoral charge of the society in Pittsburg, Pa.

Br. T. C. Eaton has agreed to remove and settle in Hancock, Addison county, Vt.

**NEW PREACHERS.**—Brs. Timothy G. Senter, and Massena Goodrich, of Portsmouth, N. H., have lately commenced proclaiming the Gospel of impartial grace to good acceptance.

Mr. Amos W. Fisher proposes to publish a new Universalist paper in Lynn, Mass., to be entitled *The Vindicator*. It will never descend to personal invective and abuse. Terms one dollar and fifty cents per annum in advance.

**THE UNIVERSALIST WATCHMAN**—that trusty and useful sentinel on the walls of our Zion, has just commenced its twelfth volume. Br. E. Ballou, Editor and Proprietor, aided by several of our ablest twistering brethren in Vermont as Corresponding Editors. It has been considerably improved in general matter, and much in appearance. The unwieldy head, which occupied one third of the first page, has been changed to one more moderate in proportion. We wish it abundant success in its labors, and in its profits for the proprietor. Published in Montpelier, every Saturday, large folio form, at two dollars per annum; or one dollar and fifty cents if paid in advance. A. B. G.

**TEMPERANCE REFORM.**—The most wonderful movements have lately taken place on this subject among our Roman Catholic brethren. In Ireland, a priest named Matthew has entered the field and administered the pledge of total abstinence from all intoxicating liquors, to thousands, and tens of thousands, of the Irish—nearly all of whom faithfully continue to observe it. In one day, in Killaloe, he administered the pledge to nearly 20,000 persons. He enlists them by crowds. The example has been followed up in Philadelphia and Pottsville, Pa., and in New York and Albany, by the same denomination, and many hundreds in each place have taken the pledge. A. B. G.

#### BILLS AND LETTERS.

Grosh and Hutchinson are sending out letters containing bills, to all who have not yet paid what is due to that firm. Those letters are not mere forms, as many may suppose because they are printed, but earnest appeals for immediate aid. We are suffering very much by the dilatory movements of those who owe us—and they are making such a protracted agony of our sufferings that we are compelled to address them individually, and by letter. Will they not, therefore, heed our call? and heed it by speedy payment?

Our agents are requested to do what they can for us, at this time. Do, if possible, get every account closed—every sum due us paid—and as early as possible.

G. and H.

#### APPOINTMENTS.

Brs. W. S. Balch, W. Parker, and others, are informed that we can probably make appointments for them, according to their wishes. Will they state the whereabouts, and about what time?



For the Magazine and Advocate.

## NOTES ON THE RESURRECTION.... NO. XIII.

BY A RURAL EVANGELIST.

"Not for that we would be clothed, but clothed upon, that mortality might be swallowed up of life." "If so be that being clothed, we shall not be found naked."

It is a commonly received doctrine in the Christian church, that the spirits of the departed are all in a disembodied state; and that they will all thus remain, either in happiness, or in misery, or in a neutral condition, from the moment of death to some period yet future, when all are to be furnished with bodies. In connection with this doctrine, as with the doctrine of after death sleep, and also that of total death, it is held that, except in the case of Jesus, and perhaps in a few other instances, there has been no resurrection yet; and that there will be none till the arrival of a time usually called the general resurrection, when all are to be organized anew, either at once, or at two successive periods. These two doctrines I deem erroneous for many reasons, a few of which will be here presented.

1. In 2 Cor. v: 1, the apostle says, as quoted in our third number, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." And in verse 6, quoted in our last number, he speaks of being "at home in the body" for the present. This language of the apostle seems to me to be not such at all as he would have employed, had he expected soon to enter upon a disembodied state. Thus he obviously uses "house" for *body*, speaking of the body he then occupied as his "earthly house," representing it indeed as a "tabernacle," or place of temporary residence, but still a house, a "home" for the present, such as it was. Now if he was soon to be without a body, and to remain so for unknown ages, then, according to the figure he here uses, he was soon to be unhoused entirely, and was destined to remain for an indefinite time without house or home. But there is a notion of privation and discomfort attached to the idea of being left houseless and homeless, (see Luke ix: 58,) which accords not with the ideas generally entertained respecting the condition of departed saints, nor indeed with the spirit of the apostle's language. For viewing the dissolution of his body as an approaching event, soon to be realized, he looks forward to his condition at that time, apparently with confidence, satisfaction, and hope. (See the context, from chap. iv: 10, to v: 9, inclusive.) Hence I can not think that this notion of being without a body for a long indefinite time, dead or alive, asleep or awake, is any part of the apostle's doctrine. And rejecting this, I must, of course, reject the common doctrine of the general resurrection.

If it be said that the home of the disembodied spirit is in heaven, his residence is with Christ, and that therefore he needs not a body as a house, I reply, this is changing the figure. It is, in respect to propriety of language, as if one were to say, "My home for the present is on earth—my residence is with my friends—therefore my mind needs not a body to reside in." One side of the apostle's figure must correspond to the other. Earthly house is earthly body; hence house in the heavens must mean heavenly body.

2. If the apostle had represented his earthly body as a place of confinement, and had spoken of being liberated therefrom on its dissolution, as a prisoner released from prison, this would have been in perfect consistency with the doctrine of disembodied spirits. But instead of employing such language, which is so very common at the present time, he speaks of his earthly house, tells of being at home in it, and says, in effect, If this were dissolved, we know we have another—this is but a tabernacle; that, a place of permanent abode. "We know that if our earthly house of this tabernacle were dissolved, we have a building of [or from] God," etc. This certainly sounds as though he expected to remove into the new

house on quitting the old. Hence I must conclude that neither the doctrine of disembodied spirits, nor of a simultaneous universal resurrection, nor indeed the common doctrine of two resurrections, was believed by him.

3. He adds in verses 2 and 3, "For in this [house or tabernacle] we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed, we shall not be found naked." Here the apostle superadds the figure of *clothing*, and expresses his very earnest desire to be clad with his heavenly body or house, (blending the two figures together) and *not* to be found naked or without such clothing. But if he had believed that in the economy of God all mankind are to become "undressed spirits," thus to remain for a long indefinite time, would he have cherished so strong a desire against such a state? "I trow not."

4. In verse 4 the apostle says, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Here he represents his earthly body or clothing as being burdensome or heavy; yet he is careful to add once more, that he does not desire to be (as I understand him) in an unclothed state, but its opposite. I therefore can not think otherwise than that he expected to be clothed with another body on his laying down the one he inhabited here. And this conclusion may be strengthened in the mind of the reader by considering verses 6 and 8, in which the apostle tells of his confidence that when he should be "absent from the body," the earthly body evidently, he should be "present with the Lord," that is to say the Lord Jesus, who certainly is not in a disembodied state. Note. What great matter of interest can there be in being present with the Saviour, unless we are capable of enjoying his society? And in order to be properly fitted for this, seeing that He inhabits a bodily organization, may it not be requisite that *we* have bodies also?

5. The apostle in 1 Corinthians, arguing against those in that church who said "that there is no resurrection of the dead," specifies certain consequences which would result from the fact, if fact it were, that there is no resurrection; and of such consequences, as stated by him, the following is one: "Then they also which are fallen asleep in Christ are perished." Chap. xv: 18. This is certainly teaching that the resurrection is indispensably necessary to future existence; yet this can not be the fact if the dead are living without having experienced the resurrection. This passage, as I conceive, negatives the doctrine of disembodied spirits in the plainest manner. And, taken along with other passages, it also teaches very clearly, that the resurrection is in progress. Thus we have seen in previous numbers, that according to the Scriptures, the spirits of the departed are in a knowing state, and therefore alive, as a matter of course; yet Paul says they are perished if there is no resurrection; hence I deduce what to me is an unavoidable conclusion, that they are raised, "every man in his own order."

It will be seen from this number, that the writer holds that the resurrection of mankind is in progress. And we presume that the discerning reader, who has attentively perused the foregoing numbers, has for sometime ere this, perhaps from the first, anticipated what ground we were going to take. It has been no object with us to endeavor to conceal our views; but we did deem it desirable not to enter upon the affirmative till now; and in this we were influenced by other than selfish considerations. In stating objections, as we thought proper to do, against certain doctrines, we wished to present only those which are the least intimately connected with the doctrine we intended in due time to avow, advocate, and defend. We wished, as far as practicable, to consider the opinions of others apart from our own. Those proofs which are the most direct and cogent in favor of the doctrine we have advocated, are, as

will appear hereafter, by far the strongest and most pointed objections which can be brought against the doctrines we have been laboring to disprove. Thus it can easily be perceived that as powerful an argument as could be adduced against the resurrection of the same body, would be one which should establish the doctrine that the resurrection is going on. The like may be said respecting the common doctrine of two resurrections, as also that of a simultaneous resurrection of all; with the one or with the other of which stand connected the popular doctrines of the judgment, and the sentencing of some of our race to unending torments, also the doctrine of annihilation in at least two of its forms. The literal death of the spirit, and its sleeping after the death of the body, would hardly have been credited, or even thought of, had Christians always believed that the resurrection is progressing. If the spirit is to live again so soon, why should it be put out of existence at all? And what signifies putting it to sleep, if it can not have somewhat of a nap?

To prevent misapprehension, we will here state that we believe the resurrection takes place with each individual immediately after the death of the body. But let it be observed that I use the word immediately with considerable latitude of meaning, as if I were to say soon, or presently, or directly, or before a great while, like as the word is used in Mark i: 12, as seen by comparing Luke iv: 1. I do not affirm that the process commences the very first moment after death, nor that when commenced it is effected instantaneously, nor that precisely the same rule in respect to time applies in all cases—I have not learned from the Scriptures either this, that, or the other of these positions. And it is for a similar reason that I do not *deny* any one of them.

Three objections against this view of the resurrection will be briefly answered in this number—others, in due time, when we shall have adduced more evidence.

1. It is argued that the resurrection is all future, because in certain passages of Scripture where the subject is mentioned, the future tense is used. To this I reply, that the tenses of verbs in the Greek Testament can not, with safety, be implicitly relied upon, in all cases, as a proper foundation for an argument; else the doctrine of a progressive resurrection might be proved in the easiest manner. For in such case, as I may hereafter show, the major part of the evidence afforded by the Scriptures, would be on that side of the question. But passing this, I observe that in at least two classes of texts, the resurrection is properly represented as future upon my view of the subject; as first, when it relates to persons then alive on the earth, as in 1 Cor. vi: 14, where we read, "And God both raised up the Lord, and will also raise up us by his own power;" second, when all mankind are included, as where it is said, "In Christ shall all be made alive." 1 Cor. xv: 22. Surely these texts do not disprove a progressive resurrection; and the greater part of those in which the future tense is used, which have any applicancy to the subject, may be classed with the one or the other of these. Other texts will be considered hereafter.

2. In those passages of scripture in which the present tense is used in speaking of the resurrection, it is contended by some that the meaning is future, though the language is present: for that in one instance where the subject is mentioned, we are informed that God "calleth those things which be not, as though they were." Specious as this may appear when thus stated, I have to observe that the passage does not say what the objection seems to claim: that God calls things thus when speaking of the resurrection; but it says that He "quicketh the dead, and calleth those things which be not," etc., which, as all can see, materially alters the aspect of the case; since the expression "quicketh the dead" (present tense) much more naturally imports that the thing is being done from time to time, than that it is all



to be done some thousands of years hence. Note. The occasion of Paul's saying that God calls things which are not as though they were, was this: He had just adverted to the fact that God said to Abraham, "I have made thee father of many nations," when as yet not one of those nations was in existence. Rom. iv: 17. Gen. xvii: 5.

3. Paul in one of his epistles, tells of some who had erred concerning the truth, "saying that the resurrection is past already." 2 Tim. ii: 18. I learn that this passage has been urged against the doctrine of a progressive resurrection; hence it demands a passing notice. The apostle says in the same chapter, "Remember that Jesus Christ of the seed of David was raised from the dead." He elsewhere says, "For since by man came death, by man came also the resurrection of the dead." 1 Cor. xv. 21. The resurrection, then, of at least the man Christ Jesus was past when Paul said some had erred as above quoted. We hence discover that their error consisted not in saying that the resurrection was some of it past, but in saying that *all* of it was; that is, that all was fully accomplished which is meant in the Scriptures by rising from the dead. How then does this passage conflict with our views?

In our future numbers we shall treat the subject for the most part affirmatively. The principal evidences upon which we found the truth of the doctrine that the resurrection is progressing, we shall commence laying before the reader in our next.

Penn's Woods, 1840.

For the Magazine and Advocate.

## HELL.

BY REV. W. N. BARBER.

Don't start back with horror, respected reader, at this caption; for notwithstanding the frightful idea which is usually associated with the mention of this word, we do not mean to frighten the timid with any bug-bear stories about it—at least in this brief article. If we do not advance any thing good in our remarks, it is to be hoped that we shall not say anything that is very bad. At any rate we pray that the Lord may direct us in the way of truth, for we should hate most wretchedly to be caught in a —.

To begin with, then, we deem it expedient to remark, that it is very necessary that we understand what we read. Words are only the signs of ideas, and I have often remarked, that it makes but little difference what words writers use, if the reader only attaches to them the right meaning. That is, it is of but little consequence what phraseology a writer uses, if the reader be able to get the meaning that he desires to convey.

When the Ethiopian eunuch was reading from the prophet Isaiah, Philip ran to him with this question—"Understandest thou what thou readest?" This is a very important question—for it can, as I conceive, do a person but little good to read *anything* unless he understands it. This is more difficult than some imagine. Words are constantly changing their signification. Many words which we now use to convey our ideas, were *once* used in a very different sense. The word *virtue*, for example, once meant warlike courage and bravery. It now has a different signification. The man who is the best moralist in theory and practice—who loves God and man the best, we call the most virtuous. The word *tyrant* originally meant no more than monarch, but in the days of Grecian glory it was made synonymous with despot. In the days of Caesar, the word *emperor* meant no more than general, but it now has a different signification.

And thus it is with the word *hell*. That, among other words has changed its meaning. I think it was Dr. Doddridge who said, that in its original sense, it meant a dark, hidden state. The idea of misery was not necessarily attached to it, more than to our word *tomb*. This word, then, meant the state of all the dead, both good and bad. All who were buried in the grave—in the ocean—who slept in the tomb, or who had been burned

on the funeral pile of their relatives, were said to be in hell. Hence, David, in the person of Christ, says—"Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption." That is, as I look at it, thou wilt not leave me with the dead to waste away and mingle with the dust, but I shall rise again. I shall not see corruption. He *did* rise on the third day. The word hell, then, once meant the state of all the dead—but it now has a most horrid and frightful import. Perhaps, however, that it does not have so tormenting ideas attached to it now, as it had a few years ago. In the days of the apostles and prophets, then, it meant a dark and covered, or hidden state; at the time when Calvinism was in its meridian glory, it meant a literal lake of fire and brimstone, as much hotter than Nebuchadnezzar's furnace as that was hotter than moonshine; but it has now got to be much more comfortable. Hell is now thought to be nothing more than remorse of conscience—a kind of dark prison house for the cruel monsters of the earth. There are some, yet, however, who stick to the old Calvinistic definition.

Hence, to give the reader a safe rule by which he can most generally arrive at its meaning, we may say that when you read in the Scriptures of this word, you may understand it, as meaning a dark covered state, as destitute of misery as the grave—i. e., generally. When you hear a hot-headed, Calvinistic preacher use it, you may understand it as meaning a burning world—hotter and more horrible than whole oceans of boiling oil. And when you hear the word used by a Unitarian, or a fashionable new "measure man," you may understand it to mean a kind of gloomy world—a land of ghosts, horrors, wonders and exclamation points!!!! As was before remarked, words are but the signs of our ideas, and when we hear a man speak, or when we are reading his writings, if we only attach the same meaning to his words that he means to convey to us, we are safe. There is, then, no danger of misunderstanding him.

For the Magazine and Advocate.

## THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XXXV.

MATTHEW xviii: 10. "In heaven their angels do always behold the face of my father which is in heaven"—or, as Wakefield, Campbell, Kneeland, Priestly, and Improved Version render it—"Their angels in heaven are always beholding the face," etc.

This was spoken with reference to the apostles, and is an emblematical representation of the care of divine Providence over them. It signifies that God takes especial care of them. The Jews supposed that every man was attended by a guardian angel, and this figure is founded on the supposition.

Matthew xvii: 23, 35. In these verses we find the parable of the king and his servants. It is evident that the king in the parable, represented God, and his servants, the children of men. This parable demands our especial attention, as in it is contained the true doctrine of forgiveness.

We learn from it in the first place, that forgiveness on the part of God is free, properly and absolutely. The servant acknowledges his debt and promises payment; but his master, seeing his good intentions and inability, had compassion upon him, and forgave him the debt. Thus we see there was no interference on the part of any person—none to be surety for the debtor, nor any one to make the payment for him. How absurd then, and how unworthy of the divine Being, is the popular doctrine of atonement, which supposes that God pardons no sin, till a complete satisfaction is made to his justice by Christ, who takes upon himself the punishment of every such sin. Surely this could not be called forgiveness. Is a debt ever said to be forgiven when another pays it for the debtor?

We are required to imitate God, and forgive our enemies as he forgives us. But if we were to imitate him in forgiving according to the representation of the doctrine of atonement, we ought never to forgive, till our justice or vengeance, be satisfied; if not by the offender himself, by some other person. But what kind of forgiveness would this be, let me ask? And what would the common sense of mankind say to such conduct as this? Would they not declare it to be cruel and inhuman, and that such men were utter strangers to forgiveness and mercy? Far, therefore, be this conduct from the ever blessed God. According to the uniform doctrine of the Scriptures, God forgives freely in the proper sense of the word; requiring no satisfaction besides repentance, or reformation and amendment. See the parable of the prodigal son, as an illustration.

It is remarkable that this doctrine of atonement was not, like that of the trinity, started at an early period, and completed in the space of about 700 years. For it was unknown, in its full extent, till after the reformation, and was advanced in opposition to the popish doctrine of merit, which was the foundation of indulgences.

For the Magazine and Advocate.

## LOVE AND FEAR.

Many times has my mind been called up to the subject of divine things, and made to meditate seriously upon them. During the past year, religion has been a subject that has occupied my thoughts for a great portion of the time. And to give a description of the feelings that I have experienced, or rather endured, for the short space of one year, would call for a more able pen than mine. While attending a long protracted meeting, but a short time since, I heard the terrors of an endless hell proclaimed, and seemingly all things else that were terrific, or which had a tendency to excite the mind, and which were enough to convince men, I should think, that this could not be the way to worship God aright. And all these things had not a little effect on my mind. I have attended their prayer meetings when individuals were called by name, and prayed for, with all the sympathy imaginable, and told that they stood on the brink of eternity, just ready to jump into a never ending hell, there to roll and writhe in tortures, as long as God shall exist!

This, dear reader, is enough to chill the blood in one's veins! For who, possessing the feelings of benevolence, and guided by the just spirit of reason and humanity—who that has any conception of the character of Omnipotence, can gaze upon scenes of this kind, with any degree of approbation?

As for myself, I am led to believe that the love of God leadeth men to repentance. And I would ask whether those who preach so much fear, were led to repentance by the love of God, or by the fear of hell. If they say "the love of God," I would again ask if they have that *perfect* love which casteth out all fear. Now my humble opinion is, that that person does not exist, and indeed can not exist, who is induced to genuine repentance and pure worship through the fear of hell! For this is not a pure motive, it is like ancient heathens, worshipping night or darkness, in order that it should not overshadow their land continually—not because they thought it a good, but because they feared it.

We should love God because he first loved us, not hate and fear him, because he first hated us; for this is not Scripture. His bountiful love and goodness are manifested towards us every day of our lives. Our very being is the workmanship of love, power, and infinite kindness. On whatsoever we please to turn our eyes, we behold one immense and everlasting scene of loveliness and beauty. We may inquire what we are, and from whence we came, and the answer must be such as to cause us to reflect upon the infinite goodness of God. We may ask the cause of our ex-



istence, and by whom we are sustained; and we shall again behold the love and mercy of the most high God. We may gaze upon all material things, and we shall see printed on their fair countenances "God is love." If our reflections soar above, and we view the innumerable host of stars that bedeck the vault of heaven, and the vast multitude of worlds more magnificent than our own, we shall still be taught that love was employed in their creation. Why then, is it, that so many intelligent beings mistake the character of God, and allow themselves to be excited through fear, to praise him—not through love, but through fear, and thus trifle with divine things which should be treated with solemnity and candor? I will answer. It is because they picture out to themselves a different being from that described in the Bible as the true God. They worship a Being who will, if they do not immediately flee from the wrath to come, (as they express it,) send them down to an endless hell. And thus they fear God with a slavish fear, and praise him with the same motives. Now I would not carry the idea that we should not praise God, for all should praise him for his infinite goodness which is unto all, and not bestow upon him a kind of hypocritical praise, because they fear an endless hell if they do not.

TYRO.

R. O. Academy, Mexico, June, 1840.

For the Magazine and Advocate.

## THE GOSPEL INVITATION.

BY MRS. S. BROUGHTON.

"Ho, every one that thirsteth, come ye to the waters and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price."

What a glorious, what a heart cheering proclamation! How does the heart leap, and break forth into singing, as the joyous tidings float on the breezy air. The spirit mounts upward as on eagle's wings, it is ravished with the sweet cadences of seraphic melody, and in the high places of spiritual communion, it worships with the angelic throng, who, in humble adoration veil their glorious faces in the presence of the majesty of Heaven. What a life giving message! It is fraught with sublimity and glory, with joy and rich consolation.

And where shall we find those that thirst? Look abroad upon the vast arena of life; see the thronging millions hurrying to and fro, forever doomed to feel the pang of unsatisfied desire. Happiness is the object they are so eagerly pursuing; they toil unremittingly for wealth, and heap up boards of shining dress; they bend the heaven-born soul to the sordid worship of gold, and then turn away to bewail the aching void that earth can not fill. They are allured by the meteor lamp of ambition, and eagerly press onward to gain the glittering wreath of fame, but oh! how coldly does it press the brow that throbs responsive to the heart's yearnings for purer bliss. The soul has grown weary in pursuing the gilded toys, the flattering vanities of time, and pants for higher enjoyment. It longs to repose in the green valley of peace, and drink of the renovating waters of life. See the friendless, homeless wanderer, sitting by the grave of earth's last beloved one; shrinking from the varied past where phantoms of lost happiness seem to mock his bewildered vision, and dreading the gloomy future, illumined by no starbeam, gilded by no hope; where dread, eternal silence reigns, and the sluggish waves of oblivion glide noiselessly on.

But strike the glad harp of salvation; let the sweet pæans of love break on his ear, the songs of glory that tell of the unbought gift of life and immortality, and mark the glorious change. The spirit wakes from darkness and gloom; it leaves the lone desert of sorrow, and partakes of the life giving waters, that heal the wounds of sorrow and sin; despair and sadness flee away, and he can stand, even on the banks of the dark rolling Jordan of death, and chant the loud anthem of praise and thanksgiving, to Him who giveth us the victory over sin and death. O, that the wea-

ry would come and rest by this fountain. That the mourner would drink of its waters and be glad; that the wanderer would return from his transgressions, and wash away the dark stains of sin in the purifying wave. Dark and fearful are the passions that enthrall humanity, and terrible is the scorpion lash, with which they goad their deluded victims; and how shall poor, frail mortals escape their galling tyranny? Let them sit down by the fountain of life, and learn the mild precepts of Immanuel; let them follow after righteousness, and receive the great reward of a pure and quiet conscience, that crown of rejoicing, which can not be taken away. Then shall wisdom lead them in her blossoming bowers, where the nectarine fruits of peace and joy invite the weary pilgrim to partake their sweets, and seraph lyres are ever trilling the glad melodies of another clime.

## MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, AUGUST 7, 1840.

## SALARIED PREACHERS.

This is rather an unpopular subject; but that is one of the reasons why I select it. I do so with the full knowledge that many may turn away from it, or give in their verdict against me before they canvass the testimony. Talk or write of anything else as we please—urge the necessity of sustaining or supporting, with liberal compensation, the instructors of our youth; defend the propriety of remunerating, with a bountiful hand, the public officer; hold up to the contempt of community that niggardly spirit, which would grind the face of the poor, while it appropriates to itself the benefits of unrequited labor; and even with a certain class, urge men to send their thousands and tens of thousands by the missionary, to the "poor benighted Heathen," without knowing or caring how much he appropriates to himself—and it will all be well received. But come out in plain words, and speak of a salary for the preacher, and ten chances to one if you do not wound—I will not say full pockets—but—some men's sensitiveness, with the supposed enormous innovation. And especially would this be the case if a preacher should dwell upon the theme. He is called a *hireling*, a lover of money, and accused of caring more for the loaves and fishes than he does for the cause of religion. Nevertheless I shall venture.

In referring to salaried preachers, I allude to those who receive pay for their services, as a means of support and comfort. As to the merits of the question, I can see no difference between receiving, in the course of a year, a certain amount of money by Sunday collections, or the same amount by a stipulated yearly salary. Under some circumstances the former would be most convenient; under others, the latter would be both most convenient and most consistent. Be this as it may the preacher receives the assistance of his friends, not as the object for which he labors, not as a Gospel tax, but as a means of aiding him in his devotion to his calling; and the principle upon which he receives it, and upon which it is bestowed is the same in every case. Whether the preacher is paid so much a year, or a month, or a day—whether the amount is raised by church stock, or voluntary subscription, or occasional contribution, the giver acts upon the principle that he is rendering an equivalent for the preacher's sacrifice of time, and the means which he otherwise would rely upon for support.

There is another point which I will notice here.—There is an important difference between preaching for money, in the sense in which thousands labor for money, and receiving money in the capacity of a preacher, as a means of support. Many good people suppose that

the prospect of pay for services rendered, in the case of the preacher, is a temptation for men to enter the ministry from selfish and corrupt motives. They would, or they pretend that they would, have him go from house to house, preaching the Gospel, living and eating where he happened to be received, and shaking the dust off his feet as a testimony against those who would not receive him. The fact that those who receive the largest salaries, generally, or at least frequently, soonest wear out their lives in the accumulated clerical and pastoral duties which devolve upon them, shows that this temptation is not so great in large salaries and indefatigable devotion and labor, as in no salary and no responsibility. Societies, too, become more active, more engaged, more vigilant and better able to appreciate the value of their privileges, in that for which they have laid a man under obligation to them, and of course require more at his hands.

Besides, most of our preachers have commenced young and poor. To adopt the rule, therefore, of allowing no definite compensation to the preacher, would be asking the young man to borrow money, with which to gain the time necessary to mental exertion and discipline, to acquire an education, and to discharge the many filial and social duties which devolve upon him. I say it would be asking him to borrow money for these purposes, without the most distant prospect of being ever able to pay it. In any other station but that of the minister, this would be considered downright dishonesty. The result would be that our respectable young men would avoid such a charge as this, and our ministry, if we had any, would be characterised by indolence, ignorance, ingratitude and depravity! Already has the cry gone forth that our preachers are not sufficiently educated to command influence, and it is thought that we must have a theological seminary. God knows I would gladly possess all the knowledge I am capable of comprehending; and I would devote all my life which I have at my command to its attainment—but the question is, where shall the expenses be met? Certainly not in the present general prospects of remuneration to the preacher, as liberal as that is accounted to be among us. I, for one, would not—could not conscientiously borrow one cent for this purpose, without I had the probability, at least, before me of being able to pay it.

I shall be told that this question does not turn upon expediency. It must be decided by divine authority, and apostolic usage. It will be asked, are not the invitations of the Gospel extended to all; that they should partake of it freely, without money and without price? Yes; and a part of the directions for the successful spread of this same Gospel is, "that they who preach the Gospel should live of the Gospel." Paying, or rather supporting the preacher, and enjoying the Gospel, are two things. Man pays his money as a matter of justice; he enjoys the Gospel as a matter of faith and practice. When our Lord sent out the seventy, he commanded them to "carry neither purse nor scrip, nor shoes. And into whatsoever house ye enter, first say, peace be to this house." It is evident, however, that he meant by this, that they should not burden their minds about such things, from the fact that in the same connection he taught them to rely upon those with whom they tarried and labored for the supply of their wants. "In the same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire."

Paul congratulates himself upon his not having been chargeable to some of the churches. To the Thessalonians he says, "For ye remember, brethren, our labor and travail; for laboring night and day, because we would not be chargeable unto you, we preached unto you the Gospel of God." See the 1st Epistle, ii; 9. He would not be chargeable unto them, implying that he might have been, and avoided it rather because he chose to do it through his desire not to be burdensome to them. See verse 6. Paul acknowledges the same course and the same motive with his Corinthian brethren.



rent; and he boasts of it too. Would he boast for refusing to take that which it were criminal even to desire, in this one instance, when his wants were already relieved by others? It seems that the Corinthians were somewhat offended because they could not have the pleasure of bestowing their bounty upon him. "Have I committed offence," says he, "in abasing myself that ye might be exalted, because I have preached to you, etc., freely? I robbed [or charged] other churches, taking wages of them, to do you service." This, then, was the reason why he was not chargeable to them. Not because it was wrong to receive pay, but because others had compensated him for the service which he did the Corinthians. "When I was present with you, and wanted, I was chargeable to no man [to none of you;] for that which was lacking to me the brethren which came from Macedonia supplied." See 2 Cor. xi: 7-10.

But I shall be told that none will deny the preacher a living, but he ought not to think of laying up any thing, by his services. Well, let us see. Here is a young man full of health and vigor, possessing a trade or faculties, which by industry and economy will place him in wealthy circumstances. But usefulness is the high aim of all his aspirations. He selects the Gospel field, under divine Providence, as the most likely to aid in the accomplishment of his object. He toils night and day, preaches salvation, searches out the neglected treasures of truth, strengthens the weak, comforts the afflicted, animates the despairing, and feels himself happy that he has preached the Gospel to acceptance. He thinks little of himself, and lives from hand to mouth, as the satiated may happen to think of his hunger. Thus he lives (if, indeed, he does not wear himself out in youth) till old age presents him to the world enfeebled in body and mind, incapacitated for labor, and with a family dependent upon him for support, and weeping in his poverty. Where he once labored for his bread, he can no longer labor to acceptance; and now, with all his other troubles, he is obliged to encounter the desertion and neglect of the world, and endure the painful conviction that he has denied the faith, and is worse than an infidel, in not having provided for his own household. Let him gainsay the truth of this sketch, who can.

Here I shall be told that no one will object to the preacher's providing against this emergency, or becoming as rich as he can, provided he does not do it by his profession. Paul says he was "made all things to all men, that he might by all means save some." As I understand it, he conformed to the general condition and interests of mankind. How shall the preacher do this? If the lawyer, the doctor, the professor, can not lay up a competency by their regular business, they can do it by devoting a portion of their time to trading, or speculating, or farming, or any other pursuit which they choose—if the farmer or the mechanic do not succeed in one business, they can unite half a dozen—no one will accuse them of betraying the interest of their regular calling. Not so with the preacher. He must abandon the one, or relinquish the others. How then, shall he do as Paul did? In no other way can he do it, than by devoting his heart, and soul, and mind, and body to the advancement of divine truth among men.

Consider the subject, then, with reference to expediency, justice, the prosperity of the church, or divine sanction, and we come to the unavoidable conclusion that he who preaches the Gospel must live of the Gospel. So thinks the writer.

A. R. B.

## BIBLICAL INTERPRETATIONS...NO. XIV.

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth; my doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."—DEUT. xxxii: 42.

There is a beautiful allusion here, which is lost if we remain ignorant of the fact to which it refers. "My speech shall distil as the dew." In Palestine the dews

are very copious—so much so, that in dry weather, the fields depend upon the dews for sustenance. Mr. Maundrell, a traveller in that country, says, "With this dew, even in dry weather, their tents were as wet as it is had rained the whole night." Quoted by A. Clarke on Ps. cxxxiii: 3. Now, the speech of Jehovah have as refreshing an influence upon the mind, as the copious dews of Palestine have upon the parched earth and its drooping vegetation. To contrite sinners, to searchers after truth, to mourning souls, the words of the Lord are rich with the truths of holiness and love; teaching them to look unto Jesus, the Author and Finisher of their faith, who is salvation to the ends of the earth, and who will not give up his mediatorial reign, until he shall see of the travail of his soul and shall be satisfied.—There is another instance where the word "*dew*" is alluded to, as beautifully as in the case under consideration—one, too, in which a great and all-important sermon is compressed into a small space.

"Behold, how good and now pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; *As the dew of Hermon*, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore." Ps. cxxxiii.

G. W. M.

## CONSCIENCE.

How unwise the conduct of those who under value its approbation—who depreciate its rewards and consolations, and thus lead mankind to seek lower, less substantial and less enduring rewards. Without an adherence to the dictates of an enlightened conscience, no one can expect long to retain the confidence of others, the solid esteem of even the vicious, or the approbation of those whose approval is to be desired as truly valuable. So that even in a worldly point of view, for its external advantages in point of mere policy, those mislead youth who would lower conscience in their estimation.

But considered for its internal advantages, how valuable—how enduring are the approbations of a well regulated and well obeyed conscience. Let circumstances change as they may—let poverty gripe, sickness wither, the world frown, and clouds and darkness gather above and around the devoted being—the monitor within sits serene and calm on the throne of the mind, and sends a smile through every avenue of feeling, which causes the external circumstances to lose their power and their bitterness. One agony, at least, is spared to the unfortunate wretch—the bitter, burning blight of remorse. One cloud of darkening terror is lifted up from the soul—the gloom of guilt and the torturing apprehension of righteous, crushing retribution.

But it is very seldom, indeed, that all external things are dark and oppressive when conscience smiles within. God is the Ruler of the Universe, and all things are swayed by him in reference to the moral and spiritual. Hence the truly upright man scarcely ever finds the good arrayed against him, or the tide of temporal ruin rolling hopelessly over his head—or if, for a time, this is the case, he has the assurance that it will not be long before those who estimate worth by feelings, motives and conduct instead of earthly goods, will soon know him for what he is, and aid him in turning the tide, and mounting again on its reflux wave in peace and in safety.

Let us, then, endeavor to think more worthily of conscience, of its dictates enlightened by reason and revelation, and of its abundant rewards and sufficient consolations.

A. B. G.

## TO OUR PREACHERS IN THIS STATE.

Brethren—I am requested by several brethren to call your attention to the subject of a general—a universal attendance on the General Convention in Auburn next month. It is not probable that that body will again meet

in the interior of this state for many years; and therefore not probable that so good an opportunity will again occur for all of us meeting together at any of its sessions. Let each one, then, make arrangements to be at its session, if possible, that we may see and become better acquainted with each other, and mutually greet with the hand of fraternal affection our brethren from other states—from the East and the West, from the North and from the South.

Our Western brethren, from Ohio, Michigan, etc., will probably be there in considerable force; for it is not probable that the Convention will soon meet as near to them again, as at this time; and there are some who will take that opportunity again to see the friends of their youth—their early co-laborers in the Gospel, by whose side they stood, when both were pioneers in this, and more eastern regions. Come one, come all.

A. B. G.

Br. Tompkins.—Credit Lucy A. Kelsey, Pembroke, P. Fiske, Clinton, present volume; Lucy Ann or Nancy Lewis, Morrisville; C. A. Dill, volume 9, Camillus, N. Y. each \$2.00, and charge us. Transfer Repository sent to N. B. Partridge, Home, to Castile, Genesee county. Send present volume. J. R. Cole, So. Middleton, Orange county, N. Y., and credit him the \$2.00 noticed some time since.

Br. Bazin.—Credit H. Barden, Benton, Yates county, \$2.00, and charge us.

## THE UNITED STATES CONVENTION.

To the brethren who will attend the United States Convention of Universalists, to be held in Auburn, 3d Wednesday and Thursday, 16th and 17th of September, 1840. Those brethren who come in stages or teams of their own, are requested to repair to the Universalist church, where a committee will be in waiting to provide them with accommodations. Those who come in the rail road cars, will be waited on by a committee at the depot.

G. W. MONTGOMERY.

3w

Br. Bartholomew's sermon was received. Also Br. Barry's. Will attend to their requests as early as we can.

## RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. H. B. Soule, in Canajoharie at 2 P. M.—Br. Cook in Troy, and Br. D. J. Mandell, in this city—Br. A. O. Warren, in Baldwinsville, four miles east of McDonough village—Br. Grosh, in Bridgewater, and in Winfield at 5 P. M.

There will be preaching on the third Sunday in August, by Br. A. O. Warren, in Pharsalia West Village, near Crain's tavern—Br. Grosh, in Lee, and in Delta at 5 P. M.

The Chautauque Association of Universalists will hold its annual meeting on Wednesday and Thursday, the 26th and 27th of August, at Salem Roads—will our friends be particular to send delegates from each society. As there will be much business to transact in the Council, it is hoped there will be a full delegation. It is necessary that all the statistical information that can be obtained should be brought forward. Friends from a distance will call on Br. Pullman, or at the public house kept by Mr. Fitch, for further directions. The meeting will be held in the Baptist church. A lecture will be delivered Tuesday evening, the 25th, at the church; occasional sermon by Br. Joseph Eaton.

3w

T. C. EATON, Clerk.

Cayuga Association—The Cayuga Association was adjourned to meet the third Wednesday in September, 1840. As that is the day on which the United States Convention meets, I take liberty, as Standing Clerk, to adjourn it to the second Wednesday and Thursday, the 9th and 10th of September. Ministering brethren and friends are invited to attend the meeting, which will be held at Mottville, seven miles from Auburn.

3w

G. W. MONTGOMERY.

## LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last No.

W A D, Potsdam, for N P, A B, J M, J S H and F S—W F G, Auburn, for E G—A T, Mottville, for self, H E and E H—Rev I B S, Hume, for N B P and S S—P M, Porters Ridge, (Pa) for J A B—P M, Portersville, (Ct) for K D S—P M, Milan, (Pa) for J W—S G M, Hume, for self, J L, R B M, J R, Q D and P P G—N J, Whitesville, for O C



## POETRY.

[From the Philadelphia Saturday Courier.]  
THE DYING STUDENT.

I go! Friends who have watched beside me long,  
I leave you now for that unfathom'd gloom  
Which has no morrow here: I hear the song  
Of angels whisp'ring "sister spirit, come!"  
I leave the green earth with its tender ties;  
Its thousand charms which bind the soul to life;  
I leave it, for a home in yon blue skies,  
Beyond all turmoil, and beyond all strife.  
Yet would I linger still a little while,  
To me hath scienc'd spread her witching charms,  
And wooed me onward with her winning smile,  
To seek my dearest pleasure in her arms,  
And I would fain drink deeper of her spring,  
Ere yet I die, and strive to leave a name,  
That should not perish as an useless thing,  
Unmark'd, unnoticed, and unknown to fame.  
'Tis this adds bitterness to death—to die  
And leave no Mark for other years to bless,  
Save what is stamp'd on friendship's memory.  
In hues of dark bereavement and distress,  
Farewell! my boyhood's long-tried friends farewell!  
I leave you mourning, but we'll meet again,  
Where we in bliss eternally shall dwell,  
Untouch'd by sorrow, and exempt from pain.  
I go! bright forms are hovering o'er me now,  
Beck'ning my spirit to her skiey home!  
I feel her strugglings to be free, and soar  
With rainbows tinted wings, I come! I come!

[From the Lady's Book.]

## THE TRAVELLER AT THE RED SEA.

BY MISS H. F. GOULD.

At last have I found thee, thou dark rolling sea!  
I gaze on thy face, and I listen to thee,  
With a spirit o'erawed by the sight and the sound,  
While mountain and desert frown gloomy around.  
And thee, mighty deep, from afar I behold,  
Which God swept apart for his people of old,  
That Egypt's proud army, unstained by their blood,  
Received on thy bed to entomb in thy flood.  
I cast my eye out, where the cohorts went down;  
A throng of pale specters no waters can drown,  
With banner and blades seem surmounting the waves,  
As Pharaoh's bold hosts sunk in arms to their graves.  
But quick from the light of the skies they withdraw,  
As silent Omnipotence shrinking with awe;  
And each sinks away in his billowy shroud,  
From HIM who walked here, clothed in fire and cloud.  
I stand by the pass the freed Hebrews then trod,  
Sustained by the hand of Jehovah, dry shod;  
And think how the song of salvation they sang,  
While praise to His name, through the wilderness rang.  
Our Father, who then didst thine Israel guide,  
Rebuke and console in their wandering wide  
From those gloomy waters, through this desert drear,  
O, still in life's maze to thy pilgrim be near.  
Whilst thou, day by day, with thy manna bestow,  
And make, for my thirst, the rock fountain to flow:  
Refreshed by the way, will I speed to the clime  
Of rest for the weary, beyond earth and time.

## VOLUMINOUS WRITERS.

The following list of long-winded authors may amuse some of our readers. They existed in those early and undegenerate periods when literary stature, as well as physical, had not yet shrunk to its present pigmy proportions.

Zeno, the Stoic, is said to have given the world 705 different works, on philosophical subjects.

Epicurus, the voluptuary, (whose system considered a dreamy state of idle vacancy, as the most godlike of all conditions,) solaced his indolence with the composition of only some 300 volumes. If such were the productions of a leisure-loving man of those times, what mountains of books must the more industrious learned have been accustomed to heap up!

Accordingly, we find the number of Aristotle's ascertained performances to have amounted to above 400

volumes; while common opinion attributed to him a vast body beside.

Of the precise extent of Cicero's productions we are unable to form any certain estimate. He himself seems to have had no very distinct idea of it, as he only tells us that he wrote a quantity almost incredible; inditing, with scarcely any intermission, whether by day or night, and often (not to lose time) dictating to an amanuensis while he walked for exercise.

Galen it is averred, wrote upon medical topics alone, above 400 tomes; and upon vulgar subjects, some 280 more.

Upon jurisprudence only, Servius Sulpicius left behind him 180 volumes; and as, in estimating legal lore, it is always necessary to multiply its length by the joint product of its absurdity and crabbedness, these 180 volumes may well pass for a very pretty bulk.

Theophrastus, also, upon jurisprudence, obliged the world with 300 volumes; a number which has induced some speculators to imagine that the legal multiplication of words, and the art of perplexing every thing by the multitude of explanations are inventions little less ancient than the law itself.

Didymus Grammaticus is said to have put forth 4,000 volumes! Some, however, averse to promulgate what might seem incredible, have diminished this number to the moderate quantity of 3,500. Small as this leaves his literary progeny, it seems that he was often found not to recognize the children of his own brain, when he met them; a failure of the instinctive feeling certainly even more singular, in the case of intellectual offspring, than of physical.

Eras, produced upon various topics of theology, 204 volumes; and upon Cabala alone, 72 more. Now a treatise upon such a theme as Cabala, usually compensates, by material bulk, for the airiness and impalpability of its subject. So that these 72 tomes, measured according to any reasonable standard of dulness and obscurity, may be fairly supposed to have equalled some twenty cart loads.

St. Jerome assures us, that not only had Origen written 6,000 volumes, but that he (Jerome) had read the same—a labor if possible, still more strange and incredible.

Mercury Trismegistus (to the reading of whom, though his works are lost, Milton seems to have been addicted) according to the tradition was the author of 6,425 books; a fecundity which has no parallel, except in the labors of that great miscellaneous Latin author, named "Opera," who wrote Virgil, and Ovid, and Quintilian, and Tacitus, and many more; and he, in his turn, is surpassed, in multiplicity of productions, by an outlandish Frenchman, called "Œuvres," a universal genius, who produces whole libraries, upon all sorts of subjects—prose and verse, tragedy and comedy, romances or politics; nothing comes amiss to his ever-going pen. He has written a single work, in 60 volumes, called Voltaire; others in 30, 40, 50 and 60, called Bossuet, and Rousseau, and Massillon, and D'Aguesseau, etc., etc.

WOMAN.—What lawyer has not observed this difference between the sexes, namely; if a woman is indicted for an offence, who attends her in the awful presence of justice, to console and cheer her, braving the stare of the gaping crowd, the humiliation of such companionship and such a connection? A mother or a sister! How seldom a father, a brother, or a husband! If a man is placed at the bar, who is sollicitous for him? Always his aged mother, his broken-hearted wife, or his sorrowing daughter. Shame, sorrow, degradation, contempt, are all forgotten in the strength of woman's love. How seldom in a man's! If he attends—and when does he? his look towards the prisoner at the bar, though his nearest relative, is often dark and scowling—asense of shame that attaches to himself, weighing on him at the very crisis of the prisoner's fate. A woman's look is that of compassion and sympathy. She thinks not of her own situation, or of the opinion of the crowd around her, as regards herself; if she glances at them, it is only when some part of the testimony makes for or against him, or the judge or the lawyers speak upon some strong point, that she may discern their opinions of his fate. She watches his eye every moment: if she is near him, she anticipates his every want—she hands him the glass of water to quench the fever that anxiety has produced—she walks by his side from the court to the prison and from the prison to the court—she sits as near to him in the court as possible—she would sit in the bar with him would they allow her—she waits for hours to exchange one word with him through the grated door—she rakes and scrapes all she can to make him decent at his trial, that his appearance may produce a favorable impression. If the awful verdict is against him, she forsakes him not though all the world have forsaken him. In the last extremity, she is by his side with a love that, like a noble arch, pressure strengthens. She attends to the very foot of the gallows—his ignominy, his ill treatment of

her, are not thought of. Whose wail was that when the fatal drop fell, piercing every ear and every heart with the conviction that there was one whose pang was keener even than the dying convict's? 'Twas hers. And she will beg his body, and compose decently his distorted limbs, and bury him with care. The spot where he is laid, though known as the murderer's grave, which the world points to with horror, and where superstition says no grass will ever grow, is nevertheless, a hallowed spot to her, where she will even plant the flower and mature the grass, to induce the belief that if superstition is correct, the sleeper is innocent.—What the poet makes her say is true:

I know not, I ask not, if guilt's in that heart,  
I but know that I love thee, whatever thou art!

AN EXCUSE.—Dr. Knox says, "that complaints have been made that, in the present age, marriage is not sufficiently prevalent, or at least, that good husbands are not numerous. The men who appear to be sensible to female charms, allege, in excuse for their not soliciting some lady in marriage, that such are the expensive manners, dress, and amusements of the fashionable part of the sex, so little their skill in conducting a family, and such their ignorance of economy, that to be married is often to be ruined in the midst of affluence." Ladies is this so?—is this excuse valid? If it is, you know it, and you must know the antidote. The happiness of thousands, the welfare of the public morals, the prosperity of our country, depends on a correct decision of these questions. Can it be, that so many of the beautiful and good—the accomplished in every thing, but the one thing so needful for the wife—*domestic economy*—are condemned, from this cause, to waste their sweetness on the desert air, and pine in single blessedness. That community, in which marriage is neglected or disregarded, no matter what may be the reason, is in the high road to ruin; and if our fair ones by the causes assigned, have frightened our bachelors into hopeless celibacy, there is a fearful responsibility resting upon them. Would it not be well to pause, inquire, reflect.—*Genesee Farmer.*

The power of Eloquence.—A ship-builder was once asked what he thought of Whitefield.—"Think," he replied, "I tell you, sir, every Sunday that I go to my parish church, I can build a ship from stem to stern under the sermon; but were it to save my soul, under Mr. Whitefield, I could not lay a single plank."

Anguish of mind has driven thousands to suicide; anguish of body, none. This proves, that the health of the mind is of far greater consequence than the health of the body, although both are deserving of much more attention than either of them receive.

## DEATHS.

In Darien, Genesee county, N. Y. July 9th, of consumption, PLATT B. FLAGLER, son of Rev. J. S. Flagler, aged 22 years. The disease which closed his earthly pilgrimage, seems to have been induced by the almost unparalleled assiduity with which he pursued his studies, preparatory to entering the legal profession. Possessing naturally a vigorous mind, he ascended the hill of science with uncommon alacrity, and a disposition and moral character that might well be envied, he secured the love and esteem of all who knew him. The Bible was not so much his favorite study as was the Book of Nature. True science and philosophy, however, conducted him into the faith of christianity, the infinite goodness of God, and the endless joy of the immortal world. He calmly conversed upon death and the future, appeared to be fully reconciled to God, and sweetly fell into the arms of a crucified Redeemer. The funeral services were attended on the 10th, by a numerous congregation, and the writer. C. H.

In Ridgeway, June 26th, RAYMOND R. son of Col. J. Perry, aged 17 years and 10 months. Funeral Sermon, by the writer, on Sunday 28th, which was listened to by a very large congregation. C. H.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, AUGUST 14, 1840

NO. 33.

For the Magazine and Advocate.

## ORIGINAL SERMON.

BY REV. T. S. BARTHOLOMEW.

Preached at the funeral of Mrs. Naomi Gillis, Victor, May 18, 1840.

[Published by request.]

Convened, as we are on this occasion, to pay the last tribute of respect and friendship to a departed neighbor, it becomes us to possess that solemnity of thought and feeling which will prepare us for the proper performance of the duty of ministering the feelings of sympathy, and the expressions of our sorrow to those who are called to mourn. The ravages of death in this sublunary state of existence may be said to be universal; it is what we are all subject to, it is what we all dread. There is a feeling in our hearts which naturally revolts from the contemplation of the winding sheet, the coffin, and the narrow house, and which would place afar off, the day of death. But as we witness the triumphs of this universal destroyer, as we close the eyes of our friends and intimate companions in life, we can not avoid the requisition which is thus manifested to us, to consider our latter end. But a few months since, the person whose remains are now enclosed in that coffin, was in the enjoyment of health, and to appearances was destined to live to a good old age; but in the midst of her usefulness she has been called to "go the way of all the earth." The circumstances under which we are now gathered together, suggest a train of reflections upon the mutability of earthly things, and also upon the hopes and confidence which we may place upon the Father of our spirits, the Creator and Governor of worlds.

The triumphant language of the apostle when contemplating the same subject shall furnish a text for the guidance of these reflections. 1 Cor. xv: 54, last clause. "Death is swallowed up in victory."

I need not here repeat at length the circumstances, or the scope of his reasoning, from which this cheering conclusion is deduced, for it should be familiar to every one who has the means of access to the pages of Holy Writ, and I may have occasion to allude to it in the course of my subsequent remarks.

I shall speak in the first place of the nature of death, its introduction into the system of God's government, and the ends which it is calculated to subserve.

Secondly of the victory which the apostle affirms to have been attained over it, and the consequent state of moral intelligences when that triumph shall have been completely accomplished.

1. Death is the negative of life. In itself considered it is no other evil than the deprivation of existence. As a state it has nothing to excite the fear or the terror of mankind, any farther than to deprive him of those enjoyments which life confers upon him. That (even in the most unfavorable circumstances in which men are generally placed) the love of life is predominant, is a question which does not admit of a doubt, for it is a matter which all those who have encountered these circumstances, have experienced. It is a principle which forms a constituent part of our very nature as living beings. It is common to all living beings of which we have any knowledge; it is a distinguishing trait in the character of all animated nature. But while the inferior race of beings desire to live for selfish ends alone, man is surrounded with circumstances which render life, in very many respects, doubly a blessing.

Endowed with intelligence to appreciate the beauties of the works of God around him, with faculties to direct his thoughts beyond all these objects to their cause and origin, he seems fitted for a continued existence, for continued and constantly increasing progression in knowledge, in happiness and enjoyment of the Creator's gifts. He is surrounded by a world of beauty: and were he a solitary being—with the advantages which he has enjoyed of having his mind directed to the study of nature—if even under such circumstances he was made solitary and alone, there would be many ties which would bind him to life, and if he were informed that he must leave these joyous scenes he would receive the tidings with a heavy heart; he would be led to search all things within the reach of his intellect, in the fond hope that they would afford him an antidote to the poisonous reflection that he must die. And if he could find the evidence that though his body must mingle again with its native element, and there must be a negative of animal life, yet his mind is immortal and must live on unchanged in its nature and enlarged in its capacities—that though death may steal from these mortal eyes their brightness, yet the soul will but revel with a greater delight, in a more perfect state, upon the same or similar objects, and that new beauties should be continually opening to the view as he progressed in excellence and knowledge. I say could he find such evidence, it would allay in a great measure the fear of death, and would enable him to meet what he before considered his worst enemy with a smile of satisfaction, and say in the full assurance of faith, "Death is swallowed up in victory."

But we can not contemplate man thus alone. He is surrounded with his fellow men; there are almost infinite relations between men extending through the whole circle of acquaintances, and in every form of human face he beholds a brother. He is linked to his fellow men by a thousand ties of friendship, of affection, of consanguinity and blood.

Here is one whose holiest affections are bestowed upon a companion in life. Together they have passed many years of their pilgrimage, together for years have they shared the good and ills that checker life, and the one lives seemingly but in the happiness of the other. Is it to be wondered that to them the thought of death is revolting, and that the most strenuous efforts are made to keep in motion yet longer the wheels of life? Or look again at the parents, who, in their rising family, have placed their dearest hopes, their richest and holiest affections. When the weeping children stand around the sick bed, imploring that the Father of spirits will restore the kind parent to health and strength, and as he looks forward and beholds the dangers that attend their path, and the necessities that may exist for a father's counsel and a mother's watchful care, there is a sickening sensation of sorrow and of grief—there is a strong desire that, though perhaps subjected to the trials and seeming evils of an earthly existence, he might still live. So in all the various links of the chain of sympathetic feeling, there is a bitterness in the approach of death. Let the same mind that under these circumstances would be distressed and gloomy, be taught that in laying down this tabernacle of clay, it but permits the soul to expand its faculties, and to enjoy new scenes of delight, of pleasure and improvement—that the mind, the affections, the spirit, is immortal, indestructible, and that all minds are of the same general family, aspiring

after and destined to perfection—that one day kindred spirits will again unite to be separated no more forever—and though his mortal nature and his connections in the world make death a momentary pang, yet he can see beyond, that which will buoy up his sinking spirits and allay his pains. Here then is the terror of death; it is the giving up of the joys, the pleasures of existence, the separating of those numerous ties which bind us to life, the renouncing of all the fine sympathies which have been the sources of satisfaction and delight.

Death, then, though it is in the last effort of human nature attended with a momentary pang, is more to be dreaded on account of the negation of life with all its blessings, than for any thing in its own nature dreadful. And though to him who, believing in the promise of God, can join in the exclamation of the text, its terrors are mitigated if not destroyed, yet what an hour of gloom, of sadness and despair, must it be to those who are without hope or God in the world, to whom the future is shrouded in the gloom of non-existence, who look forward to a long eternal night of death. To him who can not enjoy one ray of comfort and consoling hope from the consideration of the promises of God, how bitter the anguish, how revolting the reflection that his powers, his capacities, his endowments, his improvements, his hopes, his all, must descend with him into the narrow precincts of the grave to be forgotten in oblivion!

Perhaps some may say that I have not spoken sufficiently plain respecting the nature of death—have not given it that full signification which the Scriptures affix to it. I may be told that there is a sense in which its consequences are truly fearful, and upon it depends the eternal destiny of our race? It is true that death is spoken of in a sense different from that of the decease of the body. I am aware that there is a spiritual or moral death, and that the consequences of this death are such as have conferred misery upon the world. But this I regard also as the negation of moral life. It is that state of the moral powers and propensities which seemingly incapacitates the mind for directing its thoughts and energies to a proper source, and which through the ignorance that occasions it, deprives the being who is under its influence of the noblest and the most happying assurances and reflections which the God of heaven has granted to men.

But perhaps some may wish me to go farther and speak of eternal death. And they will tell me, perhaps, that such a death is spoken of in the Bible; but I have not yet read my Bible sufficiently to have found such a record. The death to which they refer is the wages of sin, moral death; the absence of moral life and of the blessings attendant thereupon. Of its eternity, however, I can not find a shadow of proof but what vanishes before the light of the Gospel, when considered in connection with reason; for were that the case, the apostle could not shout victory over death, nor could he adopt the reasoning which he has done in the chapter containing the text. For even he who is morally dead can—and if we may believe scripture, *will*—be reached by the power and influence of that Gospel which brings life and immortality to light, which bestows liberty upon the captive in the chains and fetters of sin, and which will yet, as it has already done, quicken those "who are dead in trespasses and sins."

There are then evidently two kinds of death spoken of in the Bible; viz, natural and moral,



The one is the negation of animal life, with all its dependant circumstances; the other is the negation of spiritual and moral life, with all its blessings, and, as a necessary consequence, is the sufferance of moral pain—a condition in which our Saviour has figuratively said, “their worm dieth not and their fire is not quenched.”

I speak now very briefly of the introduction of death into the world, and the ends which are to be subserved thereby.

It has long been supposed by the Christian world in general, that in every sense in which the term death is used, it is referable for its introduction into the world, to the transgression of our first parents in the garden of Eden. But I must confess that I have never yet met with a single argument which was conclusive in proof that mankind as they were first created, were not made mortal, and consequently subject to the dissolution of their bodies as the effect of the palsy hand of time. Philosophy, chemistry, and all the sciences combine to teach us that the human nature of man, his corporeal body, was not designed to live eternally. It was formed of perishable materials, of the dust of the earth; it is by the use of such materials that it is sustained, nor is there any contrary evidence found in the sacred books. So far from this, the very curse pronounced on account of that transgression, implies that this was a fact already known to Adam. “Cursed is the ground for thy sake. In the sweat of thy face shalt thou eat bread till thou return to the ground, for out of it thou wast taken, for dust thou art and unto dust shalt thou return.” If we admit that Adam was created with a body immortal, there has been a change passed over the human race analogous to a new creation; for it can not be disputed that men in all ages from his days to the present time have all alike been subject to the article death. From a curious calculation which has in it, in my opinion, much correctness, it has been ascertained that the surface of the earth which is not covered with water, supposing it to have been one vast plain, must have been dug over one hundred times to have buried its inhabitants, from the creation down to the present time. Such a calculation may be appalling to many, but it shows how truly is decay and reproduction the order of nature. Nor is this true in regard to man alone. All that possesses life, whether animate or inanimate, all things, are subject to the same principle, the all pervading spirit of decay and death. Can we doubt, then, that these bodies, with which our spirits are clothed as with a dwelling or house, are designed by the Maker as temporary residences, which, after a few years of incipient existence, would moulder back to dust, and permit the spark of Divinity therein implanted to soar away to its own appropriate dwelling-place, in the presence of the Most High? The mind or soul, alone, was created immortal; it is formed of imperishable materials, is an emanation from God, and can not therefore, in the nature of things, be stricken from existence. It lives on, it retains its faculties, it increases in its capacity, and as that capacity increases, so also do the sources from whence its joys, its comforts, and its happiness proceed. And if any proof is needed upon this point, I give it in the language of Solomon, whose doctrine is also sustained by the writers of the New Testament. “When the silver cord shall be loosed, or the golden bowl shall be broken, or the pitcher shall be broken at the fountain, or the wheel be broken at the cistern, then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.” The whole theory may be resolved into this short quotation. I can not therefore, acknowledge, for I have not evidence sufficient to induce me to believe, that the transgression of Adam brought natural death into the world, for I have every reason to believe that it is the established law or rule upon which the world was made. It might have brought in, to a great extent, the host of pains and diseases and the like, with which we are afflicted, for, in the study of

the constitution of our species, we find that most of these flow from disobedience to those laws, under the operation of which, the Creator has seen fit to place us here.

Moral or spiritual death we admit freely to have been introduced at the dereliction of the first man from his duty to God. By means of the transgression his mind became estranged, in part, from the Author of his being. Darkness, ignorance, dread, fear, and many other, or all other evils, may be traced to their beginning in the corruption of our race by the power of sin. And though upon all men there is stamped the impress of the Godhead, (for otherwise they could not be men,) yet, as the Psalmist has also assured us, “They are all gone out of the way, there is none that doeth good, no not one.” That is, there are none so perfect that they do good continually, unmixed with evil, or as the apostle has plainly stated it, “There is none that doeth good and sinneth not.”

It may be asked by some who would doubt the goodness or the wisdom of God, why natural death was introduced into the system of the universe. And before I answer, I wish to propose to such an inquirer a few questions, which if he can answer, I will also answer him, and tell him why death was the order of the universal plan. I would ask him, why did the Maker create man at all? Why did he confer upon him the constitution and the faculties which he possesses? Why did he place him here on the earth? and why did he manifest to him his power and might? Why did he create him subject to vanity? Why did he permit sin to deform the fair face of his moral world? Let man answer these questions; let him search and find out the Almighty to perfection, and become fully conversant with the counsels of Jehovah, and then, and not till then, may he become acquainted with the reason why God appointed man to mortality and to the circumstances of a mortal existence. It were folly for us, in our limited capacity, to assume to know the causes of the various means employed by the moral Governor for the promotion of his final and ultimate ends. When therefore we attempt to give a reason for these things, we launch out into a boundless ocean of speculation without the proper means to lead us to the truth.

Death in its effect upon mankind, as I have before observed, reaches but the body, and by destroying it or rather returning it back to its native dust, it gives liberty to the spirit, which now spurning the bonds of earth soars away to a world of immortality, where it can exist and expand its powers in an almost infinite degree, approximating to the character of the Godhead. It subserves, therefore, a proper and necessary end in the economy of God's government, which appears to us to be the only means which could be employed to secure that end. It might have been possible, it is true, that a change might have taken place which would have rendered the body immortal, but yet such a change would be analogous to death—the purging away of the principles of mortality and the bestowment of immortal principles, and which of course, is a change as incomprehensible to us as the resurrection from the dead. Thus I have endeavored to lay before you my views respecting the nature of death, its introduction into the world, and the ends to be subserved by it.

2. I am now to speak a few moments respecting the victory which, in the dispensation of the Gospel, will have been achieved over death.

As has been frequently stated, there is in the breast of man a principle, or feeling, which revolts at the idea of death. Ignorant of the fact which affords so much happiness and consolation, that the soul is in its nature and capacities immortal, when our Saviour appeared many men looked upon death as an eternal sleep; as the closing up of man's existence; and upon the land of forgetfulness and darkness as their portion. This was the moral aspect presented by one part of man-

kind, while the other part embraced a system which, in my view, is equally remote from truth, and far more productive of misery; that for the imperfections and the sins of this short life they were to be subject to endless tortures, various in kind, and in their nature absurd and foolish. There could not be that confidence in the principles of Heathenism, nor yet of Jewish philosophy, which was needed to sustain the mind in the hour of affliction; and though immortality was the gift of God then as it is now, yet while they were ignorant of it, it afforded them no satisfaction or hope. It was to them a mystery unknown, and it was thought a thing incredible that God could raise the dead. To afford them the happiness and comfort which the truth was calculated to impart, there was required a revelation of that truth from the Most High. There was required tangible evidence of the highest possible kind, to induce men to believe a truth so much desired, and yet so incomprehensible. In the person of Jesus Christ that evidence was given. In the numerous miracles which, by the assisting favor of God, he was enabled to perform, there was competent evidence that he was sent by the Father, and that he was entrusted with an important mission, even the bringing of life and immortality to light. He taught to his disciples the resurrection of the dead, that man was placed here but for a season, and that he would prepare in the mansions of the Father a place for his children. And to render the Victory of truth complete, after prophesying that he should rise again he submitted to the pains of death, was laid in the sepulchre, and the door thereof guarded to prevent imposture or the removal of his body, in order that if assertions were made that he had risen it might be produced and his followers be put to silence. But when the third day came he gained a victory, the power of death lost its hold upon him, and as he rose “he led captivity captive,” and freed the nations who should believe in him from the power of the grave.

“Then, then he rose. Then first humanity  
Triumphant passed the crystal ports of light—  
Stupendous guest!—and seized eternal youth—  
Seized in our name. E'er since 'tis blasphemous  
To call man mortal. Man's mortality  
Was then transferred to death, and Heaven's duration  
Inalienably sealed to this frail frame,  
This child of dust.”

It was a victory indeed, and whoever looks upon the world of mankind and surveys their mortal state, and observes the fear and dread which without this hope hangs around the death-bed of the departing; and compares the bitter anguish, the undefinable fear of something dreadful in the future world, or yet the stupefying despair that looks forward to a gloomy inactivity and eternal death—with the calmness, the fortitude, the resignation and even the smile of satisfaction which over-spreads the countenance of the Christian on his exit from time—he and he only can appreciate the blessings which that victory confers. As we reflect upon the tenacity with which humanity clings to life, we can appreciate, in part, the language of the apostle, “Forasmuch as the children are made partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that hath the power of death, and deliver those who through fear of death were all their life time subject to bondage.”

The fear of death is truly a bondage of the most galling nature, especially to those who can not look beyond the narrow isthmus and behold the broad and boundless ocean of eternal life. But when this fear is removed it may truly be said that a victory is obtained. Hence, though the soul of man was created immortal, though it was endowed with a spark from the divinity, and is in its nature indestructible, yet such ignorance upon the subject prevailed, that man did not derive from the truth that joy and comfort which it was designed to bestow. He was in darkness. Jesus brought life and immortality to light, and



when all the human race from the first born of creation down to the last earthly intelligence, shall have become acquainted with the truth and shall have cordially embraced it, then shall the victory over natural death be fully achieved, and men be enabled to shout with the apostle, "O, death where is thy sting! O, grave where is thy victory!" The universe of mind is now freed from its power or its fear. The earthly nature is fallen, mingled with its proper elements, and at this glorious era, the souls of all are clothed upon with bodies suited to their capacities, fitted for immortality and endless existence. From the reading of the chapter which contains the text, I know not that we may gather the idea that our present bodies which we lay in the tomb will rise again in their present forms, though this has been the prevailing sentiment of the church; but rather that God shall clothe it with a body suited to its nature and employments, for "as we have borne the image of the earthy we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

But I have yet to speak of the victory over moral death. For reasons which our comprehension can not fathom, God has permitted sin and disobedience to mar the beauty of the moral world, and he has appointed as a punishment for transgression a variety of pains and penalties. Often it is the case that we are afflicted not only physically, but the mind also is subject to seasons of depression, and gloom, and mental darkness. Though punishment and discipline are designed by the moral Governor for our benefit, though calculated in its nature to reform the offender and restore him to spiritual life and happiness, and to a reconciliation to the law of God, yet so imperfect is man, that, so far from receiving it in the kind manner in which it was intended, they have looked upon it as the effect of anger and malevolence, and have vainly attempted to reconcile God to themselves and transform his supposed fierce anger to friendship and love. And at the same time fearing his vengeance and desirous to escape his wrath, they, by degrees, lost their knowledge of him and his character, and sunk into a state of the deepest degradation, moral darkness and death. From this stupidity nothing seemingly could rouse them but the voice of God. There seemed to be a kind of moral incapacity in mind to appreciate the truth, the goodness of God or his government. Though every act of his government if rightly understood was that of a kind and tender parent, though "his tender mercies were ever all the works of his hands," yet in the perverseness of their imagination they had clothed him with terrors, they had withdrawn so far as they were capable from their allegiance to him, and in their ways and conduct, in their words and actions, they denied the God who made them, and sunk into the deepest shades of ignorance respecting his character and his attributes. And at the present day, though all or nearly all of our surrounding population are taught the nature and the attributes of the Supreme, yet how few there are, in comparison with the whole, who have any adequate conceptions of his goodness or of his essential attributes!

The world is yet to be enlightened, and even in this highly favored land there is yet much of ignorance to be removed; there are yet many wrong views to be superseded by the light of truth, before a victory can be declared over moral death. A knowledge of the character of God is necessary, for the Saviour has truly said, "And this is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent."

This necessary knowledge was imparted by Jesus. He came from the bosom of the Father, as a manifestation of his goodness, he illustrated and defended that grace which was bestowed alike

upon all mankind, he pointed out the nature of the Deity, he taught the principles of his government, and he showed the relationship which existed between man and his Maker. And by thus showing the principles upon which God acts in reference to his creatures, showing that we are all children of the same great family, that as God gives to us all life and breath and all things, as he bestows upon all his waiting children the blessings of his Providence without partiality and without hypocrisy—so are we taught to entertain for our fellows those sentiments and kindly affections which render us, in some measure, the children of our heavenly Father. In the Gospel we are taught the principles of moral righteousness and the duties which we owe to God and to our fellow men. And no one can read the Gospel or hear it proclaimed, and understand its truth, but must from the very nature of those principles become a better and a happier man. There is a power, there is a principle in the Gospel of our Lord, that will exert itself in every heart that receives its truth, that becomes acquainted with its principles, and that beats in unison with the requirements of the system of God's grace and love. There is a moral life which in its operation completely destroys the principle of moral death, which knocks the shackles from the limbs of the mental slave, opens the prison doors to the moral captive, and bids the oppressed by doubts and fears go free. This power will not be denied by even the superficial observer of the effects of pure and undefiled religion upon the soul. 'Tis a resurrection from the dead; it is the renovation of the spiritual man; it is the consummation of the plan of redeeming grace; it is the holy union of the soul with the power that gave it being; it is the union of the spirit with its kindred source!

In every return, then, of erring man from the dark pathways of sin, of rebellion and error, to the pure and enlightened reconciliation of the mind to God, we witness a victory. A victory achieved over moral death. A victory won by the principles of the Gospel over the dark dominions of sin. A victory which incites joy and praise among the beatified legions that surround the throne above. A victory which causes the powers of moral death to tremble, to shrink back in darkness, and verge towards the destruction of oblivion—an everlasting triumph, the rejoicings for which echo and re-echo through the boundless expanse of heaven for ever and ever. And could we be assured that there is sufficient energy or fulness of power in this Gospel to "overturn and overturn," till the kingdoms of the world should become the reconciled kingdoms of our Lord, and that in the fulness of its power it would finally banish from the moral universe every opposing principle, that sin shall be finished and transgression shall have a full end—then could we look forward, and in fond anticipation, we could hail the day when all moral creatures shall be reconciled to God, and as an inevitable consequence, when the imperfections of humanity shall have been shaken off, and all shall be happiness and peace.

When these principles are understood, the fear of death, even in this present state, shall be in a great measure destroyed; the bitter reflections which the fear of eternal death and never ending misery have shed around the death bed and the tomb, shall cease to exert their poisonous influences, and the soul shall look forward with joy in the anticipations of future life. There are evidences in the New Testament which teach us conclusively that all the moral dispensations of God shall eventuate in the reconciliation of all things to him, the moral triumph of the Redeemer over evil of all kinds, and the restoration of all intelligent creatures to the purity and happiness which all aspire after. The mind, the moral system shall be purged, purified, and prepared for its work of praising God. I said such evidence might be found in the New Testament. I have not time to repeat, nor perhaps have you patience to listen to all or even a moiety of this

proof, for it would be the repetition of a large share of the writings of the author of the text.

I would refer you to the language found in the 5th chapter of Romans, and also, the 11th chapter of the same epistle. Also, 2d Cor. v: 13, and onward to the end, as well as Eph. i: 3-14. Also, in Philippians, the apostle says, "For our conversation," literally, citizenship, "is in heaven, from whence also we look for the Saviour Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." So also the same apostle says to the Colossians, "And he is the head of the body, the church; who is the beginning, the first born from the dead, that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things on earth, or things in heaven." In addition, reflect upon the argument contained in the context throughout the whole chapter, and to my mind the evidence is complete. I am satisfied of the power, the wisdom, and the will of the Deity, and of the ability of the moral Mediator to accomplish the work. His kingdom shall be an everlasting kingdom, and his dominion shall extend throughout nature's wide domain. "And when all things shall be subdued unto him, then shall the Son also himself be subject to him that did put all things under him, that God may be all in all." This is a victory which is truly a source of joy. It is a victory which embraces all the children of humanity. A victory which will call forth the gratitude, the high praises of the universe. From all beatified intelligences the anthem of redeeming grace shall rise, and as it approximates to its height and grandeur, the shout will be heard, long and loud, "Death is swallowed up in victory"—life, spiritual, moral, and immortal, has gained a full, a complete triumph. AMEN.

For the Magazine and Advocate.

#### MINUTES

*Of the proceedings of the Steuben Association of Universalists, for 1840.*

The Steuben Association of Universalists met in Howard, July 1st, 1840, and organized the council by choosing Br. Charles Graves, Moderator, and Br. William Queal, Clerk.

Appointed Brs. C. Graves, H. Smith, and W. Goff, committee of arrangements; M. L. Wisner, A. Upson, and W. Goff, on fellowship and ordination; S. Holmes, L. Bradley, and A. Upson, on discipline; M. L. Wisner, A. Upson, (ministerial,) and O. Marshall, and E. Hanks, (lay) delegates to the State Convention in 1841.

Adopted the report of the committee of discipline, "No complaint." Voted that the Clerk prepare the minutes for publication. Agreed to adjourn this Association to South Dansville, to meet on the last Wednesday in June, 1841.

MINISTERS PRESENT.—M. L. Wisner, Bath; A. Upson, Hornellsville; Wm. Queal, Bristol.

LAY DELEGATES PRESENT.—Sidney Marble, and Elisha Robinson, Dansville; Charles Graves, and John Preston, Howard.

Six sermons were preached on the occasion, two by Br. Wisner, and four by Br. William Queal, Br. Upson took part in the services.

REMARKS.—The congregations were large and very attentive; so that our feelings seemed to prompt the exclamation, "It is good for us to be here." And our prayer is, that the meeting may be as profitable as it appeared to be interesting. Our thanks are due to the friends in Howard, for their hospitality and Christian kindness. We commend them in the spirit of Christian affection to the mercy and grace of our Lord Jesus Christ.

C. GRAVES, Moderator,

WILLIAM QUEAL, Clerk,



For the Magazine and Advocate.

ALICE W..... OR THE INFLUENCE OF  
PURE RELIGION.

BY MARY M. HAMILTON.

How sad would be the human heart on bidding adieu to the bright scenes of our youth, and the dear ones that with us have encircled the cheerful fireside at our childhood home, were it not for the blessed assurance, that if we meet no more on earth, there is a sunny clime beyond the dark valley of death, where we shall be reunited to our kindred and friends, to enjoy with the redeemed earth one eternal home of blessedness! How chilling the word *farewell*, to that heart which has never learned from the sacred volume that separation is not eternal, and that we are fast hastening to that holy mountain where "tears are wiped from off all faces," by the kind hand of our heavenly Father! But these divine truths seem to dispossess parting of its sting, and enliven the drooping spirits on separation's eve.—These tranquilize the troubled mind, and are in a great measure efficacious in driving from the lone heart such unwonted sadness.

But these were not the consolations of Alice, as she sat one bright lovely morning by the window, intently gazing upon the broad mirrored surface of the ocean, imagining to herself the various vicissitudes through which her brother would pass ere she could behold him again, if she should be so happy as to welcome him to his dear native shore, and endeavoring to reconcile her mind to his departure. A gentle rap at the door preceded the entrance of the object of her solicitude. "Arthur, my dear brother," said she, "it is the first time in my life that your presence ever gave me pain—and how can it be otherwise, when I am, alas, too well assured, it is but a prelude to your departure! How can it be otherwise, when yonder proud ship is unfurling its white sails to catch in their embrace the passing breeze, and every whispering gale that wafts through the embowering trees, but reminds me it is hastening on to bear you far hence to the European world." "My dear sister," replied he, "every pang that your tender heart may feel is reciprocated by me; and I can assure you it is no small sacrifice for me to leave you for so long a time, but"—

"For so long a time," interrupted Alice—"Alas! the time you mention, I should consider but a short one, could I then flatter myself that we should meet again. As it is, I have but little hope of ever seeing you again. It is not for me to be happy on earth—my parents have departed life's gloomy scenes, and now you, my brother, my last earthly treasure, are to leave me as I may say, alone in this unfriendly world." "Say not thus, my dear sister," said Arthur; "it is true that our parents have long since mingled with the sleeping dust, but there is an Omniscient eye that ever regards with compassion the orphan while his 'tender mercies are over all his works.' Put your trust in him, and he will strengthen your hope that we shall meet again in due time."

"Alas! I am but too well assured that we shall never meet again—a something within, whispers we part now forever!" "My dear sister, do you yet render yourself miserable by your fears that I shall never be with you a participant of those joys promised the redeemed. Do you feel still that I can have no share among the blessed above? O, do not, I beseech you, torture yourself longer with imaginary woes! We have a rich promise of an immortal crown beyond the darkness of the tomb—and it is to all. Our's is not a partial God—'He is no respecter of persons.' I can not avoid now expressing my regret that you yet cling with such avidity to the principles of your education, and that you are thus, with your own hands forging the chains that bind down your mind in superstitious darkness. Let me entreat of you to arise in your might, throw off those gloomy forebodings of unending misery, and burst those mental fetters that so long have con-

finied your young mind within the dismal cells of ignorance." "From what source," asked Alice, "can I derive strength to engage in an enterprise so dangerous to my soul's salvation and so repugnant to my own feelings. Pardon me, my dear brother, yet I can not listen to your advice unless you produce sufficient proof that I am not thus forfeiting my soul's eternal welfare, by acting in exact contradiction to the will of Heaven."—"Proof, do you ask—here take this sacred volume; it is the word of God, and for the sake of your brother—yes, and your own peace, peruse with careful attention its precious contents.—Throw aside every prejudice, divest yourself of your contracted views of God's mercy and benevolence, and receive the truth into an honest heart, and may the God of all grace strengthen you in the undertaking, and open your heart to receive the truth with humility and love. Promise me, dear Alice, that you will comply with your brother's last request." "I promise," faintly murmured Alice. "Adieu, then, my beloved sister, the time for my tarry has expired, and if we meet no more on earth, we shall at least rejoice each other in heaven." "Adieu, and God bless you," had hardly been pronounced by the weeping Alice, ere Arthur had departed, and was soon speeding his way o'er the billowy waves of the broad Atlantic, to seek dame Fortune's smiles amid a stranger crowd.

Alice gazed long—till the ship seemed but a speck in the horizon, and at length vanished, ere her eyes turned towards the gift of her brother, which in after years proved a rich treasure—a sweet solace in a lonely hour. We will not stay now to recount the hopes and fears, the joys and sorrows which alternately took possession of the heart of Alice as she attentively perused each page of that precious book. We will not stay now to describe the material change which was by this means wrought in her mind and disposition, but pass on a few months, when we see Alice W. sought and won by the generous and noble Henry Trenville. Hope filled her soul when she consented to a matrimonial union with him—the rainbow of promise even there seemed to shed an unwonted lustre upon her pathway; the star of her destiny, too, beamed with a hallowed light upon her dawning prospects, while visions bright, flitted before her dreaming fancy as she gently breathed "I will," to the interrogatory of Hymen's priest, and thus became another's. She little dreamed, alas! that her bright imaginings would vanish at noonday. She little thought that all her bright hopes would soon be buried beneath the mountain wave of adversity.

But so it was. Adverse fortune assailed them in an unexpected hour. Mr. Trenville had engaged extensively in one of the mercantile stores in the city of —. It failed—he was ruined. 'Tis well that our earthly prospects are transient, that earthly riches are of short duration. Were it otherwise, we should so cling to earth as to repine that we must one day sleep in our narrow homes—were it otherwise we should be unwilling to exchange earth for heaven.

But it is not thus, joy is not perfect here,  
The happiest smile is oft dim'd by a tear,  
O'ershadowed is the brightest day with clouds,  
And disappointment sweetest hopes enshrouds.

And it is oft times by such reverses that we are constrained to seek those *durable riches* which time or change can never reach. We are led by this to lay up our treasures in heaven where "moth nor rust doth corrupt," and from whence we can derive inexhaustible enjoyments:

Such now was the case with Alice Trenville. She had been induced by her brother to search the Scriptures impartially, and in them had found and partook of the bread of "Eternal life." And now when adversity's tempest assailed her little bark on life's stormy sea, with calm resignation she met the fierce attack, not fearing her bark would founder while that Omniscient eye, that sleeps not, watches over the human family; and as she retreated into the vale of obscurity, the

olive wreath encircled her once polished brow, which, though it bore the impress of care, was calm as the unruffled sea.

"Time rolled its ceaseless course," and as yet no change came o'er their darkened dreams. Life was with them a monotonous round of toil and care, with hardly a kindred spirit, or congenial heart, to cheer them in their weary pilgrimage. Weary, did I say? nay, nay, it was not so to the mind of Alice. Although forsaken by those who once paid homage to her smiles, although those friends who had judged of her merit by the extent of her riches, did not recognise her in her humble garb, yet a heavenly joy diffused itself in her heart; she felt that her afflictions were but the chastenings of infinite benevolence, for "whom the Lord loveth he chasteneth."

But her cup was not yet full of bitterness. She had not yet sufficiently drank at the mixed fountain of human life; she was not yet sufficiently purified by affliction "to burst a scraph in the blaze of day." Sickness, that herald of human woes, laid its withering hand upon her only child. Long did he linger on a bed of pain, his constitution struggling with the fell destroyer. Pale and deathlike became the countenance of their once sunny boy—careless strayed the rich brown ringlets on his pale, high forehead—languid and heavy were those once bright eyes as they listlessly rolled, or for a moment stopped to gaze at vacancy—fainter and yet fainter rolled the tide of life—the lips moved as if to speak—a gasp—a groan—all is o'er—the spirit has taken its everlasting flight!

Who hath ever measured the depth of that holy fountain—a mother's love? Who hath ever discovered the extent of maternal affection? Reader, hast thou ever stood by, and seen the tender mother bend over the emaciated form of her dying child, and marked the agony depicted in her countenance, as with breathless anxiety she watches the last ebbs of life, and wilt thou not say it is unfathomable? Hast thou ever seen an erring son or daughter return penitent and humble from the paths of error, while the fond mother enfolds them in her embrace, and graciously breathes forgiveness, and wilt thou not say it is unlimited? Nay, thou canst but confess it. But I have digressed. Long and undisturbed was the holiness of that young mother's grief, when she saw the dearest object of her love torn from her embrace by the cold hand of death.—Again she saw how transient was earthly bliss, and amid the darkness of sorrow she felt the presence of that hope that points through the dim vista of the present to the peaceful shores of eternal rest. She felt that but a few more shadows could intervene ere she should meet her treasure in the realms of glory.

Previous to the death of their child, Mr. Trenville had purposed leaving his family in search of a residence befitting his present reduced circumstances, and he now thought best to carry it into execution. Preparations were made and he departed. With a heart rich with Christian meekness, did Alice perform her now increasing cares. Day after day stole along and it became evident that her slender frame was bending beneath the weight of accumulated toil and sorrow. Her health began to decline and she was prostrated on a bed of sickness. A heart unsupported by the divine principles of our holy religion, could not bear above such a multitude of trials as did this example of goodness. No, it is not in human nature to meet afflictions with such calm composure. Neither could Alice, ere the emanations of divine love had illumined her darkened understanding. Although her physician had some hopes of her recovery, yet from the beginning of her illness she felt that she should not recover. Yet resignedly she spoke of her dissolution, which she said was near. She had but one wish to live, that she might behold Mr. Trenville on this side death. But she could not expect it. She knew not where he was, there-



fore no messenger could be despatched for him to return home. Her brother she should never more meet, till they should meet in heaven. "For me," said she, "death has no sting and the grave is dispossessed of its gloom, since Jesus has lain therein." \* \* \*

It was a rich Autumnal sunset. The "day god" was sinking in the gorgeous West, diffusing over the face of nature the soft mellow rays of departing sunlight; bright clouds "were cradled in the South," tinged with gold and crimson; the birds, too, were chaunting their vesper hymn as each sunk to rest beneath its leafy canopy, and as the sun sunk beneath the Western horizon, a holy stillness pervaded the retiring day. Alice lay upon her couch, her eye gazing at the bright star of even, now lingering in the horizon. "Look," said she, to her attendant, "do you see yon bright star in the West? How mild and steady is its light; how benign its rays? Methinks it resembles the dying Christian, so cheerful is its aspect. Like that would I sink calmly and peacefully to rest. My spirit is now hovering around the confines of another world. This is the last sunset I shall ever behold, but ere another revolution, I shall be an inhabitant of that clime whose glorious sun never sets, where the long, happy day never ends. There sorrow or suffering can never gain admittance, but pleasure will succeed to pleasure uninterruptedly." She ceased to speak. A heavenly smile overspread her pale countenance, and after having recovered from her exertion, she said, "one thing more I would add—if Arthur should ever return, tell him I die happy in the triumphs of that faith that points to one eternal home of bliss. And it is through his influence; had it not been for his parting injunction, possibly I might not thus in my dying hour, have relied with implicit confidence on the impartial grace and boundless love of God; but now 'I know that my Redeemer liveth' and is the resurrection and the life." She said no more—a slight tremor passed over her features—they raised her head from the lowly pillow—but she slept. Her's was the sleep of death. \* \* \*

The cold earth had peacefully reposed a few short weeks over the form of Alice, when two friends entered, one cold evening in November, the church yard of —, and approached silently a new made grave. Long wept they over the low mound; and fervent were the prayers of the younger, that they might have strength from on high to support them under their severe affliction; then dashing from his eyes the starting tears, he approached his friend, and taking his hand addressed him with that calm and subdued tone, that composed and heavenly mein, which evinces that the mind has held communion with superior beings.

"Do not, my dear Trenville, thus yield to unavailing grief. It is the lot of all one day to sleep in the grave, and our vain regrets can never recall her who reposes here." "Nay Arthur, nor would I, if I could, recall her; she is happier, far happier now than when here the sport of cruel fortune; but O, that I might with her repose in the cold grave! Life is to me now but a burden, for here lies all my treasure. I vainly thought when I consigned my beloved child to the tomb, that then I had drank of bitterness to the dregs; but alas! that I should return from a toilsome journey and find my last remaining solace, thus unexpectedly torn from me, with none of her kindred near, in a dying hour—'tis more than human nature can bear!"

Although Arthur kindly endeavored to whisper consolation to the bereaved, yet his own heart was not without a pang. He had hastened "o'er the foam crested billow," to the joy lit climes of his native home, with the bright anticipation of meeting, after a long absence, his dear sister, and to repay her fully for all the care she had experienced on his account, by increasing kindness; but alas! he was too late, although her shroud was not yet still from the commingling of earth with its kindred earth. But his heart was sup-

ported by grace—he had a resource for consolation which Trenville had never experienced. "He could cast his burden upon the Lord," and feel that he was in the hands of a kind and benevolent Parent, who would deal with him but in justice and mercy. He viewed the character of God in its true light, a being of love, as all the earth will view him when they unitedly bow before him, and acknowledge "in the Lord have I righteousness and strength."

For the Magazine and Advocate.

### INNATE, CONNATE AND INBORN DEPRAVITY.

BY REV. W. H. GRISWOLD.

ORIGINAL SIN.

"Undoubtedly it is one of the grand pillars on which the Andover Institution rests."—Dr. Dana's Letters to Prof. Stuart.

In a previous number it was intimated that the learned D. D.'s here were at loggerheads. Their own account of the warfare is as follows:

"If in the remarks I shall offer on your theory, I shall make it appear that the philosophic principle on which it is built is erroneous—that the celebrated author whose support it claims, gives it no support at all—that the theory itself is in conflict with the Scriptures—that it is inconsistent with your own repeated admissions and statements—and finally, that it stands opposed to your publicly avowed opinions; you will doubtless admit that it should be abandoned." [Dr. Dana's Letters to Prof. Stuart.] Again, the ground of this difficulty is stated as follows by the same author: "Your denial of the doctrine of original sin is based on the apprehended fact, that all sin consists in voluntary transgression of known law and in nothing else; in one word, that properly speaking, there is no other sin besides actual sin. Thus you would seem to exclude propensities, dispositions, habits, from the possession of any moral character whatever." Thus it will be seen that it is not sufficient to believe in the total depravity of moral agents, but the very "dispositions," and "propensities" of the new-born babe must be considered as totally depraved. Nothing short of this is sound and healthy Orthodoxy.

From the above the reader would be led to suspect that something besides the "first shade of thought" had dawned upon a great mind. "That all sin consists in the voluntary transgression of a known law," would seem to be an unexceptionable position to common minds; yet this is the head and front of Prof. Stuart's offending. And indeed, he has so modified and softened down this by other admissions that he can hardly be said to occupy this ground in its fulness. His words are: "All come into the world in such a state, as makes it certain that their appetites, which lead to sin, will prevail, and that they never will have any holiness, until they are born again." And again, he says, "That they are in such circumstances that they will all sin as soon as they are capable of sinning, and will never do any thing holy until they are regenerated."

Thus he writes in his "Comments on the Epistle to the Romans." Hence the real difference between him and his brethren would seem to be the following: He believes in the total depravity of all as soon as they are capable of sinning; and his brethren in the innate and inborn depravity of all as soon as they are born. In other words, he holds that all are born with a nature that will certainly lead to total depravity; and his brethren hold that they are born with one already totally depraved. The former of these opinions Dr. Dana pronounces unscriptural, and sustains his charge. The latter, Prof. Stuart declares to be at variance with the sacred Oracles and proves that it is so. Therefore, neither position is right, they themselves being judges. And yet this is the base of the "grand pillar" on which the Institution of Andover rests! This is the "foundation" upon which the whole "superstructure" is raised! And if the foundation is thus proved to be a "baseless fabric of a vision," by their own

household, what may we safely predicate as a consequence? Let Dr. Dana answer. After well and truly saying that no one can deny, expunge from, or even modify a single truth of inspiration without corrupting the whole system of religion, doctrinal and practical, he thus speaks, "What a tremendous responsibility does he then assume (who does do this)—especially if the truth in question belongs not to the superstructure of religion, but to its very foundation. Such is unquestionably the case with the doctrine we are considering. By most divines, and by most Christians, it has been thought hitherto, that the man who is essentially wrong in his views of human depravity, can be right no where in religion." [Letters to Stuart.]

Verily these learned men place themselves in rather of an unenviable position. Right no where in religion! And this according to their own showing! It is to be hoped that their case is not quite so bad as this, and in our next, we will endeavor to show that there is some little ground for such a hope. In the mean time we will close this article with what in Andover is called real genuine heresy. After attentively reading the above we think our readers will settle down into something like the following: "Man's sinful nature consists in such animal senses, appetites, propensities and passions as exposed Adam and Eve to transgress. These propensities are not in themselves evil; nor were they implanted to render it certain that children will sin, and only sin as soon as they are moral agents. They are favors, bestowed by God to render us capable of enjoyment and usefulness; but they are like other favors which expose mankind to temptation. When abused or unlawfully indulged, they are occasions of sin." This is no "middle journey," 'tis true, nevertheless it may be the right one for all that. The reader is not asked to see whether it agrees with the Westminster Catechism or not; for the writer acknowledges no such authority. His inquiry is, "What is truth?" Not what does the catechism say? The above opinion therefore should be tried by some other standard besides the "creeds and commandments of men,"

Andover, Mass., 1840.

For the Magazine and Advocate.

### THE POOR MAN'S GOSPEL.

Not his exclusively, but his peculiarly. The distinction between the rich and the poor, to the world so prominent, in the Gospel is effaced and lost. No where does the Gospel fall with a more levelling power, than upon these two classes of community. It perceives in them one common nature, and it meets out its blessings with an impartial hand. There has not been a more marked distinction between the religion of Christ Jesus, and that of every other founder of a system which has flourished in the world, than in this view of these two classes of society. Not a system which has been put forth for the professed exaltation of humanity, except that of Jesus of Nazareth, but what has slighted and despised the poor, and, in a measure, excluded them from the blessings which it had to grant. Mahomedanism began its very course with the influence of wealth and grandeur. Its founder, a descendant of the most powerful and honorable family in Mecca—his coffers increased by an opulent marriage, his early influence extended by an alliance with others of his family and country—men of high descent, distinction and wealth—these were his dependents, and with these, for the first three years of his enterprise, did he work in secret, trusting to the power and affluence of those whom he had thus privily enlisted in his cause. His highest heaven was promised to those only who spent their lives and fortunes in his cause; and without a fortune—without gold—in vain could they expect the highest honor of his kingdom. The very glory of his heaven consisted, in part, of the riches of the world. His robes of silk and palaces of marble—his couches of ease and groves of beauty, with all the sensual and material richness with



which his heaven was emblazoned—this formed the glory of that system of religion which its founder pretended to have received from above.

Contrast it with the Gospel of Jesus Christ our Lord! The poor have it preached to them, and the poor in purse and in spirit, receive the richness of its influence. Without gold, the religions of the earth would have done comparatively nothing. Without gold, the religion of Jesus Christ does all. It makes rich with an incorruptible inheritance. It regards not the outward man, but sends its hallowed influence through all the channels of the mind, depositing there its stores of wealth and beauty. And thus it is, that the poor of this world stand, frequently, pre-eminent; and receive far more of the Gospel's influence than can ever penetrate through the barriers of human pride and human greatness. Not that the rich *can not* rejoice in Jesus, but frequently, because they *will not*. Not that the rich are *necessarily* estranged from the religion of the Gospel, but that "better is a poor and wise child, than an old and foolish king, who will no more be admonished."

Apply the spirit of this passage to the distinction of wealth alone. We should be taught that there is an attainment which is of vastly higher value—an attainment which can be mastered even by the tattered beggar, which, in the eye of God and of considerate man, is the only true riches and the only true wisdom. It is an attainment also, I remark for the consolation of the poor, which is much more likely to be acquired in the midst of their poverty, than in the midst of human affluence and glory. We do but repeat a truth of the Bible, when we say of the rich man, in numberless instances, that "the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

In order to estimate the worth and glory of the Gospel, apart from all the outward distinctions of the world, it is necessary to contemplate fact rather than theory, and to go out into the world, observing the total disconnection of Christianity with external circumstances, or this world's importance. And for this purpose, suppose we look into the very humblest parts of society—into the habitations of those who can not boast of affluence, but are in truth, the real objects of poverty, ignorance, and want. If, in such circumstances, you should find a Bible as the treasure most prized and trusted, and in fact, the only thing of consequence cared for in all the premises—if you find an apparent indifference with regard to the possession of all things else of which this family can boast, and a sort of careless disregard even of what few comforts do make that home tolerable, so high is the trust, and so supreme the attachment to what to them forms the all for which life is valuable; you may, I apprehend, learn something of the value of that faith which is the only inheritance of the poor of this world. And with this they are rich—ineffably rich, in all their want, and all their humility. You could not tempt them to renounce their trust, for the dazzling riches of the earth. And you *would not*, impressed with the holiness of that scene, so wound their honorable feelings as to offer the contrast of pomp and of affluence as a consideration to make their circumstances even more tolerable than they already are. Why, my brethren, they are already, in the simplicity of their trust, far in advance of the generality of this world's people. And, with their humble fare, and bare necessities of life, they do, with faith in Christ, wear a brighter crown than many wise or many mighty, and stand the highest on the scale of heaven's greatness.

"The poor have the Gospel preached to them"—how contrary to all the systems of the world! How indisputably does this invest it with a high supremacy, and stamp it at once with a mark of its divinity! It sought not gold for its advancement, and it seeks not gold for the security of its triumphs. It triumphs most in the humblest walks of life, and rears its proudest trophies in

the cottage and the family. Mind is the sphere of its dominion, and wherever there is mind, there does it work, and there achieve its victories. Be it ever recollected, that within the reach of our moral capabilities, there is a commodity which money can not purchase, and which possesses a more sterling excellence than all that money can command. The poor can have this excellence in equal fulness with the rich. In the rich depths of his moral and religious nature, there is a mine more precious than all the riches of Golconda, and an ore to be taken and wrought into instruments of beauty. The heavenly refiner can watch the operation of his work, and, under the rough and unpromising exterior, may the pure metal shine as bright, as when the clayey tenement is adorned with splendor.

But, to attain a just estimate of him whose riches are hidden in the inner man, in comparison with him who may be poor in the midst of his abundance, let us briefly contemplate the end of both. How soon, upon the rapid wings of time, will the season of every paltry distinction at length pass away! How soon will death "strip the one of his rags, and the other of his pageantry," and send them, in utter nakedness to the dust! How soon the trumpet voice will awake them from the dead, and, before the Dispenser of their future lot, will they stand, the property of one Lord and one Redeemer! "Blessed be ye poor, for yours is the kingdom of God."

Newburyport, Mass.

W. M. F.

For the Magazine and Advocate.

## ELECTION AND REPROBATION.

BY J. H. MASON.

The human mind is a curious thing. Like clay in the hands of the potter, it can be moulded into any form whatever. By being trained from infancy, it may be made to believe mentally that black is white, and white black—that evil is good, and good evil. It may be trained to love and delight in any thing you please, however absurd or ridiculous, or however lofty, ennobling and elevating the scene, or however low, debasing and degrading.

When the mind has been wrongly educated, been taught false principles, one of its prevailing characteristics seems to be a love of mysteries, of romantic and visionary schemes. It will not be content to put on the simple garb of truth and stand forth in the simple grandeur and dignity of its nature, but must wander from the path of simplicity and revel in the visionary and mystic imaginations of a heated brain.

Such persons are sincere in their belief and notions, and however forcibly truth may be presented to them, and though their opinions may be wholly discountenanced by the light of reason and the sacred oracles, yet they will cling to them like life, as if they were their all, and as if they would be lost and utterly ruined by the separation.

Many persons wonder why it is so, that such persons will contend so earnestly and with such zeal for error, and be so unwilling to renounce it when so completely routed. Yea more, they will write a discourse, and read, and re-read it time after time, and still be unable to discover an error, while to a careful observer contradictions will stare him in the face in every line. But all this is not to be wondered at in the least. It is well known that a person afflicted with the delirium tremens will frequently start with fright and call on the bystanders to protect him from some evil demon, which his diseased brain imagines is about to destroy him. Do we wonder at this when we reflect that the brain, the optic nerves, in fact, the whole nervous system, is diseased and sickly and can not perform the natural operations of nature? As well might we wonder why a broken machine will not move—why men can not perform the labors of the day when borne down with disease and pain, and racked with the most excruciating pains of a rheumatic affection. The mind by constantly drinking at the fountain of

false education has become diseased—every nerve of the mental system has become distended, and it is one continued scene of mental illusion.—Under such circumstances how is it possible for the mind to perceive truth? As well might the Ethiopian change his color, or the leopard his spots, as for such persons to receive the truth. The mind must be cured; false notions and prejudices must be rooted up and cast out before there will be room for truth.

By closely observing human nature, and tracing it through all its bearings, we can not but come to the conclusion that the mind is liable to be diseased—to wander far from the paths of truth, and drink in copious draughts of error as a sweet morsel. I have not lately witnessed a mind so lamentably diseased and led astray, as I did in Salina, in the afternoon of July 5th. The Rev. Mr. Deforest officiated. He addressed the audience with much warmth and feeling, and spoke in a kind and friendly manner. He spoke of the doctrine of election and reprobation, urged it as an essential doctrine of the Bible, as most beautifully holding forth the character of God in all its loveliness and perfection, as worthy the attention and consideration of every individual, and that it is necessary, and that it should be often and publicly preached as one of the essentials in the conversion of sinners. He stated that God had elected before the foundation of the world all whom he knew would conduct themselves in such a manner as to secure their salvation, and those only could he consistently save according to his divine counsels and will. On the other hand, all whom he could not consistently save, he knew would conduct in such a manner as would work their utter ruin. Now God knew all this before the foundations of the world were laid; then how can any individual, if out of the bounds of electing grace, ever be permitted to enter within the limits of its saving influence? Impossible!

And yet this same speaker urged and entreated us to labor and strive to enter into rest; in fact he urged and entreated us with all the pathos and affection of a father to his children, to perform a moral impossibility.

He can not see these glaring errors, nor would it be an easy task to convince him of his folly. His whole mental faculties have become poisoned with the withering influence of error, and he is not aware that he is representing his heavenly Father as tantalizing his children by laying before them moral impossibilities to perform. He is not aware that he is sowing the seeds, and laying the foundation, for the more effectual growth of infidelity, despair and suicide.

Among all the evils that have visited the world, there is none so pernicious, so deleterious, and so destructive to the peace and happiness of mankind as the doctrine of election and reprobation. It is the very basis of infidelity, insanity, despair and suicide, and consequently the broad foundation on which the most flagrant crimes are based. What man for one moment can believe that a God of love is thus guilty of tampering with the human family! Yet their pastors pretend it is taught in the Bible; they have been taught it from their infancy, and of course believe it to be the doctrine of the Bible, and many, catching a glimpse of its inconsistencies, reject it and discredit the Bible, and deny the existence of a God. Hence infidelity is the fruit. Look at France. What flagitious and heart rending crimes have been committed by that devoted nation!

Again, what person can for one moment understand and firmly believe this sentiment, and survive the shock. No one! that moment they are totally given up to despair, become raving maniacs, and end their miserable existence in the madhouse or by committing suicide. No intellect, however strong, is capable of bearing up under it. It infuses a moral poison through the soul—fills the heart with deadly sickness and burning pain, and causes the mind to revolt at the very idea of Deity.



But let us turn from this dark picture to one more lovely, more transcendently glorious, and more in accordance with the divine and immaculate character of the great I AM. John hath said, God is love. The very idea that God is love should carry conviction to every heart, that he will not destroy nor cast off forever, but though he cause grief, yet will he have compassion according to the multitude of his mercies, and finally receive the whole human family, pure and without spot or blemish, to bask in the smiles of his eternal love. "God is love." Love is divinity itself, and God is divine. Christ shall reign till he hath put all enemies under his feet, and the last enemy that shall be destroyed is death. Then shall Christ be subject unto the Father, that God may be all in all. Then shall the triumphant question be asked. "O, grave, where is thy victory! O, death where is thy sting!" But the boasting monster shall be silent, and its gaping jaws shall be sealed with an eternal seal, and banished, eternally banished into the dark recesses of annihilation, and the triumphant voice of a ransomed universe shall shout the song of victory over death, hell and the grave, and shall be heard saying glory, honor and power be unto him that sitteth upon the throne, and to the lamb forever and ever.

Geddes, July 30, 1840.

For the Magazine and Advocate.

#### CHAUTAUQUE ASSOCIATION.

BR. GROSH—For some time past we have had cause to regret the great coldness, which has been manifested by the friends of our cause in this town, but of late our hearts have been made to rejoice by the flattering prospects of a revival, not of fanaticism, but of pure religion—of that piety which should characterise every professor of Universalism: A more becoming zeal for the cause of religion is apparently felt by the members of our society generally, and as a society we are resolved to distinguish ourselves more fully than we have yet done, as not merely a moral but as a truly religious people. Believing that the ordinance of baptism is necessary as a means of promoting practical piety, many of our society, with myself, feel it a duty, and purpose to be baptized at the time of our Association, which meets in this town, as noticed by the Standing Clerk. We have warm hearted friends in this place, who will esteem it a privilege to administer to the wants of those who shall come from a distance to partake with us, of that feast of fat things which we anticipate will be provided at the Association. We cordially invite all our friends, and especially our ministering brethren who can, to come and participate with us in the joys of the occasion. The ordinance of baptism will be administered on the first day of the Association, and the eucharist probably on the second.

J. EATON.

Portland, Chautauque county, August, 1840.

#### MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, AUGUST 14, 1840.

#### A FRAGMENT.

Children value the most gaudy, and often the least useful flowers, and only because they admire the blossom, and are pleased with its delicate tints, and know not of the thorn that is concealed upon its stalk.

I saw a beautiful chernub go forth, communing unconsciously and intuitively with her Maker's presence. Smiles were upon her countenance, and happiness was in her heart. She sat beneath the branches of a rose bush and thought of its cooling shade. She raised her eyes and gazed upon the opening bud and expanded flower, and loved them for their fragrance and their beauty. Early hope opened its fascinating blossoms

before her, and she loved them too, and for the first time dreamed of the future.

Again she went forth to meditate beneath her favorite flower; but the tempest had been there; its stalk was covered with thorns, and leaves were scattered upon the ground. She trampled upon the withered blossoms with the recklessness of disappointment, and wept! Was she ever to be thus the child of disappointment?

No! The Spring of infancy was passing away, but the blossoms which hope bears to youth, dried up her tears with their fragrance. The flowers were more numerous, and she thought more lasting in their homage to her cherishings. Rapidly did she pass from one to the other, but they were too beautiful for culling. She returned to make a second choice, but they were blasted and odorless! Their stalks she plucked up by the roots, and their leaves she buried in oblivion.

Was there no plant which she might cultivate in the hope of eternal blossoming? Yes, the maturity of mind, and the halcyon days of experience came, and with them the upward springing of religion's fairest and richest flower. The holiest gem of her heart was the pearl of great price, free to all, and yet her own. And that being went up to her resting place, with the flowers of love encircling her brow, and the incense of piety gushing forth with the last throbbings of her heart, a blessing to her kindred race, and the blessed of those who survived her.

A. R. B.

For the Magazine and Advocate.

#### THE EDITOR'S REMARKS.

BR. GROSH—I trust you will allow me a place in your paper to say one word by way of self-defence, touching your "remarks" upon an article of mine which appeared in your columns, July 17th, and which was headed "Information Wanted." The object of that communication was to show that our lay brethren were not guilty of the things, whereof they were accused, in the remarks of Br. A. R. B. which followed the proceedings of the last session of the Central Association—viz., a neglect to take up a collection for the benefit of the preachers. I stated then, that our brethren did their duty and their whole duty. My views are unchanged—are now as then. I at that time regarded the remarks of Br. A. R. B. uncharitable and ungrateful, and do now, 1st. Because the laymen discharged their duties according to the usages of this Association. 2d. Because a collection was not asked of them. But you say "Br. Ackley is mistaken as to former usages." Before I wrote my first article I was informed by several laymen that it was not customary to take up collections in this Association. Since your remarks were published, Br. E. M. Woolley, who has been a preacher in this vicinity, I think, some eight or ten years past, has informed me that he has never known a collection taken up in this Association but once, and then for one individual.

Again, you say—"I would remind Br. Ackley that the subject of a collection was named to him as the pastor of the society, and as the proper person to name it to the congregation." I plead not guilty. I have no knowledge whatever of being spoken to on this subject. I lay no claims, however, to infallibility, hence it is among the possibilities that some one named the thing to me. I wish not to multiply words upon the subject now under consideration. I hope, therefore, you will receive whatever I have said, as spoken for the best good of the cause in which we are mutually engaged and not in reference to any personal prejudice; and believe me your friend and fellow-laborer in the Gospel of Christ.

Hamilton, July 27, 1840.

D. ACKLEY.

#### REJOINDER.

I have before intimated, and I think plainly enough, that what I wrote in relation to our Associations, was done from a sense of duty. And I say it again. Never have I performed a duty which was so painful as this was, in the two instances where it occurs. It was painful because I was sensible that some might take the responsibility of appointing themselves arbitrators over my motives and feelings, who were incapable of judging either. I supposed I was as honest in writing what I deemed for the good of the denomination, and due to our ministering brethren, as Br. A. is; and did it with as kind language. Yet Br. A. considers my article uncharitable and ungrateful, while he wishes his received as written for the best good of the cause. So be it. I have no disposition to retaliate. I shall form no opinion upon his motives. I only know that on submitting the matter to the public, those who can view Br. A.'s article

as charitable, will have no very great difficulty in approving the spirit and design of mine.

One word more. What I have written about defraying the travelling expenses of preachers at the Associations has not been done from selfish motives. I have attended but four Associations. Towards two of those I have discharged what Br. A. considers an uncharitable and ungrateful office; at the other two I took nothing, because my expenses were nothing, although contributions were taken up. The rule which I have adopted—under the impression that the services, time, and expenses of much abler men than myself can be obtained scot free—is, never to attend an Association unless I can defray my own travelling expenses without injuring myself. When I can do this, other considerations being propitious, I shall gladly visit Associations. And I shall visit them as our lay brethren visit them, to hear and enjoy. I shall go without expecting, without desiring any other compensation than what they receive, holding myself under no more obligation to them when I get there, than they are to me, and free to act according to my individual sense of duty. I expect to be called uncharitable in doing so, but I am determined not to be driven from my duty by gratuitous judgment.

Again. Br. A. says that the object of his former communication "was to show that our lay brethren were not guilty of the things, whereof they were accused in the remarks of Br. A. R. B." From this some may infer that I laid a false charge to our brethren. I intimated that there was a neglect to take up a collection for the benefit of the preachers. I intimated that this rule, if followed up, would compel many of our preachers to absent themselves from the Associations, by the consideration that they could not defray the expenses of the journey. This is the substance of the charge. What I intimated then, I say again. Will the reader look it over and see if there is any thing uncharitable and ungrateful here.

A. R. B.

We hope our readers will not be frightened at the leanness of our editorial department this week. We can assure them that the editors have been at their posts, but owing to the length of the sermon, and for some other reasons, they have been unavoidably crowded out—permitted to live in retirement for one week. We mention this lest some of our readers might miss us.

H. T. HALLOCK will lecture before the Berean Institute, on Tuesday evening next, in the Universalist church. Subject—THE PHILOSOPHY OF LIFE.

#### RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. N. BROWN, in Constantia; subject, The characters of Joseph and Christ compared—Br. S. J. CLARKE, in Oran—Br. HICKS, in Salisbury Centre, and in Nicholsville at 4, P. M.

A meeting will be held at Manheim Centre on Thursday, 20th inst. Services to commence at 10 A. M. Probably several sermons will be delivered.

J. D. HICKS.

The Ontario Association will meet in Bristol, Ontario county, on the first Wednesday and Thursday in September next—it is important that every society be fully represented.

K. T.

Brethren will please call for the committee at the Universalist church. They will be prepared to afford them all needed information and direct them to places of entertainment.

W. QUEAL.

The second Conference of the Chenango Association of Universalists, will be held in Oxford, on Monday and Tuesday, August 31st, and September 1st, at which ordination will be conferred on Br. J. T. Goodrich. Sermon by Br. A. B. Grosh. Ministering brethren are earnestly invited to attend the Conference and the Association immediately following.

J. T. GOODRICH.  
Standing Clerk.

The Chenango Association, will hold its next annual session, in South-Bainbridge, Chenango county, on Wednesday and Thursday, 2nd and 3d. of September. Occasional sermon by Br. A. G. Clark. The council will convene at half past 8, A. M. in the meeting house, and public services will commence at half past 10 A. M.

Every society is requested to be represented by delegates or letter.

J. T. GOODRICH.  
Standing Clerk.

#### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No.

P. M. Half Moon, for N. V.—P. M. East Bloomfield, for self, B. W. W. A. C. and A. H.—J. L. W. Hoosick Falls, for self, W. A. and N. D.—P. M. Montgomery, (O) for T. D.—Rev. J. S. F. Darien, for J. S., W. S. H. F. and A. W. S.—Rev. W. S. Proctorsville, for W. W.—P. M. Bellville, for J. B.—D. B. Jr. Milan, for self, E. C. and L. R.—D. N. B. De Ruyter, for self, B. T. B., A. D. J. P. and J. W. B.



## POETRY.

[From Bentley's Miscellany.]

## SONG OF THE EARTH TO THE MOON.

Sweet sister, draw thee near,  
Breathe o'er my weary brow thy silver dreams,  
My flower cups all are closed,—the night dew's tear  
Weighs down their lids,—they crave thy lucid beams;  
Sweet sister, draw thee near!

Midnight has shaded o'er  
My mountain tops, and my deep rivers rush  
Inky and cold, moaning with sullen roar;  
And then my grandeur with an awful hush  
Midnight has shaded o'er.

Come forth and kiss me, sweet!  
Roll high, dear sister, in th' empyreal sky,  
Laugh dimples on the sea—my broad lakes greet;  
Frost them with sprinkling silver,—lovingly  
Come forth and kiss me, sweet!

Thy trembling pearly rays  
Quiver with music, and the furies tread  
Their lightsome measures to the amorous lays  
Midst flowers chalcidony; in bliss they wed  
Thy trembling pearly rays.

Beneath thy magic eye  
Gray Ruin smiles, as though a second life  
Peep'd through the ribs of death; sterility,  
The moss clad pillar, stands with beauty rife  
Beneath thy magic eye.

Upon thy clouds of snow,  
Like a fair conqueror, thou sailest on;  
Whilst the warm fragrant zephyrs gently blow,  
In lovely majesty, thou comest down  
Upon thy clouds of snow!

Joy!—Sister, thou art near!  
My heart is light, my face is joyous now;  
My flower-cups ope their lips, as though in prayer.  
List, how my forests sing!—flood, lawn, and bough;  
Joy, sister, thou art near!

## A SCHOOLMASTER SCHOOLED.

["SMIKE," a poor, jaded, spiritless boy, is dragged into the school room, to be flogged for having attempted to run away from the cruel oppression to which he had been subjected. Mr. Squeers, armed with "a strong, supple, waxended, and new instrument of torture," inquires of the culprit if he has any thing to say for himself. The scene which ensues is not exceeded by the kindred one in Roderick Random, wherein a tyrannical schoolmaster is visited with similar punishment.]

"Nothing, I suppose," said Squeers, with a diabolical grin.

Smike glanced round, and his eye rested for an instant on Nicholas, as if he had expected him to intercede; but his look was rivetted on his desk.

"Have you any thing to say?" demanded Squeers again, giving his right arm two or three flourishes, to try its power and suppleness.—"Stand a little out of the way, Mrs. Squeers, my dear; I've hardly got room enough."

"Spare me, sir!" cried Smike.

"Oh! that's all, is it?" said Squeers. "Yes, I'll flog you within an inch of your life, and spare you that."

"Ha, ha, ha!" laughed Mrs. Squeers, "that's a good un."

"I was driven to it," said Smike, faintly; and casting another imploring look about him.

"Driven to do it, were you?" said Squeers—"Oh! it wasn't your fault; it was mine, I suppose—eh?"

"A nasty, ungrateful, pig-headed, brutish, obstinate, sneaking dog," exclaimed Mrs. Squeers, taking Smike's head under her arm, and administering a cuff at every epithet; "what does he mean by that?"

"Stand aside my dear," replied Squeers—"We'll try and find out."

Mrs. Squeers, being out of breath with her exertions, complied. Squeers caught the boy firmly in his grip; one desperate cut had fallen on his body—he was wincing from the lash and uttering a scream of pain—it was raised again, and again about to fall—when Nicholas suddenly starting up, cried "Stop!" in a voice that made the rafters ring.

"Who cried stop?" said Squeers, turning savagely around.

"I," said Nicholas, stepping forward. "This must not go on."

"Must not go on!" cried Squeers, almost in a shriek.

"No!" thundered Nicholas.

Aghast and stupified by the boldness of the interference, Squeers released his hold of Smike, and falling back a pace or two, gazed upon Nicholas with looks that were positively frightful.

"I say must not," replied Nicholas, nothing daunted; "shall not. I will prevent it."

Squeers continued to gaze upon him with his eyes starting out of his head; but astonishment had actually for the moment bereft him of speech.

"You have disregarded all my quiet interference in the miserable lad's behalf," said Nicholas; "returned no answer to the letter in which I begged forgiveness for him, and offered to be responsible that he would remain quietly here.—Don't blame me for this public interference. You have brought it upon yourself; not I."

"Sit down, beggar!" screamed Squeers, almost beside himself with rage, and seizing Smike as he spoke.

"Wretch!" rejoined Nicholas, fiercely, "touch him at your peril! I will not stand by and see it done; my blood is up, and I have the strength of ten such men as you. Look to your self, for by Heaven, I will not spare you if you drive me on."

"Stand back?" cried Squeers, brandishing his weapon.

"I have a long series of insults to avenge," said Nicholas, flushed with passion; "and my indignation is aggravated by the dastardly cruelties practised on helpless infancy in this foul den. Have a care; for if you raise the devil in me, the consequences shall fall heavily upon your own head."

He had scarcely spoken, when Squeers in a violent outbreak of wrath, and with a cry like the howl of a wild beast, spat upon him, and struck him a blow across the face with his instrument of torture, which raised up a bar of lived flesh as it was inflicted. Smarting with the agony of the blow, and concentrating into that one moment all his feelings of rage, scorn and indignation, Nicholas sprang upon him, wrested the weapon from his hand, and pinning him by the throat, beat the ruffian till he roared for mercy.

The boys, with the exception of Master Squeers, who, coming to his father's assistance, harassed the enemy in the rear—moved not hand or foot: but Mrs. Squeers, with many shrieks for aid, hung on to the tail of her partner's coat, and endeavored to drag him from his infuriated adversary. \* \* \* \* \*

Becoming tired of the noise and uproar, and feeling that his arm grew weak besides, he threw all his remaining strength into half a dozen finishing cuts, and flung Squeers from him, with all the force he could muster. The violence of his fall precipitated Mrs. Squeers completely over an adjacent form, and Squeers, striking his head against it in his descent, lay at his full length on the ground, stunned and motionless.—*Nicholas Nickleby.*

## SUMMER-TIME IN GERMANY.

FROM JEAN PAUL.

"The summer alone might elevate us! Heaven! What a season! In sooth I often know not whether to stay in the city, or go forth into the fields, so alike is it every where, and beautiful. If we go outside the city gate, the very beggars gladden our hearts, for they are no longer a cold; and the post-boys can pass the whole night merrily on horse-back; and the shepherds lie asleep in the open air. We want no gloomy house. We make a chamber of every bush, and so have my good industrious bees before us, and the most gorgeous butterflies. In gardens on the hills, sit school-boys, and in the open air look out words in the dictionary. On account of the game-laws there is no shooting now; and every living thing in bush and furrow and on the green branches, can enjoy itself right heartily and safely.

In all directions come travellers along the roads. They have their carriages, for the most part thrown back. The horses have branches stuck in their saddles, and the drivers, roses in their mouths. The shadows of the clouds go trailing along, and the birds fly between them up and down. Even when it rains do we love to stand out of doors and inhale the quickening influence; and the wet does the herdsmen harm no more!

And as it is night, so sit we only in a cooler shadow, from which we plainly discern the daylight on the northern horizon, and gaze on the sweet, warm stars of heaven. Whithersoever I look, there do I find my beloved blue; on the flax in blossom; on the corn flowers; and the godlike, endless heaven, into which I would fain plunge as into a river.

And now if we turn homeward again, we find only fresh delight. The whole street is one great nursery; for in the evening after supper, the little ones, though they have but few clothes upon them, are again let out into the open air, and not driven to bed as in Winter. We sup by daylight, and hardly know where the candlesticks are. In the bed-chamber, the windows are open day and night, and likewise most of the doors without

danger. The oldest women sit by the window, without a chill, and sew. Flowers lie about every where;—by the inkstand, on the Lawyer's papers, on the Judge's desk, and the tradesman's counter. The children make a great noise, and one hears the rolling of nine-pin alleys. Half the night through one walks up and down the streets, and talks aloud, and sees the stars shoot in the high heaven. The foreign musicians, who wend their way homeward toward midnight, go fiddling along the street, and the whole neighborhood runs to the window. The extra posts arrive late, and the horses neigh. One sits in the noise by the window, and drops asleep; and the post-horns awake him: and the whole starry heaven hath spread itself open. O God! what a joyous life on this little earth!

Some men will admit of only two sorts of excellence, that which they can equal, and what they term a still higher, that which they can surpass; as to those efforts that beat them, they would deny the existence of such, rather than acknowledge their own defeat. They are dazzled by the rays of genius, and provoked at their inability to arrive at it; therefore, like those idolaters that live too far from the temple, they form and fashion out a little leaden image of their own, before which they fall down and worship.

A CUTTING REPLY.—A charitable divine, for the benefit of the country where he resided, commenced a large causeway, and as he was one day overlooking the work, a certain nobleman passed by—"Well, Doctor," said he, "notwithstanding your pains and charity, I don't take this to be the highway to heaven." "Very true, my lord," replied the doctor, "for if it had been, I should have wondered to meet your lordship here."

## MARRIAGES.

In Hamilton, July 26th, by Rev. D. Ackley, Mr. IRA SHERMAN, to Miss ALMIRA USHER, both of that town.

In Victor, June 25th, by Rev. T. S. Bartholomew, Mr. JOHN M. ELLIS, to Miss CAROLINE CAMPBELL, all of Victor.

In this city, Sunday evening, 2nd inst, by Rev. T. D. Cook, Mr. JAMES HOLLUM to Miss REBECCA LOUCKS, both of this city.

## DEATHS.

In Victor, May 17th, Mrs. NAOMI GILLIS, consort of Mr. Samuel Gillis, aged 34 years.

Mrs. Gillis lived for many years a sincere and devoted Universalist. By her upright, meek, and humble deportment, she had endeared her self to a large circle of friends who sincerely mourn her loss. Suffering for a long time under the influence of disease, and even deprived of the privilege of speaking except in a whisper, she manifested the most exemplary patience and resignation to her heavenly Father's will. For her death had no terrors, the grave no dread; and to the last moment of her life her countenance wore the placid smile of hope.

She died rejoicing in that hope which is an anchor to the soul sure and steadfast entering into that within the veil. See funeral Sermon in this week's paper. T. S. B.

In Victor, July 20th, Mrs. ABIGAIL PARDEE, aged 85 years.

Another revolutionary patriot gone! Died, in Hamilton, July 14th, Mr. JOHN YOUNGLOVE, aged 84 years. The patriotism, philanthropy, and Christian liberality of Br. Y. was proverbial. "Mark the perfect man, and behold the upright. For the end of that man is peace." D. A.

In Madison, July 15th, Mr. JOSEPH CURTIS, aged 67 years. Br. C. was one of the early settlers of the town in which he died. He lived to be the father of six children, and see them all married and settled in life. In this dispensation sister C. is bereft of a kind companion, the children of a fond and provident father, the Universalist Society of Madison, of a worthy member, and the town of a valuable citizen. May the consolations of the Gospel comfort all who mourn his death. D. A.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, AUGUST 21, 1840

NO. 34.

For the Magazine and Advocate.

## DEATH.

Death is regarded as the greatest evil to which man is heir. It is an event which is viewed with horror, sorrow, and dismay. It is contemplated with emotions the most heart rending and dreadful, as being the harbinger of evils unknown; as cutting us off from all the enjoyments of life; as premonitory of the judgment of Heaven. A mystery envelopes it.

The association of such ideas with the extinction of life, seems to me to be extremely erroneous, and I am persuaded that the dread which this grim monster conveys, is altogether imputable to the teachings which mankind have received—that in and of itself, death, philosophically contemplated, is capable of exciting no such dark, dread, and dismal forebodings. I am furthermore persuaded that to the unadulterated mind, death, in the ordinary course of years, would be hailed as a desirable event; as freeing us from the cares and perplexities of this precarious existence, and as affording us rest from our toils. Even the thought of it in perspective would not disturb our lonely musings.

But considerations of much more importance come within the sphere of its influence. Considered as the preliminary step to that life beyond the grave, which is to continue forever, the subject is filled with the most delectable emotions and heartfelt joy. But aside from these considerations the event would be mingled with pleasure, were it not for the erroneous doctrines propagated by man—by professed Christians. Being sensible of the moral and physical laws by which we are governed; of the system we form; of the organization which enables us to act, no one can say but what death is an ordination in the economy of God's laws, wise, just and proper, and absolutely necessary to the preservation and continuance of the same. God has established certain organic laws, which can not be evaded. God in his infinite wisdom thought proper to ordain such rules and regulations as would best conduce to the execution of his design, and the well being of his subjects. Of the excellence, utility, and importance of these organic laws a little reflection will convince us. We are endowed by our Creator with a frame susceptible of pleasure and pain. To be thus constituted, it was necessary that this fabric be so organized, and subject to such restrictions, as would tend to perpetuate that existence, and thereby insure the greatest amount of felicity to each and every individual. In the animal economy we are so fashioned. We have nerves to transmit sensations, and a brain to receive them. We are endowed with volition and muscles to perform that will. We have passions, and the apparatus to make those passions known to others. We see that all parts of the human frame harmonize with the design of omnipotence—that he has so arranged our faculties, that each one is dependant—an excess of one will produce a corresponding effect upon another—that a due balance and equilibrium must be preserved with the whole. Any one who endeavors to form correct views of these divine laws, will, I venture to assert, come to the same conclusion. He will be led to reflect on the beauty, order, and harmony which every where prevails in nature's works. When we are sensible of the organic laws which govern us, we must be sensible also, that a departure from them must be attended with pain. When we approach too near the fire, our feelings ad-

monish us to recede; when cold comes on apace the same principle induces us to guard against its ravages. Inattention to any organic law will be followed with a proper degree of punishment, directly or indirectly, sooner or later. Aware of this we are constrained to act in conformity to those laws. God has ordained us to live for the space 60 or 80 years, by a proper use of our faculties. At the end of this time generally, the functions are unable to perform their allotted office, and who then would wish to live?

But here the inquiry may be made why were we not made immortal? To such as make the inquiry I would say, that God in his providence thought proper to constitute us rational, finite beings; for what purpose we can not tell—time only can reveal. A little reflection will, I trust, enable us to see the propriety and usefulness of this mortal institution. We are constituted with moral and intellectual faculties, which are innate. A due cultivation of these will produce happy results; but if any are carried to excess by us, the equilibrium is lost, and we wander guideless and in confusion. For instance, if the moral faculties only are cultivated, there will be no excitement to act—no stimulus to exertion. The faculties by right cultivation convey their own stimuli to each other. On the other hand, if we cultivate the intellectual to the exclusion of the moral, the consequences are still more unhappy. We are constituted a bodily machine, capable of anticipating pleasure, and enduring pain. Some repine very much that they were made susceptible of pain, but the short sightedness of their conceptions will be apparent when we realize, that, without the faculties by which we experience pain, we could not be sensible of pleasure. No one I think would be disposed to exchange his situation for one void of pain. I have been extremely well-pleased with Combe's ideas on the happiness of individuals. For the pleasure it may afford the reader, I will insert an extract. He adopts the form of dialogue as affording the best illustration of the subject. The address is made to Jupiter.

"O Jupiter, I lie here racked with pain and pass hours in agony without relief. Why hast thou created me so miserable a being?" Jupiter answered, "what aileth thee, and of what institution of mine dost thou complain?" The husbandman replied, "The earth which thou hast made will yield me no food unless I till and sow it; and no increase except it be watered by thy rain. While I guided my plough in obedience to thy law, thy rain came, and it fell not only on the earth, but on me; it penetrated the clothes which I had been obliged to make for myself, because thou hast left me naked; it cooled my skin, which thou hast rendered delicate and sensible; it disordered all the functions of my organized frame, and now rheumatic fever parches my blood, and agonizes every muscle. O Jupiter, thou art not a kind father to thy children." Jupiter heard the complaint, and graciously replied, "my physical and organic laws were established for thy advantage and enjoyment, and thou hast grievously infringed them; the pain thou sufferest is intended to reclaim thee to thy duty, and I have constituted thy duty the highest joy of thy existence; but say, what dost thou desire?" The husbandman answered, "What, O Jupiter, signify the purposes of thy laws to me, when thou hast denied me the faculties to discover and obey them? Frail and fallible as I am, they cause me only pain; deliver me from their effects, and I ask no other

boon." "Thy prayer is granted," said Jupiter; "I restore thee to perfect health, and for thy gratification, I suspend the laws that have offended thee. Henceforth water shall not wet thee or thine, thy skin shall feel cold no more, and thy muscles shall never ache. Art thou now contented?" "Most gracious Jupiter," said the husbandman, "my soul is melted with deepest gratitude, and I now adore thee as supremely good." While he spoke he found himself afield behind his team, healthful and vigorous, jocund and gay, and again blessed Jupiter for his merciful dispensation. The season was spring, when yet the chill blast of the north, the bright blaze of a powerful sun, and rain, interchange in quick and varying succession. He drove his plough along, the rain descended; but it wet not him; the sharp winds blew, but they chilled no fibre in his frame; the flood of heat next poured upon his brow; but no sweat started from its pores; the physical and organic laws were suspended as to him. Rejoicing in his freedom from annoyance and pain, he returned gladly home to meet his smiling family, after the labors of the day. It had been his custom in the evening to put off the garments in which during the day he had toiled, to clothe himself in fresh linen from the fold; to sup on milk prepared by his wife, with savory fruits and spices; and to press his children to his bosom with all the fervor of a parent's love; and he used to feel a thrill of pleasure pervading every nerve, as they acknowledged and returned the affectionate embrace. He looked to find the linen clean and cool, delicately dressed and lying in its accustomed place; but it was not there. He called to his wife to fetch it, half chiding her for her neglect. With wonder and dismay depicted in every countenance, she narrated a strange adventure. With the morning sun she had risen to accomplish her wonted duty, but, although the water wetted every thread that clothed other individuals, it moistened not a fibre of his. She boiled it on a powerful fire, and applied every means that affection, enlightened by intellect, could devise, but the result was still the same; water glided over his clothes, and would not wet them. "The physical law" (said the husbandman within himself) "is suspended as to me; henceforth water wetteth not me and mine." He said no more, but placed himself at table, and smiled over his lovely family. He lifted his youngest child upon his knee, a girl just expanding into bloom, pressed her to his bosom, and kissed her ruddy cheek. But he started when he experienced no sensation. He saw her with his eyes, and heard her speak, but had no feeling of her presence. His knee was as stone; his bosom as marble; and his lips as steel; no sensation through his skin. He placed her on the floor, looked wistfully on her form, graceful, vivacious, and instinct with love; and, as if determined to enjoy the well remembered pleasure now withheld, he clasped her to his bosom with an embrace so ardent that she screamed with pain. Still he was all adamant, no sensation reached his soul. He sent her away, heaved a deep sigh, and the thought again entered his soul, that "the organic law is suspended to me." Recollecting well the sweet gratifications of his evening meal, he seized a bowl, and delicately began to sip, exciting every papilla of the tongue to catch the grateful flavor. But no flavor reached his mind; the liquid glided over his gustatory organs like quicksilver over the surface of a mirror, without impression, and without leaving a trace behind. He started now in horror, and his



spirit sunk within him, when he thought that henceforth he should live without sensation. He rushed into the field and called aloud on Jupiter, "O Jupiter, I am the most miserable of men; I am a being without sensation. Why hast thou made me thus?" Jupiter heard his cry, and answered, "I have suspended the physical and organic laws, to which thou ascribedst thy fever and pain; henceforth no pang shall cause thy nerves to shrink, or thy muscles to quiver. Why then, art thou thus unhappy, and why discontented with thy new condition?" "O Jupiter," replied the husbandman, "but thou hast taken away from me sensation; I no longer feel the grateful breath of morn fanning my cheek as I drive my team afield; the rose diffuses its fragrance for me in vain; the ruddy grape, the luscious fig, the cooling orange, and the fresh fountain, to me are now savorless as adamant or air; my children are as stones. O Jupiter, I am utterly wretched, I am a man without sensation!" "Unhappy mortal," replied the god, "how can I afford thee satisfaction. When I gave thee nerves to feel, and muscles to execute the purposes of thy mind, and bestowed on thee water to refresh thy palate, and made thy whole frame one great inlet of enjoyment, thou wert not content. I made thy nerves liable to pain, to warn thee when thou departedst from my laws. The rain that was sent fell to fructify and refresh the earth, and not to injure thee. I saw thee while the showers descended, stay abroad, regardless of its influence on thy corporeal frame. The northern blast received from me its piercing cold, to warn thee of its effects; and yet I saw thee, wet and shivering, stand in its course, regardless of its power. In the voice of the storm I spake to thy understanding, but thou didst not comprehend. The fever that parched thy blood was sent to arrest thee in thy departures from my organic laws. If I restore to thee my institutions, thou mayst again forget my ways, and in misery impeach my justice." "O most gracious Jupiter," cried the husbandman, "now I see thy power and wisdom, and my own folly and presumption. I accept thy laws, and gratefully acknowledge, that, even in the chastisements they inflict, they are beneficent. Restore to me the enjoyments of sensation; permit me once more to reap the advantages that flow from the just uses of my nerves and muscles, and I bow with resignation to the punishment of misapplying them." Jupiter granted his request. His fever and pains returned; but by medicine were relieved. He slowly recovered health and strength, and never after embraced his children, or enjoyed a meal, but he poured forth a deeper offering of gratitude than he had ever done before. He was now instructed concerning the source of his enjoyments; he studied the laws of his nature and obeyed them; and when he suffered for occasional deviations, he hastened back to the right path, and never again underwent so severe a punishment as the first."

It is apparent from this beautiful extract, that men are really ignorant of the means of increasing their happiness; although they constantly murmur and complain. There are certain laws by which we must be guided, in order to secure the greatest amount of felicity. Food is necessary for the preservation of life. We have within a monitor and regulator, as to quality, quantity, and periods of time at which it is to be taken. We know from experience that these laws must be obeyed, or else, we must inevitably suffer the consequences of such neglect. If we do not take our sustenance at regular, stated intervals, debility and languor ensue; and if the same course be persisted in for any length of time, death is the final result. So with the other faculties; all are subservient to one grand, harmonious whole; all are dependant upon the condition of the others. When we take into consideration enlarged views of the plan of infinite wisdom and goodness, we can not fail to be impressed with the most grateful emotions to the divine Architect who formed,

protects and encircles all. Notwithstanding many are called to pass the isthmus of death in the morning of their days; to surrender all their fond hopes and pleasing anticipations, yet, such premature and untimely deaths are to be imputed to the inattention or carelessness of those unhappy few; to folly or imprudence in their course of life; to disobedience to the organic and physical laws of animated nature. And to the old and decrepid, it certainly must be a consolation to anticipate a relief from their pains and vexations by the hand of death; that they have not to endure forever the misfortunes and calamities to which they are liable here on earth. Aside from all hope of a life to come, death would be regarded as the friend of the aged, weary and way-worn; if so, how much more happying with the prospect of an endless existence beyond the grave. It becomes doubly inviting. I am convinced the time will soon come when death will be disrobed of its terrors, and arrayed in habiliments of delight. When men come to reflect upon the laws by which they are directed, the beauty, order, harmony, union and simplicity of those laws and their operations, then they will be rational, intelligent beings, and have a clearer perception of the attributes of the Deity. ASA.

S. Venice.

For the Magazine and Advocate.

#### SUNDAY SCHOOL EXCURSION.

The Sunday school connected with the Universalist society in Albany, made an excursion to Troy, on Wednesday, July 29th, prepared for a day of enjoyment in fresh air. About 80 children with their teachers, and some 50 friends and patrons of the school, assembled at the church in Green street, soon after 9 o'clock A. M., bringing sundry baskets of pies and cakes, with divers other more substantial eatables—all eminently calculated to ensure comfort on such an occasion. After forming procession, the whole proceeded to the pier at the foot of State street, and entered the steam boat for Troy.

It was one of those delicious summer mornings with which we are sometimes favored, after a night of refreshing rain—as bright, and pure, and glorious, as a cool west wind and sun-light could render it. And an hour's sail on the Hudson—the river which nursed the parent steam boat, in the very midst of scenery fraught with life, and comfort, and prosperity, and surrounded by cheerful and pleasure looking faces, was every way fitted to make both old and young forget the ills of life, and feel for once comparatively happy. And happy they were—some from the novelty of the thing—others from the native buoyancy of the young heart—and all from sympathy that shares in others' joy.

At eleven A. M. the party was received at the landing in Troy, by the superintendent and a few friends of the Universalist Sunday school in that city; and conducted to their church in Fifth street, where their school was in waiting to receive the procession. After a very cordial welcome and singing several appropriate hymns, the two schools formed a procession—crossed the superb railroad bridge over the Hudson—strolled nearly across the island, and halted under the shade of some lofty trees in full view of the cities of East and West Troy.

And now the children—used for months to the confinement of the school room, and the dust and ashes of close streets—broke forth in all the overflowings of young gratification. They ran, laughed, shouted and romped, till the woods rang with sounds of unwonted merriment. Every other passion seemed subdued or expelled; and doubtless the phrenologist might have detected a sensible augmentation in the bump of joy.

But one thing was wanting to fill up the measure of rational comfort; and that was soon supplied by the arrival of the well stored baskets of refreshments, accompanied by ample supplies of water, ice, and materials for lemonade. The fresh grassy bank was spread with stores in an

abundance that might have astonished an indifferent spectator, if such could be found, and in a style every way suited to the time and occasion.

And speculate as we will upon the absurdity of giving so much attention, or any particular attention to "what we shall eat," there is a substantial reality in these wants which, at least in the child, puts to flight all philosophy and speculation in a moment. It can at once, annihilate every form of juvenile frolic and hilarity—gather groups from the chosen play ground, and from the most dearly prized sports, to feed like meaner things. Nor is this alone the misfortune of childhood—too many of our race, matured in body and in mind, instead of eating to live—live only to eat.

But this was not an occasion to tax the wants of nature with unmeasured oppression—fresh air and good healthy exercise only sharpening the appetite and adding a little sweetening to sweet-cake!

Well, the repast was finished, "the fragments gathered up," when it was found that many a basket was lighter, whether hearts were so or not. And now again commenced the gambols of the young—the wild uproarious shout of unsophisticated joy, till the hour of return arrived. Then gathering at once, and joining voices in the hymn of praise to the beneficent Author of our mercies, closed with "home sweet home," the procession again formed and retraced its steps to the city.

The Troy friends and school accompanied us to the boat, in which after a kind leave-taking we were soon borne to our city and homes. Nothing occurred to mar the happiness of the day—except that there were no more to share in its enjoyment. The Captain of the boat was courteous and obliging—the children behaved with great propriety—no accident occurred—all were pleased, and as heartily fatigued, but it was fatigue won in cheerfulness, innocence, and doing good.

For good is done, by such little efforts as convince our Sunday schools that not only their immediate friends take an interest in their improvement and comfort—but that there are those in other places and around us, who sympathize with them and share in their enjoyment and prosperity. Many a young heart received impressions that day, which can only be erased in death. The half solitary believer of a world's redemption, when he sees a multitude gathered as by magic which sympathizes in his views and feelings—goes home with new strength and encouragement to run the race of duty. And at the same time, many a worlding, and many whose prejudices induced them to believe that Universalists were too few and of too little weight to merit consideration, learn from a procession half a mile in length, that there is a community which demands and can command their respect.

There are few occasions better calculated than such a holiday scene, to convince those who have any doubts on the subject, of the utility and necessity of Sunday schools. It is a practical embodiment of their influences—informing the mind and purifying the heart. And let parents remember, that it is no small consideration that children are well employed on Sunday—that they are kept from vicious association—and from the grossness and idleness in which too many dissipate that respite from the ordinary pursuits and business of life. Let them reflect, what immense numbers of children patrol the streets and commons of our cities—and haunt the brooks, and woods, and farms of the country—wasting one seventh of their existence in all the varieties of vagrancy and worthlessness, and contracting and confirming those pernicious habits which are of necessity to have great influence over their whole lives; and they will perceive that the day most abundant in means of rational improvement and needed rest, is prostituted to low pursuits and criminal indulgence.

And all this when a single hour each week in the Sunday school, will not only furnish them



with much information, secure cleanliness, promote health, and yield them the accomplishment of singing—but will give them access to valuable collections of books, improve their tastes, form their characters, and render them wiser, better and happier through life. Parents who love their children, and who love the doctrine of Universal grace should lay these things to heart; and should never rest satisfied, until they have established Sunday schools in every place where even two or three families of kindred sentiments can be brought together—and until they have made provision for this most suitable, useful, and least expensive of all methods of improving the minds, morals and happiness of their children.

S. R. S.

For the Magazine and Advocate.

### IMPORTANT QUESTIONS WITHOUT ANSWERS.

BY REV. S. MILES.

1st. Is it true that our Creator made man in his own image? Did man lose that image by the fall? that is, did he become "a covenant breaker, without natural affections, and unmerciful," according to Rom. i: 31? Is it important that man should be *changed* from the mind and disposition of the carnal, implacable, and unmerciful man, to the mind and disposition of his Maker?

2d. If such a *change* is important, how then can it be true, that our Creator is like unto the implacable, and unmerciful man? And if he is not like unto such a man, how can he have a mind and disposition to torture millions of his offspring *without end* and without mercy?

3d. Are you a Christian, reader? If so have you been *changed* from your former fallen mind and disposition, to the mind and disposition of a merciful and compassionate God? Or have you been confirmed in the spirit and disposition of an infinite, unfeeling and revengeful tyrant, who will punish without end and without mercy?

4th. Did the Inquisition of Portugal, France and Spain, bear the image of the great Creator? Do the nations of the forest burn their prisoners of war without mercy? Now, if God has "built a dismal hell, and stored his wrath and vengeance there," and will consign millions of our race to its fiery vaults, would not his spirit and disposition *confirm* the propriety of the cruel and unmerciful doings of the Inquisitions and savages alluded to, rather than otherwise?

5th. Is it your earnest desire and fervent prayer, that men may be converted, and brought to be like such a being, who will torture some men without end and without mercy?

6th. Is the law of God a moral transcript of his divine nature? Can you say that you "delight in the law of the Lord," according to Ps. i: 2, Rom. vii: 22? Does the law of the Lord in which you delight, require that the *wicked* should be tormented eternally in the fiery billows of hell? Is your happiness *now* enhanced in proportion to the delight you have in that law of God which is said to require the endless misery of unbelievers? If you do not delight in the law of God, which is a moral transcript of the divine nature, nor in the *execution* of that law, do you not come short of loving the divine attribute of justice? If to evade the force of these plain questions, you contend that God has no pleasure in the death of the wicked; then it is not true, that he will destroy death, and sin which is its cause, as is predicted, Is. xxv: 6-8. 1 Cor. xv: 26, 64-55. Heb. ii: 14, 15.

7th. Is God an enemy to the wicked? Are you a partaker of the divine nature and disposition of such a being? that is, has he shed abroad his spirit in your heart, thereby making you, like himself, an enemy of the wicked? Or do you expect to meet with a change after death, and then be like him, an enemy to the wicked? Is it true that "*God is love*," according to, 1 John iv: 16? Has love built a dismal hell of never ending torment, and does he laugh at the calamities of

the wicked who look up to him from thence and beg for mercy? If love has done this, would not hatred have done exactly the reverse?

8th. Can you now say "great peace have they that love thy law, and nothing shall offend them"—according to Ps. cxix: 165? Do you love the doctrine of endless wo as fully as the Christian is exhorted to love the law of the Lord? Is the doctrine of ceaseless misery and sin, a moral transcript of the divine nature? Do your meditations on the doctrine of endless punishment produce in your soul more peace and happiness than any other doctrine that can be embraced?

9th. Is it true that there is no change after death? Are you as perfectly prepared now to behold the misery of the damned in endless torture and be happy, as you would need to be should you now be presented with the awful sight as is said to exist in a future world?

10th. If the law of the Lord, and the doctrine of ceaseless misery be one and the same thing, and there is no change after death, should not the hearts of Christians be imbued with a perfect indifference to the most excruciating miseries of their nearest and dearest friends *now*? Now, as there are many who are unconverted and unprepared to behold with this cold indifference such miseries and torture and be happy, and as there is no change after death, is it not of the utmost importance that they should immediately meet with such a change as will free them from every feeling of commiseration for the miseries of their fellow beings?

11th. Does not the reading and hearing the doctrine of endless wo, serve to cherish the spirit and disposition of itself in the hearts of those who receive, believe and love it?

12th. If the Saints of God are now prepared to behold the indescribable miseries of the damned in endless wo, and need no change after death; are not their minds and dispositions "*without natural affection*," and as unkind and as unmerciful toward the inhabitants of earth and hell, as the minds and dispositions of the wicked are toward the saints? If so, which shall we pronounce the most depraved?

13th. Reader, the writer of this article has buried the cold remains of four children; and I must say that I am not prepared to stand upon the battlements of heaven and look down upon either of them in endless wo and be happy; no, nor do I feel the least desire to meet with such a change, nor will I profess to have met with such a change, until my heart is like adamant, and my ears as deaf as a viper. Now, suppose I should depart this life as I am, and should find my Lord as kind, and full of compassion as when he died for a lost and benighted world, would he banish me from heaven, and doom me to an endless hell, because I can weep with those that weep, as well as rejoice with those that rejoice? Because I bear in my soul the marks of undying love and mercy to all my kindred nature? Can we have too much of the spirit and image of Christ spoken of Heb. iv: 15, and v: 2. Eph. v: 1, 2, and iv: 31, 32. Matt. v: 7?

For the Magazine and Advocate.

### ESSAYS ON WAR. NO. XV.

BY REV. C. SPEAR.

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man; neither accuse any falsely; and be content with your wages." Luke iii: 14.

We finished, in the last number, our reply to objections drawn from the Old Testament. We now proceed to the New Testament. The first objection presented from this source is founded on the interview that the soldiers had with John the Baptist. It is said that he did not disapprove their profession, and therefore he did not disapprove of wars.

An objection founded on such a basis seems hardly worthy of notice, but then as it has weight with some minds, we will give it a slight consid-

eration. "Darkness had covered the earth, and a gross darkness the people." But moral light at last began to appear; glimmering slowly succeeded to glimmering; light struggled with suffocating darkness, till at last the day-spring became manifest. In John's day, the full blaze of Gospel truth had not poured upon the world. The Prince of Peace, who is to reign triumphant in the earth had not then begun his great work. We need not be surprised, therefore, if wars were not fully condemned under such circumstances. For its entire abolition we are to look to that bright and beautiful dispensation that was introduced with the songs of angels, proclaiming "Peace on earth, and good will to man."

The precepts of John were of a general character, not stopping at particular vices and evil customs. If the injunction of John, be content with your wages, justified war, it also justified idolatry and all the conquests, tyranny and oppression of Pagan Rome. We might also ask why he did not take this opportunity to condemn idolatry, polygamy, unnatural lust, licentiousness, and all the horrid vices of the Roman camp. Surely, we ought not to reason from his silence that he approved of war any more than its accompanying vices.

But take the injunction, 'Do violence to no man,' and it certainly goes as far to condemn war as any other remark of his to the soldiers, did to discountenance any other sin. If all the soldiers in the world would obey this direction in its spirit, wars would immediately cease throughout the earth. God speed the happy day!—These soldiers were stationed in a conquered country. They often assisted the publicans, or tax gatherers in collecting the tribute money, and it is probable that among other acts of oppression, they *accused people falsely* of not having paid their tax, and thus extorted money from them. Hence the appropriate injunction of John, that they should not commit robbery, but "be content with their wages." In conclusion, we believe that the friends of peace could use the whole verse in their favor with more plausibility than the defenders of war.

### THE LOVE OF GOD.

The love of God is a shoreless, fathomless, eternal ocean of the purest benevolence, rolling its clear and placid waves over the vast, the infinite empire of mind and of matter. Its streams reach the farthest verge of creation; so that if we could take the light of the morning, and traverse from star to star, and from system to system, visit "worlds on worlds," throughout the vast fields of infinite space, we should not learn its height, nor depth, nor length, nor breadth.

"It extends through all extent and operates unspent."

The heavens and the earth—the whole rational creation, from the lowest self, through the "just made perfect," up to the cherubim and seraphim and to the highest arch-angel permitted to swell the heaven inspiring note of unconquering benevolence, all alike, are partakers of its abundance and glow in the richness and fulness of its glorified nature. This is Divine Love. This is that deep unwasting fountain that supplies the wide universe from its inexhaustible stores, adorning all it encompasses with immortal verdure and "throwing over innumerable systems a halo of transcendent loveliness." How great! How glorious! Reader, is not such a God worthy of our highest adoration, and our most unlimited confidence!—*Universalist Palladium and Ladies' Amulet.*

### NEW BOOKS.

Phrenological Almanacs for 1841; also a general assortment of Phrenological Books, wholesale and retail. Also, the Ecclatist, or the Fortunes of Godolphin.—Broughams' Sketches of Statesmen, first and second series in 2 vols. Rambles in the footsteps of Don Quixote, Library of Practical Medicine, volume 1.—Memoir of Rev. S. W. Fuller. Master Humphrey's Clock, numbers 5, 6 and 7. Just received by

O. HUTCHINSON.



For the Magazine and Advocate.

## INNATE, CONNATE AND INBORN DEPRIVITY.

BY REV. W. H. GRISWOLD.  
ORIGINAL SIN.

"Undoubtedly it is one of the grand pillars on which the Andover Institution rests."—*Dr. Dana's Letters to Prof. Stuart.*

In a previous article we promised to show that there was some evidence that these learned men did not belong to that class, who are "right no where in religion." The following is our first attempt. "You assert that those very susceptibilities which in fallen man are so very pregnant of evil existed substantially in Adam while innocent. . . . You even declare, (though my pen almost refuses to record the declaration) that 'the Lord Jesus Christ himself had a susceptibility of feeling the power of excitement to sin; like that which Adam had before his fall.'" (Letters to Stuart.) This seems to us to be good theology, and as such it is introduced, and this for two reasons, first, to show that Prof. Stuart is right *somewhere*; secondly, that the reader may, if he can, reconcile it with the following which all the Profs. of the Andover Institution have to subscribe to once in five years: "The covenant being made with Adam not only for himself but for his posterity; all descending from him by ordinary generation sinned in him, and fell with him in his first transgression." And again, "The sinfulness of that state whereunto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin; together with all actual transgression which proceeds from it." Recollect that the favorite maxim of the heretical Prof. is, that "all sin consists in voluntary action," and that he holds that the "susceptibilities of all before actual sin, are innocent—wholly innocent;" yet that they must be regenerated before they can even perform a good act with these innocent susceptibilities! Did Adam need regenerating before he sinned? Did our Lord and Master before or even after, "feeling the power or enticement to sin?" And were these corrupted in their whole natures? Would they not do a good act? Yet we are told that beings with susceptibilities "*substantially the same*"—"innocent," and wholly so—must be regenerated or be eternally lost! Innocent, yet sent to hell! Does the reader ask, why? Because they were incapable of performing a good act, had never performed one, and therefore were destitute of holiness.

Now it seems to us that if the infant with innocent susceptibilities is denied heaven because it has never actually performed a good act, then we have the clearest right to infer that it can not justly be sent to hell, since it has never actually performed a bad one. Ergo. Where will these innocents go, which are neither holy nor unholy? Dr. Dana would seem to say, to hell for their want of holiness, yet he owns that it is natural for us to hope otherwise—that "nothing in Scripture stands plainly opposed to" the idea that "infants will be washed, sanctified, and everlastingly saved"—while at the same "time (continues he) as the fact is not plainly revealed we should speak on the subject with diffidence." Not plainly revealed? And yet the doctrine of the "*innate inborn moral pollution of all men*" is taught in the sacred Oracles, he would say, "in language plain and unequivocal!"

By a reference to the first quotation made in this article, it will be seen that the "pen" of the reverend gentleman here quoted, "almost refuses to record" a sentence which Prof. Stuart had uttered. And that the reader may see what his pen does not shrink from recording, we will introduce him to the following sentences from the same author. "From the commencement of their (i. e. human beings) being, they are personally depraved, and sinful, and in this view, obnoxious to the displeasure of God and all its dreadful consequences." Once more "In every

age infants die by millions, and as death is the fruit of sin, their death is either the *punishment* and *proof* of their personal depravity, or God visits on them the penalty incurred by their first progenitor." (Letters to Stuart.)

The above reasoning would probably be quite as conclusive if the assumption that death, (meaning thereby natural death) is the fruit of sin, occupied a place not quite as conspicuous as it does. Where, in language "plain and unequivocal," are we taught that temporal death is the fruit of sin? Yet this is not only assumed, but is coolly made the basis of a syllogism that consigns millions and millions of our fellow mortals to irremediable and undying woe! And by whom? By an individual who thinks that when the Scriptures do not clearly reveal a subject, it should be spoken of with much diffidence, and whose pen almost refuses to record a sentence which recognizes the truth that all are innocent until they actually commit sin!

"How charming is divine philosophy!" Out of thine own mouth shalt thou be condemned. "When men abandon the simple guidance of Scripture and undertake to explore a path of their own—learning and ignorance, wisdom and folly stand on much the same level. Our only real wisdom and safety lie in speaking with the Bible and being silent with the Bible." (Dana to Stuart.) This is a very sound and healthy maxim, and another evidence that a man may go right sometimes, even though he starts wrong. Had the author of it listened to its wisdom a little more attentively than he seems to have done, he would not now find so much perplexity in proping up the "grand pillar," or be discoursing quite so freely about "fallen angels," but would let them with all their kindred be entombed in their own corruption, without even a "Hic jacet" to tell where. More anon. W. H. G.

Andover, Mass., 1840.

For the Magazine and Advocate.

## WHAT IS MAN?

He is a being possessing not only a physical frame, but a peculiar mental constitution. He looks around and beholds the works of creation, stretching themselves abroad upon every hand, and then returns again to himself—to his own limited understanding, and asks an explanation of the countless millions of mysteries, which he finds written upon every page of nature's golden history. Being unable to obtain an answer which gives perfect satisfaction, and as the mind of man never rests so long as there is a single mystery unsolved, he again retraces his steps and wanders in thought through the mighty maze of the universe. He seeks for a revelation—he labors to unfold and make known the secret laws of the universe of God. He penetrates the depths of the earth, and brings from thence a silver page replete with instruction. He unlocks the deep caverns, and searches out the crystal fountain. He brings forth the costly pearl, and the sparkling diamond, and from the Peruvian vaults, the choicer metals. The foundations of ancient cities are unmasked, which for a thousand years have lain in oblivion. He now sees that nine hundred centuries have rolled away in the production of the stately trees which stand upon their ruins. His mind is filled with profoundest awe in consequence of his ignorance of the unknown past.

For the sake of more extensive knowledge, and self-satisfaction, he roams in the forest wood, and through the lonely wilds of uncultivated regions, and over the lofty peaks of towering mountains; thence along the course of some meandering brook or majestic river, which bends its way through huge masses of rocks heaped pile on pile; and still on through the silent depths of some impenetrable forest, till at length he launches upon the billowy surge of the great deep—the ocean's home. Here he spreads his sails before the wind—visits the many nations of the globe—traverses a land of strangers—over battle fields, and desert plains, which have been flooded with

human gore—beholds the land of miracles and goes to the mountain from whence the Lord made manifest his counsels to the children of Israel, in clouds of smoke, and pillars of fire. Again he takes the sea. He wings his way to the cold and icy regions of the north, to see if there is not some phosphorus fabric, from which proceeds that light which so oft illumines the northern sky; striking terror to the ignorant and superstitious. He finds naught but mountains of ice sunk deep beneath the briny surface of the sea, and rising high in the atmosphere above. Satisfied with his discoveries in the north he returns to the spicy groves of the south, where the earth's surface is continually decked with foliage and flower; where the forest trees wave with perpetual and living green, and the spontaneous productions of the soil yield sufficient to satisfy his daily wants.

Being still intent upon new discoveries, he takes his microscopic glass, the powers of which swell into an uncommon size all objects placed before it, and what is his astonishment! He beholds in the flower, and even the sands of the sea, a new order of living creatures. The crystal streams—the juice of the grape—the sparkling wine, he discovers to be full of life, and teeming with myriads of sporting objects. Though wonder and amazement fills his mind, he stops not here. He becomes a Herschel—builds a telescope—wings his way into the wilds of ether, and takes a near survey of all the planetary orbs. He begins with the sun—discovers his magnitude and motion—his lordly throne erected in the centre of a mighty empire, controlling a multitude of worlds with his power, and keeping them in motion with as much care, as doth the wind some suspended leaf upon the towering oak. So follow him: further on you will find him bounding from system to system, from centre to centre, from universe to universe, through the immeasurable regions of space, in search of the great centre of the whole—the throne—the power and Omnipotence of the incomprehensible Jehovah.

But here he seeks in vain. He discovers his inability to the task. He sinks back again into himself, and ask the simple, yet unanswerable question "*What is man?*" Is he not the creature of a day—a child of circumstances—yet destined to eternal progression? One thing he learns; which is that God is great, good and wise, even beyond thought, or imagination. Sustaining all, preserving all, protecting all, providing for, and keeping all, for his own glory, and the ultimate happiness of the whole. Therefore trust in him and be happy O man, whoever thou art! for he is thy friend in the day of adversity, and thy help in time of need. E. B. WHEELLOCK.

Farmington, Mich., July, 12, 1840.

For the Magazine and Advocate.

## LET US GO HOME.

As there is peace and comfort to him who is provided with a home around his father's hearth, and who loves its regulations and restrictions, so there is joy to him who loves to dwell in his heavenly Father's spiritual house. Our kind Father in heaven has revealed himself to us, and given us a religion. He has promised that if we believe and obey it, we shall find peace. There are two ways, then, in which we may wander from the house of our Father. Both in our belief and in our conduct we may leave our plentiful home; and in both cases these wanderings will be productive of misery. That produced directly by an erroneous faith will be different from that produced by evil works. Each has its respective effects. One remedy, and one only, exists for all these evils; and that is, to return to our Father's house. Have we wandered upon the barren and cheerless wastes of skepticism? Have we left the hopes of immortality bequeathed us by our heavenly Father when we first became conscious of existence? Have we squandered them away in idle speculation, in vicious company, in rioting and excess? Are we feeding, or rather starving,



on the husks which swine do eat! cherishing no hopes of a better destiny after death has set his seal on us, than to perish like them? viewing all beyond the grave as one dark void? Oh! let us go home!—home to our Father's house, where there is bread to spare, while we perish with hunger. Our minds can never subsist on such food as this. They will famish, faint and die. Our Creator has given our spirits as natural and ardent a longing for immortality as he has our corporeal frame for the sustenance which supports animal life. And we may as well expect the one to thrive on husks, as the other to find peace when this hope is destroyed. Let us hasten, then, to the well stored mansions of our Father, where we shall be welcomed with a feast which will make our souls glad.

Are we lost on the scorching deserts of Partialism? Believing that the soul is destined to immortality, can we see nothing beyond the confines of the tomb but one broad, boundless abyss of despair and death! Can we hear nothing but the wails and groans of immortal spirits—children of our Father—writhing in agony and cursing the author of their existence? Oh! these are husks indeed!—husks which the most cruel monster would not give even to swine. “Rather give me the atheist's faith, and let me sleep the long unbroken slumber which knows no waking.” Let us fly from so cruel a faith! Let us hasten to our Father's house! That Father will receive us—will make a feast for us—even if our elder brethren be angry thereat. Let us not tarry on this accursed soil, when spiritual want, famine, pestilence, and death stalks spectre-like in our midst—where we would gladly feed on the husks which some do eat, and even these are denied us. Let us go home and be at peace. But if we imagine that we are our Father's house, by being believers in the paternal character of his government—if we have the glorious assurance that in heaven is prepared for us an unending series of joys, and not for us only, but for all our brethren, even then, if this is but a speculative belief, instead of a governing principle in our bosoms, we may be poor, lone wanderers, far from home, with want staring us in the face, while we are striving in vain to satisfy our craving appetites with husks. If we have forsaken the path of virtue—if we are not found among the godly and the truly pious—if charity has no place in our bosoms or influence on our conduct—if we have not that pure religion which consists in visiting the widow and the fatherless in their affliction, and keeping ourselves unspotted from the world; we are walking in the transgressors hard path—in the path to ruin. And what I say to one I say to all wanderers, go home to your Father's house, and fill yourselves with bread. ITHURIEL.

For the Magazine and Advocate.

#### REMEMBER ME.

There can not be found in the vocabulary of the English language two words which convey so much meaning—which breathe in the true language of the heart such pathetic tenderness—which call to memory so many recollections of the past—so fraught with associations connected with days gone by, as the simple yet powerfully persuasive words, “Remember me.” A gift, the token of reciprocated friendship; how often it is bedewed with tears, as the image and affection of the giver are called to memory. How fraught with interest is the memento of early attachment—the gift of a departed relative or companion, in whose character was reflected the moral image of Christian perfection—whose every act was characterized by the purest benevolence and active philanthropy. Though the ashes of the departed one lies slumbering beneath the green sod of the valley, and his spirit has winged its flight to the God who gave it, and is now participating in the pleasures of another sphere, he still speaks through the medium of the little token, “Remember me.”

God, in all his works, admonishes his children to remember “the high and lofty One that inhab-

iteth eternity,” who regulates all things for the promotion of his own glory and the ultimate good of his offspring. He speaks to us through the medium of his works, to remember him at all times and under all circumstances. Has the cold blast of adversity unexpectedly thwarted our budding hopes, and withered our blooming expectations? Let us remember him who alone can heal the wound. Do we sit under the radiant smile of prosperity, enjoying the richest blessings which time can impart? Let us remember God as the giver. Has the fell swoop of death carried to the cold chambers of the tomb those with whom we were connected by the strongest ties of friendship? Let us remember God, whose ways are as high above those of man, as the heavens are above the earth, that it was him who gave and him alone who can take away.

When we look upon the gift of an absent one, what a flood of little incidents hasten into the mind—what a mighty rushing together of disconnected thoughts! God has surrounded us with tokens ever visible, showing forth his existence and character; yet how many can look upon them without being affected by their beauty and sublimity—without losing for a moment the powers of conception, or elevating their feelings and sensibilities, to give scope to the excursions of fancy. Yea! how very many there are who can look upon the budding gaiety of spring without experiencing sensations impressive or cheerful—who can behold the fading glories of autumn, without being softened into solemn musings—who can look upon the physical beauty and magnificence of external nature, without being animated with a just conception of the existence of their great Author, who has inscribed, in legible characters on every feature of his works the impressive words, “REMEMBER ME.” JULIO.

Utica, July, 1840.

For the Magazine and Advocate.

#### A SECRET FOR THE YOUNG.

When you detect any one in a falsehood, or a deceitful trick, you despise him from your heart; and when any one is bold enough to confess the truth, you admire him. Had you been present you would have thought nobly of George Washington when he confessed the following fault to his father. George had got a new hatchet, and was busily employed in trying it and his powers upon all sticks and trees around. Among the rest, he tried it upon a pear tree, which he hacked until it was completely ruined. His father soon after finding his tree so abused, came into the house to inquire who had done it. George was afraid, and much tempted to deny that he knew any thing about it. But he thought it noblest to tell the truth, and so he said, “Father, I can not tell a lie. I did it with my new hatchet.” His father clasped him in his arms, and said he would rather have all his trees destroyed than have his boy a liar. Now would you like to do always just as Washington did then? You doubtless would. Well, then, the secret of being able to do so is this: Yield not the very first time you are tempted to tell a lie; and you will more easily overcome the next temptation; and your power will increase every time you resist the temptation. P. P.

For the Magazine and Advocate.

#### GOD'S FIRST TEMPLE.

BY J. H. MASON.

Behold you proud city, where pomp and show vie with each other, to out do in beauty—where noise, and tumult, and commotion, fill the air with discordant and unmeaning sounds! In that proud mart, with holy fire, the Christian rears his temple high, to worship God. As if the immortal mind required the towering wall, the arching roof, the lofty dome and climbing spire, wherein to bow an humble worshipper. As if the organ's swelling notes, from wall to wall reverberate, must needs be used to wake the soul to heavenly scenes. Yon lofty spreading wood—where the wild

bird's lofty songs ascend in grateful melody to heaven; where the squirrel with antic gesture springs, and the timid hare, with love delighted bound, skips across the woodland scene—there was the red man's temple. No sycophant was there, with hollow voice and heart, the praise of God in mockery to sound; nor organ's tones the swelling anthem raised. No, he listened to God's own music! The sweet birds carolled the songs of praise, and the deep-toned thunder answered, I am nature's mighty sounding bass. Each tree, and shrub, and plant, and flower, a preacher stood, by God ordained. And even the mighty cataract, with thundering voice proclaimed, “The mighty Maker reigns.”

Geddes, August 10, 1840.

#### MAGAZINE AND ADVOCATE.

A. D. GROSS, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONROD, Correspondent; E. H. CHAPIN, Correspondent.

UTICA, FRIDAY, AUGUST 21, 1840.

#### BE CONSISTENT.

It seems to me that there should be a consistency in matters of opinion and practice. Men are not generally very fond of being glaringly inconsistent in the affairs of life. They prefer to maintain some resemblance between their pretensions and their practices. It is much more agreeable to conscience, and certainly more acceptable to community. I have some times puzzled my brain with calculations on the condition of society were it to adopt, as a universal rule of conduct, the same principle which is sometimes adopted in community. Lest the reader should wish, some time or other, to make the same interesting calculation, and fail by not knowing the rule, permit me to inform him. I can tell him, however, that the calculation is interesting only in its beginning; for after having progressed a little ways into the problem, product multiplies upon product so rapidly that the whole assumes rather a serious aspect. The rule to which I allude is the same as that by which the “blind guides,” mentioned in a certain book, elbowed their way through the world with so many followers at their heels. It is called—“straining out a gnat, and swallowing a camel”—and the “how to prove it” is, to believe you ought to be the best man in the world, and act like the worst.

Following up this rule, what a pretty imaginary community have we! Men looking one way with the spiritual eye, and another with the natural, and running still another with the feet. Preaching up that honesty is the best policy, and robbing the widow and the fatherless to swell a Sunday contribution with. Professing charity, and dealing in denunciations. Professing meekness, and overrunning with vanity. Mechanics promising the best of work and giving none but the poorest, or promising to go to a dozen jobs for as many different individuals, at the same time. Lawyers pledged to serve the interests of a client, and pocketing three times the amount in dispute. Doctors, fearing the very medicine they recommend to a patient. Preachers, like guide boards, pointing out the way but never going themselves. Merchants advertising the best and cheapest goods in town, and selling none but the worst and dearest. Patriots, praising up their governor in the abstract, and in the detail making him out to be a devil transformed into an angel of light to hide his deformity. Politicians throwing mud balls at each other, each making himself contemptible, in his anxiety lest the others should not appear more so. Editors—a—hem—talking about poverty, and living six weeks without a dun!

Now I would not say that this is the real condition of society. I merely say that some men—I will say some Christians—are so inconsistent in their notions and conduct, that if they were to be followed universally, the above would be precisely the state in which community would find itself.

Thus; the Calvinist acknowledges that the supreme



Ruler fixed all things and events by an unalterable decree, and yet teaches men that he would be glad to rob malignant justice of some of its trophies, by saving more than God intended for salvation. The Arminian is willing to die for the salvation of those whom he believes God is willing should be damned if they choose. Both admit that the Governor of the universe is good, but ascribe to him traits which would more than damn themselves, if such a thing were possible. Both admit that the fear of hell is the only safe restraint against the commission of vice, and yet, living under this fear, they contend that every day's transgression would damn them endlessly if justice was done then.

Now suppose that Christians should all adopt this rule of straining out a gnat and swallowing a camel, what would be the result? Why, similar to what we have described above. Partialists would either burn heretics because God loves them, or love them because God will burn them. They would practice persecution because God is good unto all. They would lie, steal, and swear, because there was no personal devil to do it for them. They would cut their throats in cool blood, because there was no fear of hell before their eyes to drive them to insanity. Universalists, too, would pretend that "God is love," and never love him. They would confess him worthy of all homage, but never worship him. They would disbelieve in cursing, yet damn their neighbors. They would acknowledge the universal brotherhood, yet trouble community with their dissensions and bickerings. They would own themselves under the most pressing obligations to God and men, yet trample them under foot. In fine, to them, Universalism would be the warmest and most glorious theme imaginable on paper, but the coldest in their hearts!

How shall we prevent such a universal dilemma as this? I answer, be consistent. Indulge in no notions but such as are consistent with the best of actions; and suffer no conduct but such as is in agreement with the most exalted faith; and let both go together.

A. R. B.

#### REV. M. H. SMITH.

When we stated, about a month ago, that this gentleman had embraced Partialism, and commenced putting down Universalism, we supposed that was about the last time we should feel called on to devote an article to any further notice of him and his doings. But it appears that Universalism "won't stay" renounced. He has again renounced his renunciation! In other words—after renouncing Universalism for the second time—after being examined by "Orthodox" physicians and declared to be of sound mind—after being duly examined by a council of Partialist clergymen, and his "experience" and "conversion" declared "genuine," and his "faith," "Orthodox"—after all this, and much more—the Rev. M. H. Smith comes out and declares that he has, all this time, been laboring under mental derangement and confusion—that his experience and conversion are but the unconscious ravings of a disordered mind—and that he hardly knows what he has been doing and saying during his late renunciation of, and attacks on Universalism. He has made a public statement and humble confession of his weakness, in Salem, Mass., where he had been the Pastor of a Universalist society. The Partialist clergy have proved their infallibility with a vengeance, in spiritually discerning spiritual things, when they took the workings of insanity to be a genuine experience and conversion!

But, seriously—this insanity of Mr. Smith's is a queer thing—out of the general order of mental diseases—and is a hard matter for many to believe. Yet it may be that he was insane. We can only agree with Br. Whittemore, that if he was not insane, he is morally unfit to be in the ministry—and if he was, his mental aberrations, (so difficult to be distinguished from a genuine "Orthodox" experience and conversion, even by the best judges!) certainly disqualify him for that eminently difficult and responsible station. We hope—we sin-

cerely desire that he may find some other suitable and pleasant employment, where his talents may secure success and be usefully engaged, that we may be no more troubled in recording his conversions and reconversions. One only lesson have we learned from this event, to pay us for our labor—i. e., "Orthodoxy" and insanity are so much alike, that the best judges of both diseases can not tell them apart! God grant, then, that the whole world, as well as this afflicted man, may speedily come to their senses, by embracing "the truth as it is in Jesus."

A. B. G.

#### FOOD AND WINE.

Food and wine are used in the Scriptures as *figures of truth*—of truth, of which the world shall eat and drink. One passage alone will decide these positions. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Isa. xxv: 6-8. Here is a feast of food and drink prepared for "all people," for "all nations" when "all faces," shall be animated with a smile of joy and the pleasures of salvation. That I have applied this passage correctly, is clear, from the fact, that when Paul was discoursing about the resurrection and the period when this mortal shall put on immortality, he directly quotes from it, and remarks, "then shall be brought to pass the saying that is written, death is swallowed up in victory!" 1 Cor. xv: 54.

On earth people are degraded by the "rebuke" of sin—the "veil" of imperfect human nature is upon all men, and the "face of the covering" of error hides multitudes of souls—while tears are on all faces, when the wine of death is handed round—an idea, terrifically set forth in the words of an English poet, Barry Cornwall.

"King death was a rare old fellow—  
He sat where no sun could shine,  
And stretched out his hand so yellow,  
With a glass of his coal-black wine.  
Hurrah! for the coal-black wine!  
There came to him many a maiden  
Whose eyes had forgot to shine,  
And widows with grief o'erladen,  
For a glass of his sleepy wine;  
Hurrah! for the rare old fellow,  
Who laughed till his eyes dropp'd brine,  
As he stretched out his hand so yellow,  
And pledged them in death's dark wine."

But the time is coming when "death shall be swallowed up in victory"—when "all people" and "all nations," shall partake of the feast of truth and salvation, shall have no rebuke of sin, no veil of error, no tears of anguish, no fears of death; but shall have great joy in their redemption from all evil, and by their being "created anew in Christ Jesus," to sit at the feast and wine of truth.

To finish the argument, that all will partake of the feast and wine of truth, the following passage is confidently cited. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. lv: 10, 11. Just so sure as rain and snow fall on the earth to make it fertile, giving seed to the sower and bread to the eater, and return not again to the atmosphere without having accomplished that object, so the word of God shall not return to him until its mission shall be fulfilled. And, as Paul affirmed that it is the will, pleasure, and purpose of the Al-

mighty, to gather together in one all things in Christ, so that gathering will be accomplished, and the "times of the restitution of all things" brought about.

G. W. M.

#### MEMOIR OF REV. S. W. FULLER.

We acknowledge ourselves much indebted to Br. J. H. Gihon, and Co., the publishers, for a copy of this interesting work. The portrait is not only an excellent likeness of our deceased brother, but is also beautifully engraved, and is worth nearly the price of the work. The memoir is well written, and highly interesting; and the selection of papers from Br. Fuller's manuscripts, will add to his well-earned credit as a writer. There are two subjects incidentally alluded to by Br. A. Moore, in the Memoir, which I wish to notice as the only exceptions, brief as they are, I could find in reading the Memoir.

The censure of the New-York State Convention, on page 41, is unjust and uncalled for—besides implying, what is not true, that the giving of fellowship to Br. Fuller was a departure from previous usage, and from present rules. Br. F. had preached more than a year, which, in this state, is longer than is generally required, before fellowship is granted. The concluding part of the paragraph is all mystery to me—I can not understand it, and therefore exempt it from censure, except so far as it seems to imply censure on the Convention for doing what was right, usual and proper.

The second remark is on page 82—"And we may incidentally remark; that if the first and second chapters of Luke are not true, Christianity may well be considered a fable! If Jesus Christ was no more than a descendant of Adam, of the earth, earthy, our preaching is vain, and our faith is also vain." I much regret that Br. M. should introduce such a sweeping remark against the views of many of his brethren—a remark uncalled for by the subject of his labor, and very illogical. For, suppose it should be most conclusively proved that the first and second chapters of Luke had been added in the year 100, by a certain forger of the Scriptures; would that prove that the book, to which were added those chapters, was a forgery—a fable? No—no more than the additions made in *italic* by the translators, prove that all the rest of the Bible was added by them.

So, also, in regard to the nature of Jesus. If it can be shown that Jesus was the natural descendant of Adam, David and Joseph, whom God selected to be his messenger, and exalted to be the Messiah; and that that "descendant of Adam" faithfully delivered the message God gave him, my faith in that message is no more vain than if it had been delivered by "the very and eternal God," "the Son," of whom Trinitarians speak—nor would my preaching of that message be vain. Truth is truth, by whomsoever, or whatsoever communicated; and though Br. M. may consider belief in the strict humanity of Jesus, a great error, unsupported and denied, even, by Holy Writ, yet I can see neither sound logic nor Christian charity in the remark he has made, and in travelling out of his way to make it, as he has done above. There are infidels enough in the world, without striving to swell the ranks by persuading those believers who differ from us, that they are infidels; or by making others believe that our brethren in the faith, are, in reality, but infidels. And these harsh censures for differences of opinion, will never convince one of his error, or tend to cultivate that unity of spirit which only can keep our denomination united in the bonds of peace.

These remarks are made in good will, and with the hope that nothing but the haste in which the Memoir was written, led Br. Moore to make these two remarks here objected to.

A. B. G.

#### NOTICE.

Having removed from Hampstead, N. H., the subscriber wishes all papers and communications intended for him to be directed to him at Candia, N. H. until otherwise ordered.

B. B. BUNKER.



## TO CORRESPONDENTS.

The Rural Evangelist has utterly mistaken my meaning, or I can not understand his—I will therefore delay his correction and the Supplement, till I can find leisure to write to him in full. I suspect that we use the same terms with widely different meanings.

Br. D. A.'s questions about the encharist could not be answered without occupying more time and room in our paper, (supposing he would desire to reply,) than I can spare, or many of our readers would deem profitable. I have already published my views on the subject, some years ago—if he merely wants information, he can find it there. Besides, his questions are totally irrelevant, based on a misconception of my views.

For some weeks past I have devoted all the time I could, to preparing and correcting the copy for the Register—it will occupy a little more time yet. I can not confine myself to the writing desk as formerly, without injury to my health. I must therefore neglect some things, in order to accomplish that which is most necessary. This will explain to some why I have not attended to their letters, communications and requests.

A. B. G.

"WALNUT HILL EVANGELICAL SEMINARY."—Such, the Trumpet informs us, is the title of the contemplated Theological Seminary, to be erected by our brethren in Massachusetts. "What's in a name?" Not much, I confess; but if I was as friendly to such a project as I am not, I would not relish the "Walnut" part of the title. However, tastes differ, and as our friends do the paying and working, they have a perfect right to gratify theirs. I would nevertheless suggest a title for their annual catalogue of students—"List of Evangelical Walnuts, which Partialists may crack if they can; together with the terms and modes of culture pursued in producing them in the Walnut Hill Evangelical Seminary."

Would it not be well for Partialists to start an opposition Seminary, entitled "Hammer and Lapstone, (or Nutcracker's) Orthodox Seminary?"

A. B. G.

## CORRECTION.

The newspapers are circulating an article recording Mr. Whittaker's renunciation, in which they state that he was the oldest preacher of our order in the city. He was in New-York but two years—his society is but a new society—so that this statement is false.

It is amusing to see with what avidity and display this renunciation, and that of Mr. M. H. Smith, are noticed in the papers. And well they may be—for it's a rare thing to find a case of the kind. But why not notice changes the other way? Will these papers inform their readers that Mr. Smith has renounced back again?—Will they notice the dozen or more of Partialist clergyman who have renounced Partialism and embraced Universalism within the last twelve months?

A. B. G.

## COLLECTIONS.

I expect to attend the Conference in Oxford, and the Chenango Association in South Bainbridge, (see Religious Notices.) We are much in want of cash, and I hope then and there to meet some of our agents and friends from various places in that section. May we not urge on their particular attention between this and that time, the importance of settling up, as far as possible, all the accounts belonging to G. and H., and making collections on the present volume? Let all subscribers yet indebted, send the amount by some neighbor who is to attend.

A. B. G.

ASSOCIATIONS.—The Fall Associations and the General Convention will afford opportunities for sending money to us, or to some of our agents for us, by private conveyance. Will our agents please exert themselves between this time and such an opportunity, to collect all they can for us, and send it? See remarks

above, headed collections. Those not having such an opportunity, had better send earlier, by mail.

A. B. G.

HOSEA BALLOU.—Our friends in this vicinity will be glad to hear that this veteran soldier of the cross will preach in this city by the second Sunday in September, (13th.)

Our readers are requested to remember the Sunday appointments given this week—particularly those made by our eastern brethren—and be prepared for them. This request is made lest the notices may not gain another insertion.

A. R. B.

## WHITTAKER'S RENUNCIATION.

Br. Price has published an extra containing 1st, a sermon preached by Rev. W. Whittaker before his renunciation of Universalism; 2d, the sermon containing his reasons (?) for renouncing Universalism; and 3d, a statement of all the facts and circumstances which led to and attended the renunciation. The extra is afforded at 3 cents single—10 copies for 25 cents, and 50 copies for one dollar. We commend it to the public, and hope our friends in particular will purchase and circulate it widely, that all may know what Universalism has gained and Partialism lost, by this renunciation—for in Paddy's phraseology, our opposers have "gained a loss."

A. B. G.

## CLINTON LIBERAL INSTITUTE.

The Annual Examination and Exhibition takes place on the first week in September—the Exhibition of the Female Department, *probably* on Tuesday, and of the Male Department, *certainly* on Wednesday, September 1st and 2d. This is our guess, for we have received no official notice, and give this one on our own responsibility, for public information.

A. B. G.

## THE UNITED STATES CONVENTION.

We give all the notices, and such information as we suppose may be acceptable at a distance, under this head, and in one string, for convenience in reference.

A. B. G.

The United States Convention of Universalists will hold its next annual session in Auburn, N. Y., on the third Wednesday and following Thursday, in September, 1840.

The Constitution of the United States Convention provides that the Standing Clerk shall prepare a certified list of the delegates composing this body, and hand in the same at the opening of the session, which list shall be the roll of the Convention. The Standing Clerks of the several State Conventions of Universalists, are respectfully requested to forward (post paid) to the subscriber at Danvers, Mass., previous to the first of September, a properly certified list of the delegates chosen by their respective Conventions to attend the session of the United States at Auburn, that he may from the same make up the roll of the Convention.

J. M. AUSTIN.

Standing Clerk U. S. Convention.

TRAVEL.—The day cars from Albany for Auburn, leave the former place at about half-past 7, A. M., stop one hour in Utica, and reach Auburn about 8 in the evening. The night train leaves Albany about 8 in the evening, and reaches Auburn about 10 A. M. next day. The first train brings the passengers in the night boats from New-York—the latter, those of the day boats. Brethren wishing to stop in Utica, will find O. Hutchinson's bookstore, 41 Genesee-street, near the depot—our office is in the same building.

A. B. G.

## THE UNITED STATES CONVENTION.

To the brethren who will attend the United States Convention of Universalists, to be held in Auburn, 3d Wednesday and Thursday, 16th and 17th of September, 1840. Those brethren who come in stages or teams of their own, are requested to repair to the Universalist church, where a committee will be in waiting to provide them with accommodations. Those who come in the rail road cars, will be waited on by a committee at the depot.

G. W. MONTGOMERY.

3w

Br. TOMPKINS.—Credit Mrs L. Jameson, and Mrs R. Gear, Alexander, Genesee county, each \$2. 00, and Miss Eleanor Goff, Plymouth, Vt. \$2. 00, and charge us. Send Julius C. Kinney, Dewitt, Onondaga county, present volume Repository, and credit him the \$2. 00 noticed some time since. He has not received any nos. as yet.

## RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. T. D. Cook, in Albany, and Br. S. R. Smith, in this city—Br. N. BROWN, in Onondaga, South Hollow; Subject, How the word of God may be corrupted; he will also lecture in Christian Hollow at 5 P. M.—Br. S. J. CLARK, in Upper Lisle.

There will be preaching on the fifth Sunday inst. by Br. N. BROWN at Howlet Hill, instead of the fourth; the friends will please remember the change. Subject for the P. M. Prophecies in relation to Christ—Br. S. J. CLARKE, in Harford, Cortland county—Br. BARTLETT in Taberg—Br. R. S. POPE, in Cummington, Mass.

There will be preaching on the first Sunday in September, by Br. N. BROWN in Oran, *not* Onondaga as before published. The Rev. Mr. Slocum's attack on Universalism will then receive due attention. A general attendance of all inquirers after truth is respectfully requested—Br. R. S. POPE, in Cheshire, in exchange with Br. W. WILCOX who will supply his place in Hardwick.—Br. N. GUNNISON, (of Manchester, N. H.) in Canistota.

There will be preaching on the second Sunday in September by Br. R. S. POPE in Hancock—Br. W. WILCOX in Ashfield.—Br. W. PARKER, (of Vergennes Vt.) in Lee Centre, and in Delta at 5 P. M.

There will be preaching on the third Sunday in September by Br. N. GUNNISON, in Mottville—Br. W. S. BALCH, in Geneva.

The Ontario Association will meet in Bristol, Ontario county, on the first Wednesday and Thursday in September next—it is important that every society be fully represented.

K. T.

Brethren will please call for the committee at the Universalist church. They will be prepared to afford them all needed information and direct them to places of entertainment.

W. QUEAL.

The second Conference of the Chenango Association of Universalists, will be held in Oxford, on Monday and Tuesday, August 31st, and September 1st, at which ordination will be conferred on Br. J. T. Goodrich. Sermon by Br. A. B. Grosh. Ministering brethren are earnestly invited to attend the Conference and the Association immediately following.

J. T. GOODRICH.

Standing Clerk.

The Chenango Association, will hold its next annual session, in South-Bainbridge, Chenango county, on Wednesday and Thursday, 2nd and 3d, of September. Occasional sermon by Br. A. G. Clark. The council will convene at half past 8, A. M. in the meeting house, and public services will commence at half past 10 A. M. Every society is requested to be represented by delegates or letter.

J. T. GOODRICH.

Standing Clerk.

The Chautauque Association of Universalists will hold its annual meeting on Wednesday and Thursday, the 26th and 27th of August, at Salem Roads—will our friends be particular to send delegates from each society. As there will be much business to transact in the Council, it is hoped there will be a full delegation. It is necessary that all the statistical information that can be obtained should be brought forward. Friends from a distance will call on Br. Pullman, or at the public house kept by Mr. Fitch, for further directions. The meeting will be held in the Baptist church. A lecture will be delivered Tuesday evening, the 25th, at the church; occasional sermon by Br. Joseph Eaton.

3w

T. C. EATON, Clerk.

Cayuga Association.—The Cayuga Association was adjourned to meet the third Wednesday in September, 1840. As that is the day on which the United States Convention meets, I take liberty, as Standing Clerk, to adjourn it to the second Wednesday and Thursday, the 9th and 10th of September. Ministering brethren and friends are invited to attend the meeting, which will be held at Mottville, seven miles from Auburn.

3w

G. W. MONTGOMERY.

## LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No.

H A Chapinville, for self, S G, B S, J S M, P Z T and Mrs C—P M, Triangle, for D W—P M, Hudson, for W A W L—P M, Huntington, (O) for J C, Z D and J G—J S B, Pittsford, for self, L H, J G, and J A—A M, Waterford, (U C)—P M, Cowlesville, for A B S.



## POETRY.

(From the London Metropolitan for April.)

## THE LONELY TREE.

BY MRS. ADDY.

Thou lonely tree, that, on the mountain standing,  
Frownest in grandeur on the vale below,  
In stern magnificence our awe commanding—  
No soothing fellowship is thine to know!  
Each wild flower that this tranquil vale embosoms  
Seems in its social ties more blest than thee;  
We walk among them, and we cull their blossoms  
But shun thy dizzy height—thou lonely tree!

In life, I often thus sad homage render  
To some fine mind removed from groveling ken,  
Standing aloft in solitary splendor,  
Beyond the reach or touch of common men:  
The world inclines to those who crave protection,  
Loving the suppliant voice and bended knee;  
But oh, if Genius ever seeks affection,  
It shares a fate like thine—thou lonely tree!

Stay! from a cloud a sunbeam brightly darting,  
Even while I speak, invests thy boughs with light,  
No radiance to the lowly vale imparting,  
But resting long on thy majestic height!  
O, to thy dwelling place a charm is given,  
Though unaccompanied by thy kind it be!  
Thou hast a brilliant messenger from heaven  
To cheer thy solitude—thou lonely tree!

When I lament the gloomy elevation  
That Talent holds, this scene may I recall,  
And think that beams of holy inspiration  
Perchance oft visit one unwooded by all;  
Cold, feeble minds may lesser boons inherit,  
But Heaven's peculiar communings may be  
Reserved to gladden the ethereal spirit,  
That upward towers like thee, O lonely tree!

## A STORY OF LAKE ERIE.

An Indian woman and her child, who was about five years old, were travelling along the beach to a camp a few miles distant. The boy observed some wild grapes growing upon the bank, and expressed such a desire to obtain them, that his mother, seeing a ravine at a little distance, by which she could gain the edge of the precipice, resolved to gratify him.—Having desired him to remain where he was, she ascended the steep, and was allured farther into the wood than she at first intended.—In the mean time the wind began to blow vehemently, but the boy wandered carelessly along the beach seeking for shells, till the rapid rise of the water rendered it impossible for him to return to the spot where he had been left by his mother. He immediately began to cry aloud, and she, being on her return, heard him, but instead of descending the ravine, hastened to the edge of the precipice, from the bottom of which the noise seemed to proceed. On looking down, she beheld her son struggling with the waves, and vainly endeavoring to climb up the bank, which was fifty feet perpendicular height, and very slippery. There being no possibility of rendering him any assistance, she was on the point of throwing herself down the steep, when she saw him catch hold of a tree that had fallen into the lake, and mount one of its projecting branches. He sat astride upon this, almost beyond the reach of the surges, while she continued watching him almost in an agony of grief, hesitating whether she should endeavor to find her way to the camp and procure assistance, or remain near her boy. However, evening was about to close, and as she could not proceed through the woods in the dark, she resolved at least to wait until the moon rose. She sat on the top of the precipice a whole hour, and during that time occasionally ascertained that her son was alive, by hearing his cries amidst the roaring of the waves; but when the moon appeared he was not to be seen. She now felt convinced that he was drowned, and giving way to utter despair, threw herself on the turf. Presently she heard a feeble voice cry, (in Indian) "Mamma, I'm here, come and help me." She started up, and saw her boy scrambling up the edge of the bank. She sprang forward to catch his hand, but the ground by which he held giving way, he was precipitated into the lake, and perished among the rushing billows!

## DIALOGUE.

"Your doctrine is a base doctrine," said a Methodist to a Universalist. "Sooner than believe it I would cut off my right hand."

Universalist. I am not ashamed of my faith; it gives me joy in believing.

M. Neither am I ashamed of my faith.

U. You are ashamed of it, and I will prove it.

M. You cannot.

U. Pray what is your faith?

M. My faith; I believe the righteous will be happy forever, and the wicked will be made endlessly miserable?

U. Do you not hope they will be endlessly miserable?

M. I hope they will be endlessly miserable; do you think me a brute.

U. I believe that all men will be endlessly happy; and I not only hope and wish them to be so, but rejoice in the knowledge that they will be so; but you think that none but a brute can wish or hope the endless misery of a part of mankind, and you, notwithstanding, believe they will be miserable, and are ashamed even to acknowledge, that you hope or wish your doctrine to be true, but at the same time believe it; you, therefore, are ashamed of your faith; and confess, that none but a brute can rejoice in it!!!

We recommend the perusal of the above to all believers in the endless misery of their neighbors. If it does them no good, we think it can not hurt them.—N. H. Examiner.

"GOLD AS A MEDICINE"—The medical properties of gold have lately occupied the attention of a celebrated chemist who declares it as his opinion that this metal reduced to an impalpable powder, possesses in a very high degree the property of restoring vigor, strength, and of increasing the activity of the organs of digestion and nourishment. We should like to line our pockets before we take it inwardly in very large doses.

Balt. Paper.

I'M READY FOR EITHER.—James Knowles, of Point Judith, in the last war, lived in an exposed situation, near the ocean, and never went to bed without having his gun well charged by his side. One night there was a violent thunder gust which shook the house to its foundation.

"Husband, husband," screamed the wife "get up, the British have landed or the day of judgment has come, and I do not know which."

"By gosh," said Knowles, springing up, and seizing his gun, "I'm ready for either."—Burlington Sentinel.

## MARRIAGES.

In this city, on Friday evening, the 7th inst. by the Rev. James Griffiths, Mr. B. E. DAVIES, of Columbus, Ohio, to Miss MARGARET ROBERTS, of this city.

In Oxford, June 25th, by Rev. J. T. Goodrich, Mr. WAYNE B. DYER, of Canton, Conn., to Miss URSULA BUSH of Oxford.

In Alexander, July 1st, by Rev. S. Barnes, Rev. SAMUEL GOFF, to Miss EVELINE MARSH, both of Alexander.

## DEATHS.

In Angelica, April 18th, OLIVE, daughter of Henry and Lovicy Lewis, aged 16 years, 7 months and 16 days. The deceased was truly an amiable and interesting young person. Funeral on Sunday 19th, in the Methodist meeting house. Sermon by Br. I. B. Sharp. The thanks of the bereaved parents and other relatives are hereby tendered to the members of the Methodist Society for the use of their house, attendance on the services, assistance in singing etc. May the Lord bless them, and comfort all that mourn.

J.

In Newark, on the 4th of August, ELIZABETH, eldest daughter of Kneeland and Caroline Townsend, in the 13th year of her age. She was most strongly endeared to those who were most intimately acquainted with her. Her funeral was attended on the 6th, by Br. Ackley, and a very large number of sympathizing friends of all denominations listened to the communication of our Br., and followed her remains to the grave.

Com.

In Paines Hollow, on Monday, July 13th, FLAVIL C. son of Lemuel and Lurena Swift, in the 16th year of his age. The funeral was attended on the 15th, and a discourse delivered by the writer, founded on Jeremiah 9th, 21st. This is the fourth child which Br. and sister Swift have been called to part with in the space of about one year. May the hope of meeting them again in the morning of the resurrection, where pain and sorrow will never come, sustain them under their afflictions and through the short journey of life.

J. D. HICKS

In Salisbury Centre, July 22d, of consumption, STEPHEN PRATT, aged 66 years. Br. Pratt has for many years been a firm believer in the doctrine of the restitution, and adorned his profession by a virtuous life. He bore his last affliction with fortitude, patience, and resignation, holding fast his confidence unto the end, and thus adding one more to the long list of evidences that Universalism is good to die by. Br. Pratt has left a large circle of relatives who a

cerely feel and lament their loss, especially his widowed companion. May the consolations of the Gospel be her support, and that of the relatives in general. The funeral was attended on the 24th, in the Centre Meeting house, and a discourse delivered by the writer to a large and attentive congregation from Zechariah 1st, 5th, "Your fathers where are they, and the prophets they live forever?"

J. D. HICKS.

In Richmond, March 4th, JOHN C. ADAMS, son of Alonzo and Lorena Adams, aged 10 years.

By this dispensation the hearts of very affectionate parents are severely pained. They looked forward full of expectation to the time when their son should mingle in society as a useful citizen. But God saw fit to call him home, he will surely take care of him, and in proper time he will be our guide to the same celestial mansion, where parting will be no more.

W. Q.

In Pompey, Onondaga County, May 14th, HELEN A., daughter of B. and A. Cady, aged 2 years.

"So fades the lovely blooming flower";

Trail, smiling solace of an hour,

So soon our transient comforts fly,

And pleasures only bloom to die."

W. Q.

[From the Universalist Union.]

In Huntington, L. I., on the 31st ult., Mrs. REBECCA PRICE, of New-York, wife of P. Price, Esq. publisher of this paper, in the 43d year of her age.

She had been suffering from a disease resembling the Bronchitis for nearly a year, and had been confined for a great part of the time. She bore her sickness with singular patience, and exhibited a great degree of resignation to the allotments of her God. She murmured not, nor complained, but submitted to him, who doeth all things well, with a confidence which suffering and death could not shake—a confidence founded on the conviction, deep wrought in her heart that God is infinitely good and chastens and afflicts us only, for our profit.

A great change had been wrought in Mrs. Price's faith and feelings within the last few years. She had come to know and love God through Jesus Christ, and to trust unreservedly in his grace manifested in the Gospel. She believed without misgivings in the final gathering of the whole human race into the fold of the blessed Savior, and found in believing, "the peace of God which passeth all understanding." She was well aware of her situation, and had been waiting for several days previous to her decease for her hour of departure to come. A few minutes before she closed her eyes in death she clasped her hands in prayer, and said—"Blessed Saviour come quickly." These were her last words, and she soon gave back her spirit to her God.

She has left behind her to mourn their loss, a husband, who was ardently attached, a mother who has watched over her and ministered to her with the greatest tenderness during her whole sickness, a brother and sister deeply interested in her welfare, and two sons, who are keenly sensible that they are to share in a mother's love and solicitude no more. The consolations of the Gospel were tendered by the writer to the family and a large concourse of friends, who were brought on the occasion on Sunday afternoon last, at Norwalk, Ct. where the body had been borne to be interred beside the remains of four children buried there. May the grace of God sanctify this dispensation to the spiritual good of all concerned.

T. J. S.

In New Marlborough, Mass., on the 17th of June, EMILY, wife of Col. Charles D. Palmer, aged 34 years, leaving a son aged nine years and an infant daughter only a few days old.

Mrs. Palmer was loved as extensively as she was known, and her death will be truly mourned by her acquaintance.—To her afflicted husband the loss is irreparable, and he shows that he feels it to be so. Seldom have we been called to witness deeper grief. The consolations of the Gospel were presented to the mourners and to a large congregation of friends and neighbors, by the writer of this obituary, in the Presbyterian Church, which was kindly granted for the occasion.

C. F. L. F.

Also on the 21st of June, four days only after the death of his mother, WILLIAM W., son of the above Col. C. Palmer, aged 9 years. Thus has a second blow been inflicted on that heart which was bleeding with its recent bereavement. May he who in wisdom has dealt the blow, in mercy heal the wound. The services on this latter occasion were attended by Br. A. B. Manley.

## THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY,

By A. B. &amp; C. C. P. GROSS.

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C. C. P. Gross Printer, 41 Genesee-street.



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, AUGUST 28, 1840

NO. 35.

For the Magazine and Advocate.

## ORIGINAL SERMON

Delivered at the funeral of Mrs. Salinda, wife of Mr. Nathan Brainard, of Exeter, Dec. 19th, 1839.

BY REV. J. POTTER.

[Published by request.]

"And Agag said, Surely the bitterness of death is past,"  
1 Sam. xv: 32.

Agag was king of the Amalekites, and they were the enemies of Israel from their exodus from Egypt to the promised land, and still maintained the same unabated hostility, until the event of which our text is a part. But notwithstanding the Israelites were frequently annoyed by them in the wilderness, and also in the land of Canaan, yet God stood by Israel against all her enemies, and they were enabled quietly to possess the inheritance, promised to their fathers. Notwithstanding the many tokens of Divine protection exhibited to the children of Israel in the wilderness, at the Red sea, and in the land of Canaan by driving out the heathen, of which the Amalekites were witnesses, yet they in defiance of the majesty of Heaven, ceased not their hostility to the people of God.

But the time of retribution at length arrived. The Lord, by Samuel the prophet, directed Saul king of Israel, to make a final end of the Amalekites, and "utterly destroy all that they" had; to "spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." But Saul disobeyed the strict injunctions of the Lord; for the people suggested to him to "spare the best of the sheep and oxen for a sacrifice unto the Lord," to which Saul yielded. He also "took Agag king of the Amalekites alive, and destroyed the rest of the people with the sword."

The above case of Saul and the Amalekites, furnishes a mirror before which, should thousands stand, they would behold a picture which would cause paleness and trembling—it furnishes a specimen of the policy of thousands, both in ancient and modern times, who will perform such parts of the divine requirements as shall be in accordance with their preconceived opinions, or which are in accordance with the popular usages of society, and neglect that which is most essential; and as an atonement for neglected duty, depend on a donation, a vain show. But the above case is proof positive that nothing short of unreserved obedience will satisfy the divine requirements—the whole heart's affections must be surrendered to God, which alone will secure the full tide of joy, and reconciliation to God, and prepare us for the reception of what doctrine may be clearly revealed in the record of God.

But to finish our views of the context. Samuel, ever faithful to the command of God, and regardless of popular opinion, said, "bring ye hither to me, Agag, king of the Amalekites." And Agag came unto him delicately. And Agag said, surely the bitterness of death is past. And Samuel hewed Agag in pieces before the Lord in Gilgal.

The love of life, incorporated as it is, into man's existence, sharpens the bitterness of death; and to the benighted pagan, and the unbelieving of every clime, death has reigned the king of terrors. Who can compute the amount of misery and anguish which death has produced in its relentless sway! The long and rayless night of Paganism, which has been permitted to hold unbroken dominion over a portion of the world, has caused the bereaved to bow over the tombs of departed friends with deep and thrilling solicitude

for the fate which awaited them in the future. The parent has gazed upon the broad heavens, with deep supplication and exclaimed, Shall my child live again? Is there a life beyond the grave? My kindred where are they? But the grave still holds its unbroken silence—not a ray of light is shed upon its darkness and silence, from that source.

Notwithstanding Agag was a pagan, yet in his case a train of circumstances mitigated the bitterness of death. Witnessing the destruction of his nation, and himself in captivity with nothing before him but disappointed hopes, he preferred death rather than to live with shame, which produced the sentiment of the text, "Surely the bitterness of death is past." There are few, indeed, who go down to the grave destitute of the Christian's hope, as Agag did. The case of Napoleon Bonaparte may be an instance. After he had wasted Europe, and made the thrones of monarchs tremble, he found that power became weakness; and in his habitation in the midst of the seas, with no hope for the future, and with nought but the sting of disappointed ambition, he might, with Agag, prefer death as a lesser evil.

When we contemplate man as a compound being, with wants in common with those of the animal kingdom, we inquire why is this strong love of existence? Come these strong desires from the earth, or the earthly man? That which is of the earth, the bounties of earth are capable of satisfying. But man is a moral being made in the image of God, consequently nothing short of a revelation from, and communion with his heavenly Father, can ever satisfy that heavenly image in man, which is his moral nature. Religion, therefore, is to man's moral nature what bread is to the body. No marvel then that man has a strong desire for future life, a sighing for immortality. It goes in proof of the fact, that man is a religious being. In every clime, and under every mould and cast of education, the image of God in man, hungers for future life, and for a knowledge of the divine character and will.

In the fulness of time, the Father sent into the world the promised seed—the brightness of the Father's glory—the image of the invisible God—the first begotten from the dead—the first born of every creature—who not only revealed God's character and perfections, but his will, which was, that he had given mankind eternal life in Christ Jesus, before the world began.

As the demand of man's moral nature was for life, "Jesus said I am the bread of life"—and again, "except ye eat the flesh of the son of man, and drink his blood, ye have no life in you." "The disciples when they heard this, said, this is a hard saying, who can hear it?" The Saviour therefore seeing the difficulty in which they were involved, said unto them, "It is the spirit that quickeneth: the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

By the above we perceive that the teachings of Christ were adapted to man's moral or spiritual wants, and are calculated to expand, elevate, and purify the heavenly principle in him, and enable him to "grow in grace, and in the knowledge of the truth," until he shall arrive to the perfect stature of a man in Christ Jesus. So perfect were the teachings of Christ, that there was not one attribute of the Father, which was not clearly revealed in him, for in "him dwelt all the fulness of the Godhead bodily." This he displayed in his love to sinners—healing diseases—casting out devils—comforting the mourning—

preaching the Gospel unto the poor—and raising the dead. This constituted the moral or spiritual aliment—bread—which was imparted to man, by which he became partaker of the divine nature by faith, which alone could cause the bitterness of death to be past, and make him love God with all his heart, and thereby find perfect reconciliation.

From the nature of the revelation made to man in the Gospel, it is proved positively that man has a moral nature in the image of God; otherwise the revelation would not have produced any more effect on him, than heaven would, deposited in the sands of the sea shore. This may be made further evident, by the teachings of the Saviour, who said, the "kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." By the kingdom of heaven we are to understand the new covenant, or the Gospel, by which "life and immortality is brought to light," and by which we are taught that the heaven, and the lump, or the meal to be leavened, must possess kindred properties. As it is a conceded point, that leaven will only produce its natural effect on like properties, so with the spirit God in the new covenant, revealing future life. Hence saith the apostle, "the spirit itself beareth witness with our spirit [or moral nature] that we are the children of God; and if children, then heirs: heirs of God, and joint heirs with Jesus Christ." And Job says, "there is a spirit in man, and the inspiration of the Almighty giveth it understanding."

Do we need further evidence to establish the position, that man's moral nature partakes of the divine. We would summon to our aid all who have been regenerated by the spirit of God, and who have been made partakers of the divine nature by faith; whose expansive benevolence has extended to those that curse; in a word, to all, who have found the divine nature within, to rise and expand until forgiveness was extended to all the erring sons of humanity. Then and not till then, man finds his moral nature beating in unison with the divine—his sins are put away, and he finds it in his heart to love God with all his affections, and his fellow man as himself.

Under the influence of the kingdom of heaven within; being "quickened who before was dead in trespasses and sins, to a newness of life," and having his moral nature purified, can never be willing that any portion of his kindred should miss of the "grace of God that bringeth salvation to all men," or of that eternal life which was given us in "Christ Jesus before the world began?" To this, the answer would be, unqualifiedly, in the negative—surely, loving his neighbor as himself, he could but say—No!

With the mind thus imbued with the love of God, and the Gospel of his Son, man can find reconciliation to God, in that hope which embraces an intelligent universe in the pale of salvation—then can he pray in the spirit, and say, "thy will be done." His moral nature will then be satisfied, and in view of the dissolution of his earthly man by death, he can say, "surely the bitterness of death is past."

Contemplating the mutations, which are interwoven with, and thrown around all earthly comforts, and the present instance of mortality, which has summoned us to mingle our common sympathies with this bereaved family, and to perform the last rites to kindred nature, we are admonished that moral worth, nor kindred affection, as in the present instance, can plead an exemption, from



the ravages of the fell destroyer. With what confidence, then, can we, point the living to the Gospel of Christ, as the only refuge from the storms of adversity—the only weapon that can disarm death of its sting, or the grave of its terrors. The earth can only minister to man's animal wants. Go to the chamber of death; view the man of wealth struggling with the king of terrors, and tender him the additional stores of India's rich treasures, or if a king, give him extended dominion, and he will spurn them from him as worthless dross, and will exclaim, Give me the pledge of an immortal life beyond the grave, give me the hope of the Gospel which is "sure and steadfast," and it is enough. My moral nature takes hold on life, the sure bread of the Gospel. When he can exclaim with the apostle, "for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens"—then, and not till then, can he be reconciled to go hence and be here no more for ever.

Hence the conclusion, that the divine government has a perfect adaptation to man's nature, both physical and moral. A transgression of the law of God is a violation of the laws of man's nature, and will be sure to produce pain, as obedience will always give peace and reconciliation. It were vain to exhort man to contentment and reconciliation, while hunger preyed upon him, without administering the proper aliment—no substitute will suffice. So with the moral image of God in man—the world can never satisfy it.

With such results from the influence of the Gospel, with what assurance can we recommend the hope of the Gospel to our fellow man, under all the circumstances of life. It is of more importance than the universe, for as we have shown, put man in possession of all that earth can give, and there still remains a void which the hope of immortality alone can satisfy.

Like the anchor to the mariner, its true value is only known in the storm. And to the bereaved and mourning friends we may say, such were the saving influences of the Gospel of a world's salvation, in the trying hour of dissolving nature, that our departed friend was both ready and willing to go hence and be here no more. Is it not to you, that this Gospel now shines and triumphs? In this hour of adversity, when you are for the last time, gathering around the remains of a loved one—a wife and a mother—to perform the last offices to her remains, is it not the Gospel of a world's salvation which shines in its strength, so that by faith you can now look forward to the end of your hope which is the salvation of the soul; to that period when you will, through the power of the resurrection, be reunited with the ransomed of the Lord, when there shall be no more death, neither sorrow nor mourning; when you shall join with the countless millions in triumphant song, saying, "O, death, where is thy sting! O grave, where is thy victory!" A song which shall be chanted by "every creature which is in heaven, on earth, and such as are in the sea, and all that are in them—saying, Blessing, and honor, and glory, and power, be unto him who sitteth upon the throne and unto the Lamb for ever and ever." Amen.

For the Magazine and Advocate.

#### JESUS PREACHING TO SINNERS.—No. I.

Jesus would not attempt to build up truth intermingled with error. He embraced every opportunity to trample the latter in the dust, that it might not impede the progress of truth. While he spake in accordance with the received opinions of the Jews, they lent him a willing ear, and praised him, saying, "Master, thou hast well said." But when he reproved them for their wickedness, and exposed the hollowness of their religious professions; telling them that with all their sanctity their fathers were bloody men, and they were a generation of vipers, they concluded

that he was not the good master they had supposed him to be, but a man worthy of death. Yet Jesus pursued a uniform course whether the multitude applauded or mocked. He came to bear witness to the truth, and he was faithful to his mission. Had he forgot his duty, and sought out words wherewith to feast the morbid appetites of the self-righteous, we might now be sacrificing our bulls and goats, and looking for justification to the scarlet-clad priest. Or as Gentiles we might be immolating our friends and relatives—yea, even ourselves—to Moloch.

But truth was the shrine at which Jesus bowed. Will it please? Will it be popular? are inventions in the Christian church of a date long posterior to the time of Christ. Those who listened to him must hear the truth whether it flattered or condemned. For he would not perpetuate error, neither permit it to take root and send out its branches, for the purpose of increasing the number of his hearers. Those who wished to stumble along in the darkness of midnight might listen to the time serving Rabbies of Judea, who would tickle the ear and flatter the vanity of the pretendedly sanctimonious, while they wrapped their hearers, their subjects, and themselves in the fogs of mysticism. But those who drink in the words of the Nazarene must submit to the scorings of truth. He spake, and the heart was pricked. Condemnation was written on all that was evil, and iniquity whether of the high or low, found no favor in his eye. Approach him, and the light of noon-day shone into their bosoms, exposing their most secret thoughts—their blackest deeds. But the same light which revealed their errors and faults made plain the path of truth and righteousness. It was for this it was kindled.

A beautiful illustration of our Saviour's method of teaching is found in the fifteenth chapter of Luke. Here he reproves the self-righteous and arrogant in a manner uncommonly mild, even for him, yet so pointedly that none could mistake his meaning. The Publicans and sinners drew near to hear him. This was always seized upon as an objection by those who thought themselves the favorites of Heaven; and they now "murmured, saying, This man receiveth sinners and eateth with them." Jesus, without appearing to notice their proud and scornful censure, spake to them the parable of the lost sheep. In this he reminded the murmurers that the shepherd was not willing to lose his sheep, nor any of them; but if even one from the flock wandered in the wilderness, he would not cease to search for it till he found it—that he would never leave it till he had brought it back to the fold. Thus, in figures, they were taught heavenly things. He then took up another parable—the woman with ten pieces of silver. When she had lost one, she made diligent search till she had found it, and then rejoiced. The cause of joy is worthy of remark in both cases. The shepherd called his neighbors to rejoice with him, because he had found his sheep; not to rejoice with the sheep, because it was found. The joy was on the part, and in behalf of the owner. So with the woman. So with the angels in heaven. It is also worthy our notice, that the owner's love for the property was not diminished, but rather increased by the loss of the property. Also that the property was not changed. The sheep did not become a goat, nor the silver, dross. The Pharisees were here told, as plainly as a parable could tell it, that those sinners, as much as they despised them, were God's property, and he would not lose them.

Then follows the beautiful parable of the prodigal son. To represent sinners as the property of God, came short of the reality. They were not so much his sheep, as his children. He prized them, sinners though they were, as we prize silver—nay, more highly—as parents prize their children. "A certain man had two sons," etc. To understand these parables we must keep constantly in mind, that they were spoken to those who thought themselves righteous and despised

others; being always disposed to cavil at any doctrine different from their own; especially that which taught the sinner to look to God as his Father, called the inhabitants of the earth brethren, and the promulgators of which sinners drew near to hear. A knowledge of the customs and laws of the Jews of those days, is also necessary if we would comprehend the last parable in its details. A child might demand of his father a division of the property which belonged in common to the heirs, and the father could not refuse him his share or inheritance. It appears in this case that the elder son, (i. e. the righteous) remained with the father, but he had received his share of the estate: for we read, "He divided unto them his living." Were it other ways, and had the father made the feast from the elder son's inheritance, there would have been some show of reason for his anger. And the supposed case would not then have been a parallel, with the one which Jesus wished to illustrate, it would have failed in several particulars, one only of which I have time to mention; viz., The ground of complaint. No person, however holy in his own estimation, objects to the sinner being brought home and blessed on the supposition that the happiness thus conferred is to diminish his own joys. But the plea always is, "I have served thee and obeyed all thy commands, while this son of thine has wasted his substance with harlots." Or in a more modern phraseology, "I have been shut up in thy mansions and vineyards, and compelled to feed at thy plentiful board, (i. e. I have lived a holy life) by reason of my own desire, while he has been carousing and rejoicing in foreign lands with swine—i. e. has been a great sinner. We also notice that the elder son would not call the younger, "brother," but said contemptuously, "This son of thine." This is a remarkable trait in the self-righteous, wherever and whenever found. It is not every child of their Father that is worthy to receive the appellation, "brother," from them.

From the Universalist Expositor.

#### UNIVERSALISM AMONG THE RATIONALISTS OF GERMANY.

Rev. H. Ballou, 2d:

DEAR SIR—It is now nearly two years since I addressed a letter to Dr. K. A. Credner, professor of theology in the University of Giesen, Germany. I had known Dr. Credner as the author of an Introduction to the New Testament, and had been made farther acquainted with him through a German scholar, who was educated at Giesen, and with whom I have been for some years familiar in this city. My letter consisted chiefly in a very brief account of Universalists in the United States, and in inquiries respecting the existence of the Universalist faith in Germany, particularly among the Rationalists, with whom Dr. Credner sympathizes.

As my letter was carried out by a German friend who was to visit Giesen, and to spend several months in his father-land, I did not anticipate an answer till his return. This happened late in the autumn of 1839, when I was highly gratified by the receipt of a packet from Professor Credner, containing, among several other things, a very friendly and interesting letter, of which I here send you a translation for the Expositor, should it be deemed of general interest to your readers.

Yours, etc.

T. J. SAWYER.

Sec. of the Univ. Hist. Society.

New York, April 23, 1840.

Geisen, April 9th, 1839.

DEAR SIR—I avail myself of Mr. D—'s return to his new home, for the purpose of frankly and candidly answering your friendly letter of the 29th of June of the past year.

To come directly to the main subject,—you define Universalists, with whom you acknowledge yourself associated, as those who believe that all the human race shall ultimately be reconciled to God, and made holy and happy through the me-



diation of Jesus Christ. In this definition I find but one thing not altogether clear, viz., the meaning of the words *through the mediation of Jesus Christ*. If this be synonymous with *through the gospel of, or through the doctrine of Jesus Christ*, then you may reckon upon the assent of all judicious (vernünftigen) theologians in Germany, called by their opposers Rationalists and also Naturalists; and of such judicious theologians there are still many, thank God, in the Protestant Church of Germany, and even the ablest, and for theological science and culture those among the most worthy, acknowledge themselves their coadjutors, and freely proclaim their opinions from the pulpit and the chairs of the universities.

Not till during the reactions of the last twenty years has this theological direction (Richtung) become suspected and calumniated, while within purely scientific limits it has always maintained the superiority. As is commonly the case, opposers have left no means untied, be they what they might, for gaining the advantage, and the political course of affairs, the tone adopted in many courts, and the modern philosophy which perniciously wraps itself in the mantle of orthodoxy, while it undermines the deepest foundations of Christianity, have all contributed to their aid. One must therefore be very cautious of modern orthodoxy. It is but seldom that it appears in its pure and genuine shape; for it generally trims its sails to the wind, or veils itself in hollow forms. I am not surprised, therefore, that you have felt some scruples upon the shifting views of such a champion of orthodoxy.

There is some difficulty in giving a definition of the term Rationalist or Rationalism, owing to an abuse which has obtained in relation to this word. Those have been called Rationalists who, rejecting all extraordinary revelation, desired only a religion of pure reason, (Vernunft-Religion,) as well as those who wished to explain everything in the Holy Scriptures in a natural way, and to discover in them everywhere only the doctrines of reason. Both of these modes of thinking, often designated by their opposers by the name of Naturalism, and in more recent times, *vulgar*, Rationalism, are to be considered as in general obsolete.

Those, on the contrary, are by the so-called orthodox or zealots for the system of the creed, at present denominated Rationalists, who maintain that the Holy Scriptures are to be interpreted, not according to dogmatic rules, but according to the universally valid laws of reason, i. e. *rationaliter*, (rationally,) and that many a dogma of the church rests on a false hypothesis, and who still acknowledge Christianity to be a system of divine revelation.

Since your definition of Universalists is not altogether perspicuous, I am unable to designate particularly the works in our literature which may have been written in a manner corresponding to their modes of thinking. The two following will, however, in any case be interesting to you: Eberhard's New Apology of Socrates, or an Inquiry into the Doctrines of the Happiness of the Heathen; 2 vols. ed. 3; Berlin, 1788: and Ammon's Progress of Christianity to a Universal Religion; 3 vols. ed. 2; Leipzig, 1836.\*

Among the theologians now living who contribute in various ways to Rationalism, the following are distinguished: Baumgarten-Crusius, at Jena; Bretschneider, at Gotha; Gesenius and his school, at Halle; Gieseler, at Göttingen; Justi, at Marburg; David Schultz, at Breslau; Roehr, at Weimar; Winer, at Leipzig; Wegscheider, at Halle; and De Wette, at Basle; the latter, however, only in his exegetical and critical writings. In the Universities of Königsberg, Breslau, Leipzig, Jena, and Gießen, Rationalism is generally predominant. In Halle and Heidel-

berg, where this was also the case, every thing has been attempted to deprive it of its influence. In Berlin, a certain modern orthodoxy and Hegelianism are engaged in mutually jeering each other.

I enclose a catalogue of the theological works which appeared in Germany in 1836, and have indicated by a mark in the margin those that are rationalist: I send you, besides, the first six sheets of a work, † in the publication of which I am engaged. Had it not been for my numerous avocations, it would have been already completed. Should these sheets sufficiently disclose the direction of my own mind, and excite in you a desire for the continuation, it shall follow.

Be that as it may, however, it will in any case afford me pleasure to assist, by word and by deed, those on the other side of the ocean, who, like ourselves, are struggling to comprehend fully the spirit, which is exerting its influence in Christianity, and I shall be ready and happy to render any service in my power.

May the attainment of our high aim, a genuine Christian operation and influence, which is possible only by mutual purity of effort and true charity, unite us on this and that side of the Atlantic; and may our efforts be blessed! With this expression of my sincere wishes, and with assurances of my respect,

I am yours, etc.  
K. A. CREDNER.

REMARKS.—I may be permitted, in this connection, to say that the doctrine of endless misery, which is so popular in this country, seems not to be in equal favor in Germany. From the letter above, it appears that the whole Rationalist party agree with us in rejecting that dogma, and in entertaining the belief of the final holiness and happiness of all men. According to the testimony of Prof. Tholuck, as well as of our own countrymen, Dwight and Sears, a very respectable if not a very large portion of the so called evangelical party in Germany adopt the same views. Indeed, we have reason to think that the school which maintains the absolute eternity of punishment is by no means large, nor remarkable for its learning or piety.

I am particularly gratified with the account which Dr. Credner gives of the existing character of Rationalism in Germany. The infidelity and semi-infidelity which have been heretofore designated by this name, it appears, are already become, or are rapidly becoming, obsolete. Those who are now called Rationalists occupy, I can not but think, the true Christian ground. Without calling in question or putting to hazard the religion of Jesus Christ as a divine revelation, they "maintain that the Holy Scriptures are to be interpreted, not according to dogmatic rules, but according to the universally valid laws of reason; that is, rationally." On what other principle can the Scriptures be safely interpreted? Revelation was made to MAN as a rational being, and is therefore to be considered as a communication from God to man's intellectual and moral powers. What God has revealed, or whether he has made any revelation at all, it is impossible for us to know, without the exercise of our reasoning faculties. And perhaps there is no volume in the world which, in its study, demands their exercise so constantly.

But, while the German Rationalists contend that the Scriptures must be interpreted rationally, they do by no means predicate the truth of Christianity on its conformity to reason. Christianity is to be received because Jesus is the Christ, the

† This work is entitled, "Das Neue Testament, nach seinem Zweck, Ursprung und Inhalt. Für denkende Bibel-freunde." [The New Testament, according to its Design, Origin, and Contents. For thinking friends of the Bible.]

The subjects treated of in the ninety-six pages which I have received are "Christianity and Christian Faith; the Doctrine of Jesus; the Gospel; the Twelve Apostles; the Apostle Paul; the Jewish Sects; the Writings of the Apostles; the New Testament; the Canon." These articles are well written; but, as I may offer a translation of some of them to the readers of the Expositor, I shall withhold any expressions of opinion upon their theological merits.

T. J. S.

Son of the living God; and the faith in Him as such, while it constitutes the badge of the Christian, implies in itself the fact, that what he taught is the highest and most perfect revelation. Dr. Credner, in the sheets of his forthcoming work, which he sent me, expressly asserts that he who acknowledges that the doctrines and commandments of Christianity are valid and true only because they are conformable to reason, has no claim to the name of Christian; he is destitute of faith in the divine mission of Jesus Christ. The Christian, on the contrary, honors Jesus as the divine Teacher, i. e. the Teacher sent from God; and the declaration of our Lord himself—"My doctrine is not mine, but his that sent me"—strikes its roots deep into his believing heart. In short, Dr. Credner shows, with great clearness and force, that he who adopts Christianity simply because it is conformable to reason, must, to be consistent, embody whatever truth is thus conformable to reason with Christianity. Endless doubt and contradiction and error would of course be the result; and the power of faith, and the joy of faith, the certainty, the confidence and peace, which now belong to the Christian, would be gone forever.

So far as I am enabled to judge, there is little in the opinions of Prof. Credner which should be regarded as objectionable. The German mind is quite unlike the English, and much freer. It is more speculative in its character, and therefore is prone to take wider, and higher, and more devious flights. But the effervescence, which has been going on for the last half century in Germany, is obviously working off, and sounder and more matter-of-fact views are clearly gaining ground. Still, Germany is not to take up again all the doctrines which she formerly contended for. New views and better views will assume the place of exploded dogmas; and, after a season of excitement and speculative extravagance, of mingled skepticism and infidelity, we doubt not she will come out, like gold purified in the fire, the brighter and the better for the process. The grounds of faith will be better understood, the principles of criticism and interpretation more clearly defined, the word of God more studied, appreciated, and loved, and truth itself, in its highest scriptural manifestation, more fully comprehended and boldly and effectively proclaimed.

I trust the correspondence now opened with Germany will prove mutually interesting; while, on our part at least, it can hardly fail of being highly profitable.

T. J. S.

## RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. E. H. CHAPIN, in this city—Br. BARLETT, in Taberg—Br. N. BROWN, at Howlet Hill.

There will be preaching on the first Sunday in September, by Br. N. BROWN in Oran, not Onondaga as before published. The Rev. Mr. Slocum's attack on Universalism will then receive due attention. A general attendance of all inquirers after truth is respectfully requested—Br. R. S. POPE, in Cheshire, in exchange with Br. W. WILCOX who will supply his place in Hardwick.—Br. N. GUNNISON, (of Manchester, N. H.) in Canistota—Br. W. S. BALCH, of Providence, R. I., on Howlet Hill—Br. W. GROSS, in Bridgewater, and in Winfield at 5 P. M.

There will be preaching on the second Sunday in September, by Br. W. S. BALCH, at Lewiston, (and will lecture at Niagara Falls on the Thursday or Friday evening previous if the friends so appoint.)—Br. T. CLOWES, of Clinton, in Genoa—Br. L. P. RAND, of Maine, in Sennett, Cayuga county—Br. H. BALLOU, of Boston, in this city—Br. E. H. CHAPIN, in Vernon—Br. R. S. POPE in Hancock—Br. W. WILCOX in Ashfield—Br. W. PARKER, (of Vergennes Vt.) in Lee Centre, and in Delta at 5 P. M.

There will be preaching on the third Sunday in September by Br. N. GUNNISON, in Mottville—Br. W. S. BALCH, in Geneva.

A Conference of the Black River Association will be held in Washingtonville on the first Wednesday and Thursday in September.

P. MORSE, Standing Clerk.

\* Eberhard, neue Apologie des Sokrates, oder Untersuchung der Lehre von der Seligkeit der Heiden. 2 voll. ed. 3. Berlin, 1788.

Von Ammon, die Fortbildung des Christenthums zur Welt-Religion, 3 voll. ed. 2. Leipzig, 1836.



For the Magazine and Advocate.

## GOD THE AUTHOR OF EVIL.

BY REV. A. PAIGE.

Many very excellent and worthy people neglect to investigate sentiments maintained by Universalists, by reason of having often heard it asserted, that they represent the great Supreme as being the author of evil. This sounds extremely harsh in the ears of many. It appears to them like blasphemy in the very highest degree!

Now, it will be our object in this brief article, to give a full exposition of this subject; or, to give, at much length, our views of it, with the arguments upon which they are based. We shall here only repeat what has often been stated; that we do by no means *accuse* or *charge* God with being the author of evil as such; for we believe nothing of this kind, in reality, exists. But it is our's to believe that the Overruler of all things, will in no wise, suffer any event to happen, that can properly be called an evil—nothing but what will result in the *general good* of his intelligent offspring. With this confidence in him, we can look upon much that is denominated evil, and that is even intended as such, with the assurance that, as in the case of Joseph's ill treatment, they will eventuate in the greatest good. Such we believe will be the final end of sin. Nor does this belief encourage us "to continue in sin, that grace may abound."

And here allow us to present a few reflections relative to sentiments advanced by others. Should we succeed in furnishing proof of the fact, that those good people who dare not investigate our sentiments, for the reason given above; should we prove, I say, that they themselves, by their faith, accuse God of being in very deed, the author and perpetrator of evil, then we sincerely hope they will look upon our views of the subject, with less fear, or dismay. This we shall now attempt. One argument only is necessary.

It will be readily admitted on all sides, that God punishes for sin; because punishment is the effect of sin—it is the penalty. All will unite, too, in pronouncing the spirit of revenge, not only one of the *meanest*, but also one of the *wickedest* spirits ever possessed by any being—as one only fit to be indulged and gratified by those said to dwell in the infernal regions! Now as a denomination it is well known, we believe all punishment to have for its design the ultimate good of the punished—that it is for our profit—hence, that it must have an end, and restore every subject to virtue and obedience. All other Christians believe it endless; therefore if designed as a good it must fail of accomplishing the object for which it was intended. For none can suppose that endless misery will ever benefit a person doomed to suffer it! Then we must of necessity arrive at one of the two following conclusions. Either punishment has for its end and aim the *good* of the sufferer, and for this purpose must restore him to virtue and happiness; or else, must be designed to gratify in Deity, the so much condemned spirit of cruelty and revenge. In the first conclusion it would prove a blessing; in the last an evil. The first would represent God as merciful and kind; the last as vindictive and cruel—as the author and instigator of evil. There appears in my mind no alternative. As God is the author of the law, he must also be of the penalty. And if endless misery, or misery which can in no wise result in good to the sufferer, be inflicted by God, it must be an evil. To which case, *God must be called the author of evil!* I have not introduced this subject to you, here, kind reader, for the purpose of injuring the feelings of our opposers. They are innocent. If they sin in this respect, it is through ignorance. In which case we are in duty bound to pray for them, and labor to convince them of the truth. May the Lord bless them, and lead them all in the way of peace and holiness.

West Brattleboro, Vt., August, 1840.

For the Magazine and Advocate.

## CLERICAL MISFORTUNES.

Every thing is liable to perversion, and all men are subject to fall into mistakes; but the misfortunes of clergymen are of a peculiar description. And they have so long been regarded as a class by themselves—as having so little in common with other men—that whatever their calamities, whether real or imaginary, they seldom share deeply in the world's sympathies. Above all other things, they never receive advice. Not that they are particularly unwilling to receive it, or incapable of being benefited by it—but because none feel willing to advise them, and some incompetent to do so with propriety.

We beseech the reader not to grow nervous, for unless he be a clergyman, he has little concern in the matter—nor is it any part of our present purpose to induce him to feel any. No—for once, we ministers have a little affair of our own to talk over—and because we neither have, nor can have the common rights of privacy in our affairs, we do the thing openly and before the world. Nor are we like to be tedious in the detail—since we can spare but little time from our duty to others, to admonish each other or even to take care of ourselves. But to the matter in question.

1. Clergymen are peculiarly liable to be *sick*. It should be remembered, that we are speaking of Universalist clergymen; other denominations we hope, may be able to take care of their own sick, as well as their own poor. We know not how, nor why it is, but so it is—we are a set of sickly men. Many are sick at home, and some, if one might judge from appearances, are sick of home, since they are most easily found with the few who remain where they ought to be; with their families, if they have any. From the general aspects of the disease—its permanent and prominent idiopathy, however diversified its types, there can be little dispute of its causes. These will usually be found in close and hot rooms, good appetites and little exercise. Its developments are said to be indicative of intense thought—for this reason probably the patient appears to think of little else. But however much or little the patient may think, after some years both of experience and observation we are convinced, that the strongest exhibitions of its presence, convey the fewest proofs of its mental origin.

Why, just reflect a moment—what has a diseased liver to do with what a man had thought for some few preceding months? And especially with theology! As if a morbid state of that almost insensible membrane was the peculiar inheritance of clergymen! Do none but Universalist ministers think? Or is it our peculiar province to have our thoughts confined in their operations to a particular part of our own frame! One would suppose that our heads should come in for a share of these consequences—unless indeed, they are too strong to be affected by any effort of their owners.

Another development is in a most obstreperous cough. Not the deep, dry, agonizing and half suppressed cough, that bodes our earthly doom. But a roaring, rampant, and tremendous outbreak, that sets all common noise at defiance, and leaves the lungs as tough and trust-worthy as if insured by a bellows-maker. This, to be sure, is sometimes seriously alarming to the individual—and commonly as vexatious and annoying to his friends. But both should take courage when it is recollected, that such roarers can talk eternally, and loud enough to be heard in a sea-fight, and in preaching for two hours upon a stretch, exert a voice of thirty horse-power!

Under the influence of the moping, and lassitude, and irritations of these forms of ministerial ailments—another misfortune awaits us. In no case is cause and consequence more intimately connected, than a course of dietetics with the maladies of a minister. Tea and coffee are too stimulating for him, though the weakest member

of his family and friends may use both with impunity. Toast is denied as too unctuous—and even molasses to his crust, may prove too acid for his stomach. Alas for him now! for to the debility of starvation, he must add the effects of medicine; and he literally breakfasts upon boluses—dines upon alkadies, and sleeps upon anodynes.

What merely human constitution can be proof against the combined powers of vitiated air in a close room, lobelia, and a little bread and water? The man who will not be sick under such treatment, must be incapable of sympathizing with his race—and is scarcely fit to be a minister. But the most mysterious part of the whole matter, is—that those who are supposed to think so much, do not at once think of exercising, eating—temperately to be sure, but in other respects like other men—and studying no more hours than are required in well regulated schools. Depend upon it, such a course will cure in three months, one half of our mopers, and relieve the remainder of incurables—at the same time, that it would both relieve and oblige their friends, who would enjoy their conversation much better when free from the details of indisposition.

Think how Proteus would have been puzzled to put on all the shapes of ministerial indisposition. And then, poor fellow, could he have done even that, what a miserable figure he must make with his pale face, perfumed whiskers and finger-rings—wheezing, and coughing, and moping about from place to place, eating bran bread, and declining exercise—lest he should be fatigued! But odd and whimsical as all this might appear, it is but an epitome of what we every day meet among the living, breathing, and moving monuments of ministerial infirmity.

2. Another misfortune peculiar to the fraternity, is that of being puffed and praised. True, this may not sully—but it can tarnish a good head, and miserably overwhelm the kindest heart with unwonted care. And we have occasionally seen very promising youths rendered quite delirious—and not a few men of riper years most deliciously giddy over a single sentence in a news paper, which would have escaped the notice of those who read without spectacles.

We would by no means insinuate, that our publishers and editors have any motives of interest or policy, in bespattering their brethren with these off-hand compliments. Much less would we accuse them of an intention to bring the curse of more than bearable self-conceit upon the unfortunate subjects of commendation. All that we can do—and that is more than is likely to be done—is to hold them like projectors of other injuries, accessories in offence, and alike responsible for the consequences.

But whatever they may mean—who does not discover, that an aspiring young man will exert himself to secure the patronage and advance the circulation of a paper, in which his own name in CAPITALS is trumpeted as the hero of some exploit above his years or attainments? And who has not learned, that even age has its foibles. The talents of such may have been fairly worn out in the strife and toil of many years; but a well-aimed compliment can warm the cold blood—and a single hearty puff, blow the crutch from the hand of decrepitude, and make its owner fancy himself young again. This is the foundation, on which rests the superstructure of half the popularity in our little world. The breath of another blew it into name and form—and he is a fortunate man, who does not himself, blow it down. For it converts some otherwise kind-hearted, unassuming and useful young ministers, into arrogant, pompous and dictatorial pets, by far too wise to learn any thing till too late, and too confident to heed danger before they fall.

There is my friend Knowall—who to very respectable native talents, was favored with the early means of adding some valuable attainments; and who was, before he was puffed out of his senses, a modest and useful minister of the Gospel. But it was his misfortune to be praised,



And forsooth, his sermons are elaborate productions, in which matter and manner are shaped for display, full of "sound and fury," and suited to almost any time, place and occasion—except Sunday, the pulpit, and divine worship. There is scarcely a place in the land where he would deign to waste his talents more than a fortnight; and probably few where, with his airs of consequence upon him, he would be endured over a month. This is not to be charged upon the affections of his heart, for they are kind—nor to his moral sentiments, for they are yet uncorrupted. But both we fear, will suffer under the perpetual irritations and disappointments to which, in his present position, he is exposed. For few things are more certainly calculated to try the principles and influence the conduct, than the pervading idea—always uppermost and foremost in such minds—that their talents are not appreciated.

In view of these evils—but a small part of those that fall to our lot—if we do not help ourselves, it will remain for the doctors and publishers to help us out of our misfortunes. — MATTHEW.

[We have changed the signature for one not owned previously by another correspondent. May we not look for some more advice from Matthew, when this dose has been digested? A few more fair hits may be beneficially made, and for our share of the above, we will endeavor to thank the giver, by *profiting by his gift*.—Eds.]

For the Magazine and Advocate.

#### "THE WAY OF THE TRANSGRESSOR IS HARD."

The truth of this declaration is amply sustained. Passing by the evidence derived from the consideration of the physical and organic laws, we find it susceptible of proof. The suffering that arises from the infraction of human laws abundantly confirm it. The gibbet of the murderer is eloquent in its defence. The fetter of the felon proclaims the atrocity of his crime, and the condignity of his punishment. The dungeon's darkness bears signal testimony to the rigor of the sentence that awaits the guilty, and the deep consciousness of merited disgrace lights up in the soul the withering fire of shame.

But the transgressor knows other and sterner sufferings than these. The murderer may consummate his purpose and evade the inefficient arm of human justice. He may mingle unrecognized in the city's multitude, but still the corroding apprehension that he is suspicion's victim rankles in the heart that could forget the enormity of its crime. The bosom of the unpeopled desert may become his habitation—the shades of the eremite's lone cave may screen him from public gaze—yet conscience, stern and unrelenting opens her records in his soul—from her tribunal there is no escape. Her accusations are convictive—and her vengeance is the deep, rending throes of mental agony.

The highway robber may perpetrate his crime unseen by human eye. Circumstances may close every avenue to his detection. Yet in every breeze he hears the clanking chain, and in every rustling leaf the pursuing foot step. He is the prey of continual apprehension and death. Every moment of his enjoyment is embittered by the recollection of his crime, and never till memory and conscience become the convenient tools of the basest depravity can he cease to suffer. The cause of his suffering is incorporate with his very being—the vitality of the one terminates but with the destruction of the other.

But if we direct our attention to those crimes which human laws regard less criminal, our convictions of the truth of the above declaration, will be strengthened. The slanderer—the assassin of character—who, clad in the robes of hypocrisy, and wearing the smile of deceit upon his lips, goes forth to prey upon the noblest treasure to which humanity lays claim—may effect his purpose. The wrecks of character may be his trophies. The flower of innocence may wither beneath his

maliginity, and in the transport of a fiendish triumph he may rejoice over the consummation of his victim's ruin. But could we read a succeeding chapter in his career, we should find that his crime, although conceived in the excess of depravity, and matured in the very heart of malice, meets a punishment proportioned to its aggravation. True, in the society of his companions, he may assume an air of composure and happiness, and stifle the uprisings of conscious guilt. His remorseless hypocrisy may give the seal of sincerity to his declarations, and conceal the feelings of his heart. He may conceal every appearance of remorse, and while he insists upon the truth of his libellous allegations, may, in mockery of reputation affect to commiserate the misfortunes of his victim—but "silence and reflection come." Then vengeance resumes her throne. The hour of retribution is at hand. The images of murdered character rise before his vision. The picture of innocence, struggling, and sinking beneath the burden of calumny, is portayed before his imagination in features too haggard for conception. Misery takes possession of his soul. The concealment of his guilt adds fuel to the tormenting fire—and as the sturdy oak supports the worm that wastes away its heart, so does the slanderer nourish within his soul, the worm that preys upon the vitals of his peace.

The miser who wrings the last reluctant shilling from the hand of widowed poverty, and robs the orphaned family of bread, although he can retreat behind the scrutiny which law affords, finds in his idolized coffers the poison of his enjoyment, and in his anxiety the misery he dreads. So it is with transgression of every description. The votary of vice or crime wherever he may be, feels that "the way of the transgressor is hard"—that no compromise with conscience can purchase impunity—that every crime, every transgression must be visited with punishment, dreadful and severe. J. M. E.

Clinton Liberal Institute, August 4, 1840.

For the Magazine and Advocate.

#### AFFECTATION AND SIMPLICITY.

In order to exhibit the contrast between the former and the latter, we have only to step forth on the broad theatre of action, and there note the doings and sayings of men, carefully and critically, and we shall then be prepared to delineate on paper scenes from real life, illustrating most clearly the disgusting and soulless spirit of affectation, when portrayed by the side of heaven-born simplicity. In the church of Christ, affectation is all that we need to constitute the loathsome, detested hypocrite; a creature on which our Saviour's sharpest rebukes, while here on earth, fell, without measure. Yea, his most solemn and awful denunciations against the transgression, here in the flesh, were announced as coming on the heads of the hypocritical, self-righteous pharisees, who pretended to have all the religion in the world. This is evident from our Saviour's language to them, Matt. xxiii: 19, and onward, Wo unto you, scribes, pharisees, hypocrites! for ye devour widow's houses, and for a pretence make long prayers. They loved to pray, standing in the most conspicuous places, in order to have the world see how very pious (judging by the number and length of their soulless prayers) they were. It was much easier then, as well as in the present time, to appear outwardly righteous, holy, and pure, than it was to be in very deed a Christian; provided there was more to see through their affectation. It was our Saviour's task to unmask their hypocrisy and deceit, before the eyes of the world—not evitable eye, by any means!

But let us look among the every day concerns of life. Do we there find any affectation? or, I might with more propriety ask, do we find any simplicity? The present has most certainly more to do with affectation, than did any other period ever known in history. It is a very rare circumstance now to meet with pure simplicity in her

shining lovely robes, without some dark spots to mar her beauty. Fashion, the idol before whom thousands prostrate themselves, in the very dust, has done more for the uprooting of simplicity of manners, words and actions, among us, than every other cause combined. When we are under fashion's tyrannical control, we are not permitted to speak the sincere thoughts of the heart, or act according to its sober righteous dictates—all must be affectation. Instead of being guided by the warm and charitable feelings of the youthful heart we must act the part of a dissembler to please the world, and to be called popular or fashionable. O, the folly of affectation! This speaking one thing when we mean another—this superficial, studied, formal mode of life—who can bear? Not one! Let us begin then to reform! Let us no longer be the dupes of fashion, or the slaves of groveling affectation. Let truth, sincerity, and a real desire to be good, and to do good, pervade every heart henceforth. H. J. S.

Cabot, Vt.

#### MAGAZINE AND ADVOCATE

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G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

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#### BIBLICAL INTERPRETATIONS ....NO. XV.

In the 56th Psalm, 8th verse, David says, "Thou tellest my wanderings; put thou my tears into thy bottle; are they not in thy book?" By putting tears into a bottle, we find two allusions to explain—1. The bottle—2. Putting tears into it. Most readers of the Bible are deceived by the term bottle—for they associate it with bottles now in common use; viz., those made of glass. But a moment's reference to some passages of Scripture, will show the fallacy of such a notion. When the Gibeonites went out to meet the Jews in order to obtain their favor, for the Jews were then conquering Palestine, it is said that they had with them "wine-bottles, old, rent and bound"—or patched. Joshua ix: 4. David says, "I am like a bottle in the smoke." Ps. cxix: 83. "Our Saviour said, "Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved." Matt. ix: 17. Now, if we suppose that the bottles here mentioned, are glass, what sense is there to say of glass bottles, that they are old, rent, and patched—and why could not wine be just as well kept in old glass bottles, as in new ones?

The whole difficulty is at once removed, by knowing the fact, that the bottles mentioned in Scripture are not made of glass; but of skins. The Arabs to this day, when crossing the deserts of their country, carry their water in skins, some of which—those made of ox-skins—hold sixty gallons. Niebuer, when about starting from Cairo for Suez, says, among other things, "We had each of us a vessel of thick leather to drink out of; and because we should find no water for some days, we took also quite a number of goat skins filled with water with us." See Calmet, Art.; Bottle. The bottles then which the Gibeonites had, were old skins, which having been rent, were patched, in order that they might hold the wine. When David said that he was "like a bottle in the smoke," he meant that his desolate feelings were comparable to an old skin-bottle hung up in a tent, and blackened and shrivelled by its smoke. And when our Saviour spoke of new wine being lost, if put into old bottles, he meant that its fomentation would burst old and unstretching skins—but if put into new skins, they would yield sufficiently, so that the fomentation of the wine would not hurt them.

These bottles were large or small, according to the size of the animal whose skin was taken to make them. And when David remarked, "put thou my tears into thy bottle," I presume that small skin bottles are referred to.



But what are we to understand by *putting tears into a bottle*? It was a custom among the Persians, as it long was among the Greeks and Romans, for a priest to go around among the company who were assembled, and who were mourning for any dead person, and to carefully collect the falling tears upon a piece of cotton, which was squeezed into a bottle, and its contents offered on the tomb of the deceased. This custom explains the allusion in the text; when David said, "put thou my tears into thy bottle," it was simply a prayer for God to remember his afflictions, and to give him comfort under them. What his afflictions were, will at once be seen in the fact, that the 56th Psalm was most probably written during the time that king Saul was persecuting him.

One noble trait in the character of David, was, that he put the most implicit confidence in his Maker. On all occasions and under all circumstances, he believed that the Lord would do right, and hence was a Being in whom to place unwavering reliance. Hence his language, "the Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid?" Ps. xxvii: 1.—"What time I am afraid, I will trust in thee; in God I will praise his word; in God I have put my trust; I will not fear what flesh can do unto me." Ps. lvi: 3, 4.

There was one occasion, in which his confidence was strikingly exhibited. David had committed great sin before the Lord—as a punishment for his wickedness, he was told to choose one of three things; 1. Seven years' famine in the land—2. To flee three months before his enemies—or, 3. To have three days' pestilence in the land. His answer to God the seer, who made the proposition to him, was, "I am in a great strait; let us fall now into the hand of the Lord, (for his mercies are great,) and let me not fall into the hand of man." 2 Sam. xxiv: 14. We here discover that David had far rather fall into the hands of God, than into the hands of man, for the simple reason that the Judge of all the earth would do right, while man would be cruel and oppressive.

I have often thought of this declaration of David's, while meditating upon the frequent representations of Deity which are made by men. I have sat and heard a preacher tell of the wrath of God—how angry he is with sinners—what terrible and endless vengeance he will inflict upon them, unless they repent. I have then heard the preacher tell of his own love for souls, and how certainly he would save them if he could. And while thus hearing, the thought stole into my mind, that if the preacher had power, I had rather fall into his hands, than into the hands of God, admitting his representations true. And yet when I also remembered, that such notions exactly reversed the decision of David, and that the idea of God's being cruel, is a false and pernicious error, and that he is all-gracious love, which is infinitely greater than the love of man, I could not help rejoicing that we are permitted to follow the good old practice of trusting in the Lord, who "will not cast off forever."

G. W. M.

### "THE GLORY OF GOD IN THE FACE OF CHRIST."

It is a beautiful philosophy that sits at the feet of nature, and treasures up her pure and unfettered teachings. She has a voice for the depths of the soul, and it becomes elevated and calm and strong under her influences. It is good, when the brain is perplexed and the eye worn with studying the theories of men—the problems of human wisdom—it is good to go out into the open world, and study the instructions that are graven upon every rock, that whisper in every quivering leaf and murmur in every running brook. And there are other feelings to be gratified in this, than mere curiosity and scientific research—there are other powers to be cherished beside the imagination that kindles at the beauty and brightness of the existences that we be-

hold strewn every where around us. The heart may be made better—our moral energies may be quickened and strengthened—when we go forth and commune with the living, the original and the pure. The truth is, we see in nature the glory of God. We behold his attributes mirrored and imaged forth. We witness in these wonderful creations, manifestations of infinite love, and power and wisdom; so that the untutored savage—the little child—may sit in this great temple of the universe and learn of Deity.

But there has been given to man a higher Revelation of God than that which glows in the lineaments of nature, striking and glorious as it may be. The moral loveliness and beauty of His attributes have been seen in another and a brighter form. In other words—the glory of God has been seen in the face of Jesus Christ. At the feet of the Messiah man has been brought to a more intimate knowledge of his Maker than has been vouchsafed to him in any other way. It appears to us as a great truth, that where Christ teaches and acts, it is as if God taught and acted—it is a manifestation of the invisible One through the visible.—Christ was the image of God. He bore to him a moral likeness; just as a son who should go out and correctly represent his father in his disposition, his teachings and his acts, would bear a likeness to his parent, and might properly be said to be an image of him.

Let us in this view look at a few of the traits in the character of the Redeemer. Look at his *Benevolence*. He laid his hand upon the pale brow of disease, and life and health coursed freely through the veins of the sick one. He touched the withered limb and it was made fresh and strong. He saw the poor blind man, sitting by the way-side, and he pitied his darkness and poured a flood of light upon his sightless eyes. He came to the lame and bade him walk and run. He witnessed the agony of the poor widow of Nain, and he drew back the covering of the bier and her only son was restored in life to her arms. Now these were all instances of deep, sincere, ardent benevolence. The poor and afflicted looked to him for relief and found it. But does the force of these recorded miracles end here? do they end when we have contemplated only the facts that wonders were wrought and benefits conferred? No—they likewise show us that God is good. That He pities the children of men. That he delights to heal their pains and sickness. It was the glory of God that shone in the face of that Christ "who went about doing good." It was the image of God that bent over the troubled couch of the sick man and said "be healed"—that appeared to the bewildered vision of the blind man as he opened his eyes to the light of day—that moved in the pathway of the lame and restored him to strength—that appeared to the disconsolate widow, and gave her her son. And when these afflicted ones lifted up their heads at the sound of the kind and healing voice that addressed them, and gazed upon the lineaments of meekness and pity and tender love that beamed in his countenance—then, then, did they behold an image of the merciful Father—then did they see the "glory of God in the face of Jesus Christ."

E. H. C.

[To be continued.]

### VIRTUE AND HAPPINESS—SIN AND MISERY.

We have frequently taken occasion to contend, that virtue produces present happiness, and vice present misery; thus manifesting a practical comment on the declaration, "behold the righteous shall be recompensed in the earth; much more the wicked and the sinner," Prov. xi: 31. But the plain demonstrations that such is actually the case, have been resisted by those of a different faith. Hence, we not uncommonly hear the remark made, that sin oftentimes renders its practice happy on the earth, while the path of righteousness is very frequently a thorny one. We take great pleasure in quoting the following thoughts in the language of Dr.

Nott of Union College, as it confirms our views of virtue and vice, and refutes those of our opponents in faith.

"A life of virtue and happiness, then, exactly coincide. To practice the one, is to secure the other. The God of virtue formed every faculty of pleasure, and has made them all subservient to duty. There are those, I am sensible, who represent religion shrouded in gloom or covered with scowls; but the attitude, the drapery, the features are unlike the divine Original and betray the pencil of an enemy. There never was, nor there never will be one source of happiness, which religion does not authorise. Some, indeed, speak of all the pleasures of sense, as pleasures of sin. But such language is at once an outrage to common sense and an indignity to God. Sin never gave the faculties of sense, and let not sin claim the bliss that springs from them. There is not a being in the universe that owes to sin a single enjoyment. The immortal God is the author of them all. He made you what you are, and if in the abuse of the faculties he has bestowed, a single delight remains, it is owing to his clemency."

"Which of the faculties is it, I would ask, that sin improves? Is it the eye? Is it the ear? Is it the palate? Does sin add any new faculties? No; she only palsies the energies, perverts the use, and poisons the pleasures of those which before existed—these are her baneful and damning works, under whose influence, delights once desired, disgust the thoughts and pall upon the senses. My God! if you are beguiled by an idea of the pleasures of sin, look once upon the emaciated body, the pallid countenance, the bloated features, and the noseless face of the loathsome and worn out sensualist! Look again! And can you believe the place of his resort is the habitation of pleasures? No; 'tis the temple of pollution, of disease, of death—there sin, accursed sorceress, mingles her cup and infuses her poison. Mark the place—avoid it: turn from it and flee away." Addresses, pp. 37, 38.

These are views of virtue and vice which we have constantly proclaimed, and which we are glad to know are advocated by Dr. Nott. The following is to the same purpose.

"As we have said, a life of virtue, and a life of happiness coincide. And he who seeks the latter in opposition to the former, counteracts the laws of nature, contradicts the experience of ages, and to succeed, must transcend not himself only, but his Maker also, and become more potent than Omnipotence himself. The body can subsist in health without aliment as easily as the soul without virtue. Nor is poison more fatal to the one than the venom of sin to the other. This is matter of experience; of fact; and whoever asserts the contrary, belies his heart and contradicts the testimony of a world." Pp. 39, 40.

This is decisive testimony—testimony which illustrates the inspired declaration concerning sin, "in the day thou eatest thereof, thou shalt surely die." And though the remarks of Dr. Nott sufficiently show the effects of vice and virtue, yet I can not forbear closing this article with an extract from another eminent man.

"As excess in action and passion always tends to the shortening of life, and nothing preys on the constitution more than disorderly passions; he must live not only happiest, but longest who avoids them. It is an edifying story that is told in the book of Mussar, chapter I, quoted by Rosenmuller: 'A certain person travelling through the city, continued to call out *who wants the elixir of life*? The daughter of Rabbi Joda heard him, and told her father. He said, call the man in. When he came in, the Rabbi said, what is that elixir of life thou sellest? He answered, is it not written, what man is he that loveth life, and desireth to see good days, let him refrain his tongue from evil, and his lips from speaking guile. This is the elixir of life, and is found in the mouth of man.' A. Clarke on 1 Pet. iii: 10.

G. W. M.



## SUNDAY SCHOOL LIBRARIES.

The importance of Sunday Schools, and the utility of Libraries for the same are attracting considerable attention among Universalists; while the difficulty of selecting books which are free from debasing error, and which are calculated to interest and instruct the mind, has been severely felt. We are not without the hope that we may yet be able to furnish our respective schools with books which are free from the mark of the beast, and the scathing touch of modern mysticism. To aid in the selection, Br. S. R. Smith has furnished the New-York Christian Messenger with a catalogue of the books used by the School in Albany "which were carefully examined before they were submitted to the children." We transfer it to our columns, in the same hope which he indulged, that the friends of similar establishments may be induced to add from their collections such as they can recommend, not included in this list.

## Names and Titles of Books belonging to the Library of the Albany Universalist Sunday School.

Parley's Columbus; do. Washington; do. Present; do. Curiosities; do. Asia; do. South America; do. Africa; do. Little Reader; do. Garden; do. Farm; do. Mine; do. Ancient and Modern Italy; do. Ancient and Modern Greece; Mather's Geology; Means and Ends of Self-Training; Live and Let Live; Poor Rich Man and Rich Poor Man; Riches without Wings; Three Experiments of Living, and Sequel; Shanty the Blacksmith; Natural History; Olive Buds; Picture Gallery; Child's United States; Life of B. West; First Lessons in Natural Philosophy, parts 1 and 2; Political Economy; Life of Franklin; Stories from Real Life: Rich Enough; Mother's Gold Ring; Every Day Duty; Ellen Clifford; Palfreys; Universalist Prize Tales; The Pillow; Scripture Lessons; Visit to the Country; Frank Hearty; Pleasing Stories, Profr. Dis. to Astronomy; Our Protestant Forefathers; DeFoe's History of the Plague; Roman Antiquities, (min. edition;) Wonders of Art; Manners and customs of the Jews; Present for an apprentice; Home scenes; Conversations on Constitution of United States; Lives of Distinguished Foreigners; Lofly and Lowly Way; Coronel; Jack Halliard; Republic of Columbia; Rollo's Museum; China in Miniature; Love Token, (Sedgwick;) Sunday Library, vols. 1, 2, 3, (Sparks;) Barbauld's Lessons; Gregory and Pennington; Stories of Boston; Bible Illustrations; Juvenile Budget; Pictures of Early Life, from Mass. School Library; Caleb in the Country; Caleb in town; School Boy's Friend; Rollo's Vacation; Memoir of Oberlin; Life of Wallace; Arts of Life; Stories of Poland; Many things about Money; Loss of the Kent; Times of the Saviour; Children by the Jordan; Rambles in Spain; do. in England; Economy of Human Life.

In addition to the above, the schools in Utica and Auburn contain the following which have been selected with equal care.

Ornaments Discovered, Boys and Girls Library; American History, (3 vols.) do; Tales of Whale Fishery, (2 vols.) do.; Son of a genius do.; Young Crusoe, do.; Tales of the Revolution, do.; History of Virginia, do.; Indian Traits, do.; Parley's Tales of the Sea; do. Tales of Islands; do. History of New-York; do. Magazine; 2 vols.; do. Capt. Riley; do. Ship; do. I. R. Jewitt; do. Sun, Moon and Stars; The Excitement (or a book to induce young persons to read); History of Southern States; do. Middle States; do. Eastern States; do. Western States; Tales in Prose, for the young, by M's Howitt; Tales in Verse, do. Rollo at work; do. at Play; do. at school; Hume and Smollet's England, (abridged by Robinson, 2 vols.); Drapers Natural Philosophy for children; T. Flint's Life of Daniel Boone; Sanford and Merton; Voice to Youth; Life of Putnam; The Velvet Hat, by Mrs Opie; Illustrations on Lying, do.; The Premium; Rustic Excursions; Marshall's Washington, abridged; Lardner's Universal History; Woodland Cottage; Child's Holiday Book; Stories about Whale Catching; Every Day Book; Summer Day Book; Winter Evening Book; Keith's Evidence of Prophecy, abridged, Exiles of Siberia; Goldsmith's Rome, 2 vols; Flowers of Instruction; American History and Biography; Gleanings for Children; Robinson Crusoe; Well Spent Hour; Sequel to do.; Little Dove; Happy Days; Ware's Scenes and Characters, illustrating Christian truth, 6 vols.; Ware's Sunday Library, 4 vols.; Mamma's Lessons; Child's Universalist Companion; Anecdotes of Washington; Charles Hartland; Orphan Family; Jack Lawrence; Frank; House I Live in; Christmas Fireside; Child's Universalist's Own Book; Morals of Pleasure; Scholar's Friend; Playhouse and Workshop; Hoffman's Elizabeth; Hieroglyphic Bible; Harry Winter; Rebecca Wilson; The Clares; Trees and Flowers.

To which may be added, with propriety, all the Juvenile Series of the Massachusetts School Library, comprising at present, Pleasures of Taste; Juvenile Bud-

get Opened; do. re-opened; Scenes in Nature; Historical Tales for Youth; Things by their right names; County Rambles; etc. A. R. B.

To the Members of the Universalist Historical Society. Brethren—I take this method to call your attention to the interests of our Society, and to solicit your aid in its behalf. The approaching session of the U. S. Convention, and also of the Historical Society, at Auburn, N. Y., will afford a favorable opportunity to bring together donations of books, pamphlets, papers, etc. for the Society's Library. I am particularly desirous of seeing the Library rendered as complete as possible, and hope both Corresponding Secretaries and members generally, will exert themselves for the attainment of this end. I had intended to have prepared a new catalogue previous to the next session, but, not having yet received many of the books ordered from Europe, it has been thought advisable to defer this work till those returns are in hand, and it was also hoped that large accessions would be made by the liberality of our brethren in the United States.

I would also take this opportunity to request the Corresponding Secretaries to forward to the approaching session of the Society, reports, exhibiting the condition of the cause in their respective states, and giving such other information as shall relate to the objects of the society.

Very respectfully yours, THOMAS J. SAWYER,  
New-York, August 10, 1840. Sec. U. H. Soc.

## CLINTON LIBERAL INSTITUTE.

The Annual Examination of this Institution will take place on the 1st and 2d days of September. The Examination of the Female Department will take place on Tuesday morning, commencing at half past 8 o'clock—that of the Male Department will take place on Tuesday P. M. and Wednesday A. M.

The Exhibition of the Female Department will be held on Tuesday evening, September 1st—and that of the Male Department on Wednesday, commencing at 1 P. M.

The Annual Address will be delivered at the close of the Exhibition, on Wednesday P. M., by Rev. W. S. Balch, of Providence, R. I.

The Annual Meeting of the Trustees and the Executive Committee, will be held on Tuesday, September 1st, at 1 o'clock, P. M. D. PIXLEY, Clerk.

Religious Notices.—We omit some this week, to make room for new ones.—See last paper; and remember those given this week.

Br. TOMPKINS—Credit Henry Balcom, Oxford, current vol. \$2; Miss Jane Jenkins, Prospect, Oneida co., \$2; A. C. Norton, Fort Plain, \$2; H. G. Harding, Exeter, \$2. Send O. P. Knapp, Green Bay, W. T. Rep. and credit him \$2, and charge all to us. Send No. 7, vol. 6, for 1837, to Daniel Brayton, Eatonville, Herkimer co. Send Mrs. C. Knapp, Green Bay, W. T., February, March and May numbers—change direction of Mrs. C. Yates to Dr. A. W. Bruce, Watertown.

For the Magazine and Advocate.

## COPY OF A LETTER

From a Universalist to his Partialist Friend.

FRIEND PARTIALIST.—As I was of late reclining on my couch after a long day of fatigue, "Nature's sweet restorer, balmy sleep," gently lighted on my eyelids, and I dreamed as follows: I thought that you and I were both at once called to take our exit from this stage of action, and that we together took our flight for the gate of heaven. Both arriving at the gate of the outer court, you, with a confident air of Orthodox assurance, rushed up to the gate, and seized the knocker. But scarce had it been thrice applied to the massy golden bar, when the man with whom had been intrusted the keys of the kingdom, demanded from within, "Who comes thee, and what is the object of your arrival?" We both at once pronounced our names, and also our desires to enter through the gate into the city. Peter then turned his golden key, drew open the gate, and in an instant we were both ushered into heaven's outer court. Both stood, both gazed enraptured by the glow of transparency, which curled over the summit of the inner wall, and the occasional vibrations of harmony exquisite. On a sudden, the sinner's friend, the head of every man, the prince of heaven and earth—who as yet, had not reconciled all things unto his Father, that God might be all in all—presented

himself to our view, smiling propitiously upon us, and holding out a golden sceptre. He first addressed himself to you, as if to purify those doubts, fears and seeming anxieties, so plainly depicted in your face.

Prince. I am the head of every man, and if thou art a man, thou art a portion of my body. Since he that is dead is free from sin, name thy request and it shall be granted thee.

Partialist. My only request is that I may possess a mansion in thy Father's house, where I may rejoice eternally with all for whom thou hast tasted death.

Prince. Hast thou any claims to file in, either for the whole or a part of the price of a mansion in my Father's house, in view of any, or every good thing which thou hast ever done while living on the earth?

Partialist. Thou great and glorious potentate, in whom all the families of the earth are blessed! I now perceive that for all the good works that I have ever done with a cheerful heart, I have been amply rewarded as I passed along in performing the acts themselves: and as to all the religious slaving that I have ever done, or giving to the poor with a grudging heart, if it was loss to me there it is lost to me here. And could I produce a legal assignment of all the good works that have ever been done, by all the saints from the time of the righteous Abel down to John the revelator, I should now be ashamed to offer the whole for a seat in heaven, for the term of seven years.

Prince. Well, and do you claim a mansion in my Father's house on the ground that he loved you any better while dead in trespasses and in sins, than he did any other individual of the human race, while in a like condition?

Partialist. Frequently when striving for heaven, has the recollection, that all my good works were no more, and even less than my duty, driven me to that alternative; but now I no longer view my God as a capitious or capricious prince, trifling with the faults and weaknesses of the creatures of his power. But since the judgment came upon all men to condemnation, and nothing short of God's Almighty arm could bring salvation to any, if the free gift came upon all men to justification of life except one, I should expect to be that very one myself, and for the following reasons. 1st. If I had done all that was my duty to do, God would have owed me nothing. 2d. If God could exercise partiality towards any, I both wish and expect to be the last one to receive favor from that source. For if the covering is too narrow for all mankind, it would be arrogance in me to think to wrap myself in it.

Prince. Thou hast come to thyself.

He then accosted me as follows. "And didst thou in the other world forsake both Calvin and Arminius, suffering reproach for my sake? I answered, yea Lord—but by trusting in the living God as the Saviour of all men, I was delivered from the fear of death, which was an ample compensation for all my persecution. He then gave us both a hearty welcome to enter the celestial courts. But on approaching the gate I awoke. And although it was a dream, still it is like a reality to me, inasmuch as I am waiting for its fulfilment in substance. For I am sure that my Partialist friend will finally be immortalized in the resurrection; and I am as sure that it can never be effected by any thing short of God's universal grace. For to take the ground that the best man on earth has ever done as much as to move a straw towards getting to heaven, when he is scarcely worthy to live on the earth, would be weak and foolish, inasmuch as grace would then be no more grace. And to maintain that only a part of the human race will be immortalized in Christ, and that to turn on the eternal partiality of an all powerful Being whom we must affect to call good, is an insult on common sense and a burlesque on a God of equal attributes, and needs only to be understood to be detested.

Sparta, July 21, 1840.

UNIVERSALIST.



## POETRY.

For the Magazine and Advocate.  
BEAUTY.

I gazed o'er Nature's radiant brow—  
The green wood's shade—the ocean's glare,  
And view'd the rainbow, Nature's vow—  
But looked in vain for beauty there.

The mountain in the distance rose,  
And at its foot the riv'let plays,  
The silver lake in mild repose,  
Reflected back the moon's bright rays.

I saw the gentle zephyrs kiss  
The lonely floweret, blooming fair;  
They seemed to speak of mutual bliss—  
But still I saw no beauty there.

I viewed a lovely maiden bright,  
Trip lightly down the sylvan dale,  
Her eye was Venus' silver light,  
Her brow was Winter's snowy veil.

A lover soon her pathway traced,  
And wander'd to her fav'rite bower.  
Love's golden chain their hearts embraced,  
And held them by its magic power.

I looked again—the charm was broke,  
The chain dissolved in empty air!  
The lovers' tears impressive spoke,  
And said, "There is no beauty there."

My eyes then wandered earth around;  
I sighed, and muttered in despair,  
"This precious gem can not be found,  
In earth, sea, sky, nor heaven nor air."  
But ere my lonely musings ceased,  
There came to view an angel fair,  
Which soon my troubles all released,  
And made me say "There's beauty there."

This angel form was Friendship true,  
Its home was in the virtuous heart;  
No words can bring it to your view,  
No tongue can tell its secret art.

'Twas not the sunbeam's vestal light,  
Nor Ocean's breast in sunny hours—  
That disappears at coming night;  
This boils with rage in storms and showers.

Not so with Friendship; faithful true,  
Misfortune's blasts are blown in vain;  
Change after change may still ensue,  
But Friendship ever will remain.

Earth's changing scenes no beauty know,  
But Friendship is a child of Heaven—  
Man's guardian angel here below,  
'Tis Beauties self, by Wisdom given.

West Richmond, 1840.

ANGELS.

[From the Providence Herald.]

## WHEN WILL PEACE DAWN UPON US!

When we rise from the pillow, while others are dreaming  
And look through the mist, to the dawning of day,  
When we gaze on the beautiful light gently gleaming,  
E'er the sun hath appeared, which illumines the way,  
When we feel that all nature with which we are surround-

ded,  
Is the volume which reason reveals to the eye,  
Is the work of a being whose love is unbounded,  
Whose essence pervades us, whose spirit is high—  
To know that the proof of his blessing is given,  
To learn that not half of his wisdom is told,  
To feel that the spirit which whispers of heaven,  
Is in us, the same that his promise foretold—  
To look through the vista of time, to the end,  
In faith, that all sinning and sorrow must cease,  
Then visit the shrine of Jehovah and bend:

This, this is the blessing, the dawning of peace.  
Providence, September 6, 1830. A. P...

## THE ATMOSPHERE.

The atmosphere is an element which we can not see,  
but which we feel investing us wherever we go: whose  
density we can measure to a certain height; whose pu-

rity is essential to existence; whose elastic pressure on the lungs, and on and around the frame, preserves man in that noble attitude which lifts his head towards the skies, and bids him seek there for an eternal home.—The atmosphere is neither an evaporation from earth nor sea, but a separate element, bound to the globe, and accompanying it in its motions round the sun. Can we for an instant imagine, that we are indebted for the atmosphere only to some fortuitous accident? If there were no atmosphere, and if we could possibly exist without one, we should be unable to hear the sound of the most powerful artillery; even though it were discharged at the distance of a single pace. We should be deprived of the music of the sea, the minstrels of the woods, of all the artificial combinations of sweet sounds, and of the fascinating tones of the human voice itself.—We might make our wants and feelings perceptible to each other by signs and gesticulations, but the tongue would be condemned to irremediable silence. The deliberations of assemblies of men, from which laws and the order of society have emanated, could never have taken place. The tribes of mankind would wander over the earth in savage groups, incapable of civilization, and the only arts which they could ever know would be those alone which might enable them to destroy each other.—*Review.*

We select the following from the Southern Literary Messenger, showing the utility of scientific knowledge in the advantage which it gives its possessor over the ignorant. A knowledge of the sciences can never do harm, and it may afford the means of the most exalted usefulness.

On Mount Philatus, near Luzerne, is a valuable growth of fir trees, which, on account of the inaccessible nature of the mountain, had remained for ages uninjured, until within a few years a German engineer contrived to construct a trough in the form of an inclined plane, by which these trees are made to descend by their own weight, through a space of eight miles, from the side of the mountain to the margin of the lake. Although the average declivity is no more than one foot in seventeen, and the route often circuitous, and some times horizontal, yet so great is the acceleration, that a tree descends the whole space of six minutes. To the spectator, standing by the side of the trough, at first is heard on the approach of the tree, a roaring noise, becoming louder and louder, the tree comes in sight at the distance of a half mile, and in an instant shoots past with the noise of thunder, and almost with the rapidity of an arrow. But for the knowledge of the inclined plane, which the German engineer had previously acquired, such a work as this would have appeared impossible.

The chronometer, a species of watch constructed to go with great accuracy, has been applied to the purpose of determining longitude at sea.

"After months spent in a passage from South America to Asia," says Arnott, "our captain's chronometer announced that a certain point of land was then bearing east from the ship at the distance of fifty miles; and in an hour afterwards, when the mist cleared away, the looker out on the mast gave the joyful call, 'land ahead!' verifying the report of the chronometer almost to a mile, after a voyage of thousands. It is natural at such a moment, with the dangers and uncertainties of ancient navigation before the mind, to exult in contemplating what man has now achieved. Had the rate of the wonderful little instrument changed even a little, its announcement would have been worse than useless—but in the night, and in the day, in storm and in calm, in heat, and in cold—while the persons around it were experiencing every vicissitude of mental and bodily condition, its steady beat went on keeping exact account of the rolling earth, and of the stars; and in the midst of the trackless waves, it was always ready to tell its magic tale of the very spot of the globe over which it had arrived.—In one point of view, this result appears to arise from the perfection of the chronometer's mechanism; but had not the men of science determined the exact figure of the earth, and its rate of motion around both its own axis and the sun, the chronometer could have given no information respecting the longitude, it would have told its tale indeed; but without science, its interpreter, that tale would have remained wrapped in the mystery of an unknown tongue.

A green horn from the country stopped into a Menagerie to view the beasts, birds and creeping things congregated, among which an Ourang Outang particularly struck his attention. Several gentlemen were conversing about the animals, one of whom expressed the opinion that it was a lower order of the human species. Jonathan did not like this idea, and expressed his contempt for it thus: "Pooh, pooh! he's no more human species than I be!"

A legal gentleman was asked lately to give the derivation of the word CUFFEE—a word colloquially employed to designate the sons of Ethiopia. "Our community," said the gentleman, "is divided into two great classes; the whites who are the 'cuffees,' and the blacks who are the 'cuffees.'"

## MARRIAGES.

In Yorkshire, March 29th, by Rev. I. B. Sharp, Rev. RICHARD THORNTON, to Miss REBECCA COCHRAN, both of that place.

In Richmond, by Rev. Wm. Queal, Mr. JOSEPH TERRILL of Farmington, to Mrs. LUSA HARVEY, of the former place.

In Bristol, by the same, Mr. FOSTER HUDSON, to Miss ELIZA SWEATLAND, both of Livonia.

In Hartwick, Otsego county, July 28th, by Rev. G. B. Riley, Doct. JUS. C. MOISE, of Hume, Allegany county, to Miss ARMENTA A. daughter of R. W. Church, Esq., Merchant of the former place.

## DEATHS.

In Leyden, on the morning of the 11th inst, after a lingering illness of several months, Mrs. ALTA MIRA, wife of Mr. Johnson Talcott, aged 59 years. Among the multitudes over whom the grave is daily closing its portals, we occasionally behold an individual whose life has been an exhibition of such rare moral beauty, that a deep shade of sadness comes over us as we witness its termination. We feel that a pure, bright light is extinguished, darkening the social atmosphere around the place where it shone. Such an individual was the subject of this notice. Amiable and devoted as a wife; as a mother, kind, tender and affectionate; obliging and charitable as a neighbor, she was universally esteemed and beloved.

She had been for many years a full believer in the glorious doctrine of a world's salvation, and she was an ornament to her profession. If her faith communicated a pure and quiet lustre to her life, her life reflected back beauty and loveliness upon her faith. She has left an afflicted husband, and a large family of bereaved children, to sorrow over her departure. May they be sustained under their bereavement by that sacred truth which was her comfort in life, and her consolation in death! Beloved wife! fond mother!—ADIEU. We soon shall meet thee in a brighter world!

"Trend lightly o'er her ashes,  
Ye virtuous daughters of Zion;—  
She was your sister."

Funeral services were performed on the 13th, in the Universalist church, and a sermon was preached to a large congregation by I. CHAMBERLAIN.

In Norwich, McKean county, Pa., July 27th, RHODA, consort of William Smith, in the 60th year of her age. For a number of years she has been a firm believer in the final holiness and happiness of the human family, and remained to the last unshaken in the belief, of this heart cheering doctrine. By her Christian deportment she secured the friendship and respect of the circle in which she moved. COM.

In Lansingburgh, N. Y. July 29th, Mrs. LUCY JANE, wife of Mr. Alvin W. Stockwell, in the 29th year of her age.—Her disease was the consumption, under the ravages of which she suffered long, and towards the close, very severely. Unwavering in the faith of God's universal and efficient grace, she was signally patient and resigned, often speaking of her approaching dissolution not only with composure but with the most joyful anticipations. Within a short space of her departure, (probably not more than half an hour,) feeling that she was going, her joy increased almost to rapture. She called her husband and little daughter, and other friends who were present to her, embraced and kissed them severally; and with a smile playing on her countenance, said, "I am going to my Savior." She also remarked to them with emphasis, "O, Universalism is good to live by, and it is a blessed doctrine to die by;" and without a struggle or a groan she fell asleep in Jesus. A more joyful and triumphant death has rarely been witnessed. Her funeral was attended the following day, at the Universalist Church, and a discourse delivered by the writer, from 1 John iii. 2.

M. R.

## THE MAGAZINE AND ADVOCATE

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES]

UTICA, N. Y., FRIDAY, SEPTEMBER 4, 1840.

NO. 36.

For the Magazine and Advocate.

## A VOICE TO THE MARRIED. TO WIVES.

BY REV. J. M. AUSTIN.

### Chap. VII.—Expenditures.

"Now basket up the family of plagues,  
That wastes our vitals; peculation, sale  
Of honor, perjury, corruption, frauds  
By forgery, by subterfuge of law,  
By tricks and lies as numerous and as keen,  
As the necessities their authors feel;  
Then cast them closely bundled, every brat  
At the right door, *Profusion* is the sire."

It can hardly be said that in the above lines, Cowper has described the effects of *profusion* in language too strong or significant. A profuse squandering of money, is undoubtedly the parent of an immense majority of the crimes which fill our prisons with tenants. When money is lavishly spent in every foolish extravagance, the demand is very likely soon to become greater than the supply; and hence to obtain that supply, there is danger of adopting fraudulent and dishonest measures which may lead to degradation and ruin. This has been the career of tens of thousands. To guard against such a course, is but the dictate of wisdom and plain common sense: and there is no guard more effectual than economy and prudence in all expenditures. When these principles are observed, there is no *profusion*, no extravagance, no squandering.

There can be no doubt that the pecuniary prosperity of every family, depends very much upon the course pursued by the wife. By her wastefulness and extravagance, she may bring her husband to poverty and keep him there—or by her prudence and economy, she can greatly aid him, in acquiring competency and wealth. In no transactions can economy be more profitably exercised, than in the expenditures of a family, and in nothing is it more necessary. There are numberless little expenses requisite in every family, and if proper precaution is not exercised, many trifling outgoes will be constantly recurring, which are not necessary. Now these small items, when taken in the aggregate, form an important portion of the expenses of the household. They amount to a sum in many families, which, could it be fully ascertained, would surprise husbands and wives who flatter themselves they are quite economical.

Dr. Franklin's favorite maxim was, "take care of the pence, and the pounds will take care of themselves." This care is peculiarly necessary in a family. Take care of the small expenses as well as the great. When an outlay of any magnitude is made, some attention is usually paid to prudence and economy in regard to the necessity which calls for it, and the disposition which is made of it. But in spending trifling sums, these considerations are often overlooked; because, as the amount is small, it is deemed of very little moment whether it is necessary or not. But although each separate trifle is of small consequence, when viewed alone, yet, as already remarked, the sum total of constantly occurring trifles, will amount in the course of the year, to no inconsiderable item in family expenditures.

It is peculiarly the province of the wife to attend to these things—to regulate the expenses of the household, and see that nothing is squandered or wasted. This she can do much better than the husband, because she is, or should be, much better qualified for it. From her location as head of the household—from her knowledge of domestic affairs

—she is more capable of judging whether expenses are necessary or unnecessary, than any other person. Hence she should not fail to put this knowledge into practice, and to be extremely cautious to conduct her household arrangements in a manner that shall prevent all prodigality, all wastefulness, all squandering. It is immaterial what the circumstances of the family are, in this respect.—Wealth furnishes no apology for wastefulness. Whatever is wasted, is lost, and no housewife can be held guiltless who so profusely squanders the gifts of Providence, that they fail to impart all their benefits.

The endeavor to be economical and prudent, should extend to all expenses of every description. A very striking inconsistency in this respect, is sometimes exhibited. Dr. Johnson speaks of a lady who, while squandering her husband's fortune by the excessive splendor in which she would indulge, refused to have a two shilling mango cut at her table, because it was not *economical*! And this is the manner in which many people proceed. In regard to houses, furniture, dress, and all that pertains to outward appearance, they will squander their means in the most wasteful profusion. But to atone for this prodigality, and satisfy any qualms of conscience which may arise, they will descend to miserly, penuriousness and absolute meanness, in regard to small and trifling expenses. And such people will flatter themselves that they are all the time exceedingly economical—mistaking meanness and parsimony, for prudence and economy. I have seen some people of this description. They would beat down the wages of servants and poor laboring persons, to the lowest possible degree, even to the splitting of cents and farthings—exerting all their ingenuity and cunning to obtain the greatest amount of labor, for the smallest remuneration that poverty can induce its victims to accept of! And this they call *economy*!—While, at the same time, they would squander more in one day for a needless dress, or a useless article of furniture, than they would save in months by their miserable parsimony. Such a course as this can not be called economical—it embodies the very spirit of littleness. True economy is not opposed to liberality, or generosity, or charity. Whoever close their ears to the calls of benevolence, under the plea of economy, dishonor that word, and convert it to the base purpose of concealing a selfish heart, and a miserly spirit.

I pray all young wives to avoid the mistaken notions of economy to which I have adverted—I pray them not to believe that in *pinching* with one hand, and *squandering* with the other, they are prudent and economical. They should look upon this practice in its true light, as uniting in one person, two extremes—*parsimony* and *prodigality*—either of them dishonorable when existing separately—but when united in the same person, presenting a monstrous compound of dishonor, utterly disgraceful to human nature! Economy should extend to *all things*—not only to small expenses, but large ones—not only to the comforts of life, but more especially and directly to the superfluities. In regard to personal, bodily wants, whatever is not necessary for a comfortable subsistence, and for decency in appearance, is superfluous, and should not be indulged in. And those who avoid those superfluities, have all the more means to answer the calls of charity, and to cultivate and beautify the mind, that inward person, whose adorning is of much more consequence than that of the outward.

The disposition to be economical should not ebb and flow like the tides of the ocean—prudent and saving to-day, and profuse and wasteful to-morrow.

Instead of this, economy should be established as a fixed and general principle, to be applied at all times and to all things. The wife should *study* economy. She should strive to understand its principles, its requirements, and its claims on herself and her family.

In her *dress*, the wife should be careful not to overstep the bounds of economy. She should be *neatly*, but not *gaudily*, dressed. This is a point which requires some attention. It may be somewhat excusable in a young lady, whose mind is vain and weak, to imagine that dress is the most important consideration in life, and to exhibit a great display of finery in her apparel. But a disposition of this character, is not at all excusable in a married woman. Let her condition be what it may, she has, or should have, something of more importance, of more value, of more usefulness, to occupy her attention, than dress. When she became a married woman, she left the circle of the thoughtless and giddy, and entered the class of the matrons of the land—a class whose manifest duty it is, to set a proper example of prudence, moderation and economy, to all their sex. Such an example every wife should strive to exhibit. Few things are more reprehensible and ridiculous, than for a married lady to look with manifest dislike upon her domestic duties, while she runs a reckless strife in the follies of fashion, with every flaunting belle in her vicinity! How much is it to the credit of a woman's intellect, how much does it speak the strength of her mind, the purity of her tastes, and of her disposition to be useful, to watch with eagerness for the most minute change which the ingenuity of the dress-maker invents, instead of watching the progress of her household concerns? on the tip-toe to be first to display a new shaped contortion in her bonnet, or a new-fangled cut in her garments, or to exhibit a dress of some strange, unheard of material, to which a silly, meaningless name has been appended to entrap the fashion-crazy, instead of being eager to be first in usefulness to her husband and her family? And yet this is the highway of fashion! It should rather be called, as it really is, the highway of folly and ruin! And every wife possessing one grain of common sense and one spark of sensibility, should avoid it as "the broad way which leads to death." Fashion is the enemy, and often the destroyer, of domestic peace and harmony. It is an enormous evil in our country—it

"—— has littered all the land,  
And bred, within the memory of no few,  
A priesthood, such as Baal's was of old,  
A people, such as never was till now.  
It is a hungry vice:—it eats up all  
That gives society its beauty, strength,  
Convenience, and security and use:  
\* \* \* \* \* unties the knot  
Of union, and converts the sacred band,  
That holds mankind together, to a scourge."

Many a woman appeals to the law of Fashion for a justification of her folly and extravagance, as though its dictates were binding upon all, and should be considered as irreversible as the decrees of the Medes and Persians. But all truly intelligent and independent people, will spurn its yoke, and allow none of its dictates to coerce them into any habits in opposition to good taste, propriety, prudence, economy or generosity. I must repeat a remark which I may have before made—and would that I could so urge it upon the attention of my readers that they would realize its truth—that people never establish a worthy character, and never benefit themselves in the least possible degree in any respect, by foppish and gaudy apparel.



While it gains not the respect or confidence of the wise and worthy, it invariably excites the envy and bitterness of the weak minded and vain.

In addition to these considerations, the expense of following the extravagances of fashion, is by no means an inconsiderable item to be taken into the account by the wife. If the property of her husband is small, she squanders for useless ornament, means which might be profitably employed in some other manner, or which might at some future day, save him from a harassing and dangerous pressure in his business, or perhaps from bankruptcy itself. If her husband is wealthy, she throws away in needless finery sums of money, which, if bestowed upon proper objects of charity, would give relief and comfort to many a poor widow and her hungry and naked orphans. View this subject of extravagance in dress, in whatever light we may, it is a sin in the sight of God and man, and no individual can be held innocent who indulges in it. Hence it is all important that wives especially should strive to avoid this evil. They should study prudence and moderation.—And while arraying themselves in plain and neat apparel, should never indulge in any thing which has even the appearance of extravagance or wastefulness—following fashion no farther than fashion comports with economy, modesty and health.

In shopping and making her purchases generally, a wife should never lose sight of economy. There is one rule which should always be strictly adhered to—that is, never to purchase any thing which you do not really want. People are often led into needless expenses for want of proper firmness and reflection. On entering a store where a variety of goods is exhibited, they see many things they would be pleased to possess were they able, but which they do not actually need. The shopkeeper displays them in the most captivating manner, and dilates upon their value, and the cheap rate at which he will dispose of them, until at length they give way to the temptation and expend their money for that which is not actually necessary. The prudent wife must guard against these allurements. Whenever any thing is presented, which incites a desire to possess it, ask yourself the question—is it needed for myself or my family?—can I procure it at a reasonable price? If these inquiries can not be answered conscientiously in the affirmative, refrain steadfastly from the purchase, however desirable it may appear, or however pressingly it may be urged upon you.

There is an unfortunate practice which many people (male as well as female) fall into, which I must notice—that is, the custom of buying any thing, whether wanted or not, simply because it is cheap. In regard to this practice, I can not do better than to introduce the following description of a "bargain buyer." I find it without name or date, but should judge from the style, that it is from the "Spectator," and is probably the production of Addison or Steele.

"I am the unfortunate husband of a buyer of bargains. My wife has somewhere heard that a good housewife never has any thing to purchase when it is wanted. This maxim is often in her mouth, and always in her head. She is not one of those philosophical talkers, that speculate without practice, and learn sentences of wisdom only to repeat them: she is always making additions to her stores; she never looks into a broker's shop but she spies something that may be wanted some time; and it is impossible to make her pass the door of a house where she hears goods selling by auction.—Whatever she thinks cheap, she holds it the duty of an economist to buy; and in consequence of this maxim, we are encumbered on every side with useless lumber. The servants can scarcely creep to their beds through chests and boxes that surround them. The carpenter is employed once a week in building closets, fixing cupboards and fastening shelves. I had often observed that advertisements set her on fire; and therefore, pretending to emulate her laudable frugality, I forbade the newspaper to be taken any longer; but my precaution is vain. I know not by what fatality, or by what confederacy every catalogue of "genuine furni-

ture" comes to her hand, every advertisement in a newspaper newly opened is in her pocket-book, and she knows before any of her neighbors when the stock of any man leaving off trade is to be sold cheap for ready money. Such intelligence is to my dear one, the Siren's song. No engagement, no duty, no interest, can withhold her from a sale, from which she always returns congratulating herself upon her dexterity at a bargain. As she can not bear to have anything incomplete, one purchase necessitates another; she has twenty feather-beds more than she can use, and a late sale has supplied her with a proportionate number of blankets, a large roll of linen for sheets, and five quilts for every bed, which she bought because the seller told her that if she would clear his hands he would let her have a bargain. Thus by hourly encroachments, my habitation is made narrower and narrower; the dining room is so crowded by tables, that dinner can scarcely be served; the parlor is decorated with so many piles of china, that I dare not step within the door; at every turn of the stairs I have a clock, and half the windows of the upper floor are darkened, that shelves may be set before them. She knows the loss of buying in small quantities, and we have, therefore, whole hogs, and quarters of oxen. Part of our meat is tainted before it is eaten, and part is thrown away because it is spoiled; but she persists in her system, and will never buy any thing by single penny-worths."

Although this description of a "bargain buyer" may be somewhat overdrawn, yet are there not many wives possessed with a mania quite similar to that of the good woman above described? An article may be very cheap, but unless it is actually needed, and can be put to some useful service; to purchase it would be but throwing money away.—It is true there is such a thing as a prudent forecast to be exercised; and it is very proper to purchase things that are not now, but soon will be wanted, if it can be done to greater advantage. But unless great precaution is exercised, there is danger that people will fancy they may want that which they will never stand in need of. There is a wide difference between purchasing what it is possible we may want at some future indefinite time, like the lady mentioned above, and buying what we clearly see we shall want within a certain period.

In all her expenditure, the wife should have expressly in view, her husband's income. If possible, she should never allow the outgoes to exceed the income; for this would soon bring poverty and want. In all cases where it is practicable, bring the expenses more or less within the income. This will in due time secure competency, if not wealth. The maxim of Dr. Franklin can and should be applied to the whole expenses of the family—"Spend less every day, than you earn." In the great majority of cases it depends much more upon the wife than the husband, to determine whether the expenditures of the household shall be economical or prodigal. If she is negligent and indifferent, a thousand things will run to waste—if she is prudent and saving, the fruit of these virtues will not only be manifest in her own discreet management, but also in the proceedings of her husband and her whole family; for in this, as in most other respects, the example of the wife exerts a powerful influence upon the entire household. In conclusion, allow me to urge every housewife to adopt "Economy" as her motto—economy in all that pertains to herself and her family—that true economy which is as equally removed from wasteful extravagance on the one hand, as it is from pinching parsimony on the other.

For the Magazine and Advocate.

#### A GOOD NAME.

BY MISS E. ROUNSEVILLE.

Of how little value do a majority of mankind, apparently, esteem their own character. How frequently do they barter it for a mere bauble, and at the same time, bow with respectful, though forced deference, to him who scorns to stoop to the degrading traffic. Why this inconsistency? Is our own good name less beneficial to us, than our neighbor's is to him? The costly and bril-

liant gem that so beautifully glows upon the bosom of our friend; would it be unworthy preservation—of no consequence if in our own possession? We behold, and are constrained to acknowledge the homage it gains for him; why not seek to bind a similar one to our throbbing hearts? If we would each of us endeavor to profess and practice those virtues we most admire in others, what a glorious renovation would our world enjoy. Let us become, all that we desire our brother to be, and we shall find ourselves, truly, "but a little lower than the angels."

Am I wealthy? Do the far famed mines of Potosi and Golconda combine to fill, with their richest treasures my secret vaults to overflowing? Let the winds of heaven scatter them; let them sink to the hidden recesses of the fathomless deep—do friends as innumerable as the leaves of yonder forest, with hearts as true and invaluable as the northern star, attend my dreamy couch and gently guide me on my pathway? Let them be weary, faint, shrink from my sight; let them prove hollow-hearted—false—if I possess an unsullied reputation—a good character—nay, anything that bears the least resemblance to it, *touch it not*, I pray you; take even the last lingering drop of life's ebbing current, but let that remain; rob me not of it, I beseech you. Rob me not, at least, until thou shalt behold the clammy dews of death gathering upon this earth-cold brow, and the hungry grave yawning to receive my senseless remains!

St. Charles, Ill.

#### A GENERAL PROFESSION OF FAITH.

As a denomination, Universalists have no other creed but the Bible. And as they believe that is sufficiently clear to decide all essential points, they feel perfectly safe in resting the matter of faith with its authority. It is, however, deemed profitable and necessary that our respective churches should adopt some expression of belief, by which our general sentiments may be known. The following is the Profession of faith adopted by the Universalist Society in this city. It was published in the Magazine and Advocate in 1831, was afterwards issued in pamphlet form by Br. Grosh, and is now republished, by request. A. R. B.

#### ARTICLE I.—Concerning God.

We believe in one, only, living, and true God; that he is a pure spirit, self-existent, immutable, eternal, infinite in wisdom, power, and goodness, and possesses every natural and moral perfection which can render his character amiable, lovely, reverend, and adorable. That he is the Creator, Upholder, Benefactor, and moral Governor of the universe; that he stands in the relation of Father to all mankind; that, as he hath made of one blood all nations of men to dwell on the face of the earth, we are his offspring; all have one Father, one God hath created us; that though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) yet to us there is but one God, the Father, of whom are all things, and we in him; that God is love, good unto all, and his tender mercies are over all his works; that he loveth all the things that are, and abhorreth nothing that his hands have made, for he never would have created any thing to have hated it; that he is a just God and a Saviour, who will have all men to be saved, and come to the knowledge of the truth; that he worketh all things after the council of his own will; that all his attributes harmonize; that in him, mercy and truth have met together, righteousness and peace have embraced each other.—1 Cor. viii: 4-6. Deut. vi: 4. Mark xii: 29. John iv: 24. Mal. ii: 10. and iii: 6. Gen. xvii: 1. Ps. cxlviii: 5, xlv: 9, and lxxxv: 10. Wisdom xi: 23. Isa. xlv: 21. Acts xvii: 24-28. 1 Tim. ii: 4, 5. Eph. i: 11. 1 John iv: 8, 16.

#### ARTICLE II.—Concerning Christ.

We believe in one Lord, Jesus Christ. That Jesus of Nazareth is the promised Messiah, the one Mediator between God and men; the Son of



God, and the Saviour of the world, the brightness of the Father's glory, and the express image of his person; that to him the Divine Spirit was given without measure, and hence, God hath made him both Lord and Christ; given all things into his hand—even power over all flesh, that he should give eternal life to as many as the Father hath given him; that all that the Father giveth him, shall so come to him as not to be cast out; that he was sent to reveal the true character of God to the world, and save mankind from sin, misery, darkness, and death; that, to this end, he gave himself a ransom for all, to be testified in due time; is a propitiation for our sins, and not for ours only, but also for the sins of the whole world; that having been crucified on the cross, he arose from the dead on the third day, ascended up on high, leading captivity captive, and giving gifts, unto men; and having brought life and immortality to light by the Gospel, he shall see of the travail of his soul and be satisfied; shall reconcile all things unto God, by the blood of his cross; that as in Adam all die, even so in Christ shall all be made alive; that he shall reign in his mediatorial kingdom till all things shall be subdued unto him; till death, the last enemy, shall be destroyed; till every knee shall bow, and every tongue confess him Lord, to the glory of God the Father, and that he will then deliver up the kingdom to God, the Father, that God may be all in all.—1 Cor. viii: 6, and xv: 3, 4, 22, 24–28. 1 Tim. ii: 5, 6. 1 John ii: 2, and iv: 14. John: 45. iii: 34, 35, vi: 37, and xvii: 2, 3. Matt. i: 21. Heb. i: 3. Rom. xiv: 9. Eph. iv: 8. 2 Tim. i: 10. Isa. liii: 11. Col. i: 20. Phil. ii: 10, 11.

#### ARTICLE III.—Concerning the Scriptures.

We believe in the Divine authenticity of the Scriptures of the Old and New Testaments—that they contain a true and faithful record of the revelation of God to men, and are a perfect and infallible rule of faith and practice; that the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the holy spirit; and that all Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, and instruction in righteousness, that the servants of God may be thoroughly furnished unto all good works, and become wise unto salvation.—2 Peter i: 21. 2 Tim. iii: 15–17.

#### ARTICLE IV.—Concerning the motive to obedience.

We believe that, as God hath commended his love to us in that, while we were yet sinners, Christ died for us, it is our duty to love him because he first loved us; that if God so loved us, we ought also to love one another; that the goodness of God leadeth to repentance; that the grace of God which bringeth salvation to all men, hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; and that those who believe in God, ought to be careful to maintain good works; for these things are good and profitable unto men; that Christ should be our pattern, and his love should constrain us to walk in his footsteps.—Rom. ii: 4, and v: 8. 2 Cor. v: 14, 15. Tit. ii: 11, 12, and iii: 8. 1 John iv: 11, 19.

#### ARTICLE V.—Concerning the reward of obedience.

We believe that great peace have they who love God's law, and nothing shall offend them; they are like trees planted by the rivers of water, that bring forth their fruit in season; their leaf also shall not wither; and whatsoever they do shall prosper; that Wisdom's ways are ways of pleasantness and all her paths are peace; that she is a tree of life to them that lay hold of her, and happy is every one that retaineth her; that the fruit of righteousness is sown in peace of them that make peace; that Christ's yoke is easy and his burden light and all who come to him will find rest to their souls; that we who have believed do enter into rest; that, though God is the Saviour of all men, he is especially so of the be-

liever, and that whoso looketh into the perfect law of liberty, and continueth therein, and is not a forgetful hearer but a doer of the work, this man shall be blessed in his deed.—Ps. i: 3, and cxix: 165. Prov. iii: 17, 18. Matt. xi: 28–30. Heb. iv: 3. 1 Tim. iv: 10. James i: 25, and iii: 18.

#### ARTICLE VI.—Concerning the punishment of disobedience.

We believe that God, as the righteous and moral Governor of the universe, will render to every man according to his deeds; tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile; that he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons; that the way of transgressors is hard; that the wicked are like the troubled sea when it can not rest, whose waters cast up mire and dirt; for there is no peace, saith our God, to the wicked.—Rom. ii: 6, 9. Col. iii: 25. Prov. xiii: 15. Matt. xvi: 27. Isa. lvii: 20, 21.

#### ARTICLE VII.—Concerning the remedial design and limitation of punishment.

We believe the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies; that he will not contend forever nor be always wroth, lest the spirit should fail before him, and the souls he has made; that although he may apparently forsake his children for a small moment, yet with great mercies will he gather them; in a little wrath he may hide his face from them for a moment, but with everlasting kindness will he have mercy on them, and heal them, and lead them also, and restore comforts unto them; that whom he loveth he chasteneth (and he loveth and chasteneth all) for their profit, that they may be partakers of his holiness, and be enabled afterwards to say, "before I was afflicted I went astray, but now have I kept thy word."—Lam. iii: 31, 32. Isa. liv: 7, 8, and lvii: 16–18. Heb. xii: 7–11. Ps. lxxxix: 30–35, and cxix: 67.

#### ARTICLE VIII.—Concerning Baptism.

As there is a difference of opinion among the sincere followers of Christ, in regard to this ordinance, and this difference ought not to separate true disciples one from another, we believe it is the duty of every one to follow the dictates of his or her conscience, leaving each to judge, both of the subject and mode of Baptism, as shall seem most consistent with Scripture and reason. Matt. xxviii: 19. John iv: 2. Acts ii: 41. Rom. vi: 3, 4, 5, and xiv: 1–6. 1 Cor. i: 14–17. 1 Pet. iii: 21.

#### ARTICLE IX.—Concerning repentance, faith, and love.

We believe, according to the divine doctrine and preaching of Christ and his apostles, that repentance toward God for sin, faith in our Lord Jesus Christ, and love to God and our fellow-creatures, are means of grace appointed by God, and essential to our salvation, and glory.—Matt. iv: 16, and xxii: 37–40. Mark i: 15. Acts iii: 19, v: 31, and xx: 21. Heb. xi: 6. 1 John iii: 23, 24.

#### ARTICLE X.—Concerning the extent of salvation.

We believe that God, who is rich in mercy, who turneth the hearts of the children of men as the rivers of water are turned, who worketh all things after the counsel of his own will, whose people shall be willing in the day of his power, will, in the dispensation of the fulness of times, gather together in one all things, in Christ, both which are in heaven and which are on earth, even in him; and that every (intelligent) creature in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall at last unite in the song of Moses and the Lamb, saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.—Eph. i: 6–11, and ii: 4. Prov. xxi: 1. Ps. cx: 3. Rev. v: 13.

For the Magazine and Advocate.

#### ANECDOTE.

Some years since, in Ellicottville one of the leading members of the Calvinistic faith, one day went out in search of his cattle, which ran in the forest; but unfortunately he lost his way, and wandered about till nearly night. Weary and faint with his wanderings, he at last espied a clearing, and joyfully made his way to it, and thankful was he when he found himself again in the society of his fellow creatures. The country being new, he had gone about ten miles from home. A good man received him kindly into his house, administering bountifully to his wants. After refreshing himself, the conversation turned upon religious subjects. Our wanderer was much pleased to find his host a clergyman. To what order did he belong, was the purport of his first question. "Not any," was the reply. "Well, what do you call yourself, sir?" "Why, I call myself a liberal Baptist, sir." "Well, well," said the wanderer, "I am happy, for we have not had a sermon preached in our vicinity in a long time. And now you must come out and preach to us next Sabbath, will you, sir?" "Perhaps you will not like my preaching." "Do not give yourself any uneasiness about that, sir, for we are glad to get any!"

Our hero returned, and gave out the appointment. He came up to one of his neighbors the next morning after his return, filled with animation. "Good morning, good morning, Br. H., I have found a preacher; and he is coming to preach next Sunday, he does not belong to any church, but he calls himself a liberal Baptist." "What! what!" says the old gentleman, "a liberal Baptist?" "Yes, yes, a liberal Baptist; and he is the nearest like us of any man I have seen in some time."

At the appointed hour the preacher came, and the house was filled with Baptists, Methodists, and Universalists, all anxious to hear the new preacher. He commenced with his discourse by feeling for the pillars on which the temple of modern orthodoxy stood, and he got his hands upon them, and bowed himself, and the temple fell, and great was the fall thereof. Then he began to remove the rubbish, and to dig deep for the rock Christ Jesus; and then he began to build the temple of Universalism upon that rock. He would hew out a stone and place it upon the foundation; then another, and another, and cement them with the mortar of truth, until he had a building that all the combined energies of earth and hell, can not demolish. No sooner had he closed, than our hero jumped up and accused him of being a false teacher, and a wolf in sheep's clothing, in that he professed to be a liberal Baptist. "But," said he, "he is not a liberal Baptist, and never was; and now my friends, do not believe a word he has said, for it is all a lie." The stranger replied mildly but satisfactorily, and then turned to the accuser and said, "Brother Parker, will you pray?" "No! I don't feel the spirit of prayer now!" P. HOWE, JR.

NEW AGENTS.—E. S. Lyman, Sherburne—J. Williams, New-Berlin—Anthony Healy, Oppenheim—W. A. Bacon, Cynthiaana, Ky.

Br. TOMPKINS.—Credit E. Beers, Pittsford, \$2.

#### CLINTON LIBERAL INSTITUTE.

The next Term of the Clinton Liberal Institute will commence on Monday the 21st, of September.

#### LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No.

\$ 2 S, Mendon, (Illa)—J. D. C., Kemprille, for T. C. W. and S. P.—P. M. Carroll, for W. S. and B. M.—A. A. Pike, for self, E. S. M. L. S., O. L., J. Z., A. P., J. O. and L. G.—P. M. Crandell's Ferry, (Illa) for L. D. W.—P. M., East Thomaston, (Me) for E. C.



For the Magazine and Advocate.

## THE GOSPELS HARMONIZED AND EXPLAINED

BY REV. W. E. MANLEY.

SECTION VI.

*Multitudes attend John's Baptism.*

MATT. III: 5. Then MARK I: 4. John did went out to him Jerusalem, baptize in the wilderness, and all Judea, and all the and preach the baptism of repentance for the remission of sins.

6 And were baptized of him in Jordan, confessing their sins.

NOTE. *Baptizo* is *ap-dea*, and they of Jerusalem, plied to the washing of the and were all baptized of hands in Mark vii: 4, Luke him in the river of Jordan, xi: 38, confessing their sins.

MATT. III: 6. *Confessing their sins.* We are not to infer from this, that each individual baptized, made a particular confession, as is done sometimes in confession meetings at the present day; but that there was a general acknowledgment of guilt. This is all that the words necessarily or naturally imply.

Mark i: 4. *Baptism of repentance.* See the note on Luke iii: 3.

*Remission of sins.* That is, the putting away of sins, which every person does who reforms. The repentance which John preached, did not allow a man to retain his sins; but made it necessary that he put them away. The Greek term *aphesis* here rendered *remission*, and often rendered forgiveness, is made up of *apo*, from, and *iemì*, to send, meaning, when associated, to send from or put away.

GENERAL REMARKS.—Much controversy has existed in the Christian church respecting the ordinance of baptism; and though all must acknowledge that the ordinance is merely intended to represent the purification of the mind, yet many Christians in their zeal for the figure, have overlooked and disregarded the thing represented. Such persons, though they may have been baptized with water, have never experienced the baptism of repentance, or the washing of regeneration. Respecting the ordinance of baptism, it may be remarked that it did not originate with Christianity, but was a part of the Jewish religion. And we have yet to learn that it now possesses any more virtue than it did under the Jewish dispensation. That it may have a good moral influence if attended to with proper motives, there can be no doubt; but after all, it is the substance, and not the shadow, than is in itself, of any value.

As to the manner of baptism, it would perhaps be presuming to offer an opinion, since I have employed but a little time in studying the Scriptures in reference to that point, and since others who have employed much research and biblical erudition in investigating the subject, are far from being agreed respecting it. And as I do not believe that my eternal destiny depends upon a right decision respecting baptism, I shall not be particularly disturbed in my mind if I do not devote much attention to the subject, or trouble my readers with many remarks respecting it, while more important matters demand our attention.

*John warns the Jews of their impending destruction.*

MATT. III: 7. But when LUKE III: 7. Then said he saw many of the Pharisees and Sadducees come to him to be baptized with him, he said unto them, O generation of vipers, who hath warned you to flee from the wrath of God to come?

8 Bring forth, therefore, fruits meet for repentance, and begin not to say within yourselves, we have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham.

9 And think not to say in yourselves, we have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham.

Matt. iii: 7. *Pharisees.* This sect took its rise, between 150 and 200 years before Christ. They were called Pharisees from a Hebrew term that signifies to separate (*pharash*.) because they

"professed an uncommon separation from the apparel and customs of the world." They are supposed originally to have been a very virtuous sect; but in the time of the Saviour they were exceedingly corrupt.

*Sadducees.* The Sadducees took their rise between 200 and 260 years before the Christian era. Their founder was one Sadoc, after whom the sect was named. Though they were better than the Pharisees, still they were quite corrupt.

*Generation of vipers.* A brood of poisonous reptiles—an appropriate representation of their vile and degraded characters.

*Wrath to come.* Dr. George Campbell renders this phrase *impending vengeance*, and supposes it to refer to the calamities about to fall on the Jewish nation. That it has such reference is plain from the occasion that called it forth.

It was not till John saw the Pharisees and Sadducees come to his baptism, that he refers to the subject with which that phrase is connected; giving us to understand that it was something in which they were particularly interested. Dr. Adam Clarke, Lightfoot, Pierce, Hammond, Gill, and Kenrick, all suppose the phrase to have this application. See Notes on the Parables by Thomas Whittemore.

9. *We have Abraham to our father.* The Jews prided themselves on their affinity with Abraham; and on that account promised themselves impunity in the commission of crime. It was to remove this impression that John warned them against trusting in their relation to Abraham. Hence he goes on to assure them that the just judgments of God would inevitably fall upon them, unless they made their escape by immediate repentance.

*God is able of these stones, etc.* Rather than to violate the principles of justice, God would perform a miracle that should furnish him objects on whom to bestow the blessings promised to Abraham and his seed. By this language John would assure the Jews, in the most forcible manner, that their dependence upon Abraham was vain; and that they could not receive the blessings promised to his seed, unless they reformed their characters.

The language ascribed to John by Luke, being nearly the same with that of Matthew in the whole paragraph we have been explaining, does not require a separate consideration.

For the Magazine and Advocate.

## "WORSHIP GOD."

BY REV. W. S. BALCH.

I shall discourse upon the privilege and duty of Christian worship. I hope the reader will contemplate with all seriousness, the hints I may throw out upon this subject, and be induced to discharge, with all fidelity, a duty so obviously important in the promotion of human happiness. I can conceive no service more agreeable, no duty more plain, no work in which the advantages are so immediate and certain, as the worship of Almighty God. It gives to our minds just conceptions of the divine character and perfections. It shows us our relations to God and one another, makes us feel them, and inclines us to live worthy of them. It qualifies the soul for the most pure and perfect enjoyments of earth, and elevates it to the perennial joys of heaven. It reconciles and soothes the mind, under every condition of life, by elevating all our thoughts and affections above the darkness and change of time, and fixing them in devout meditation upon the perfection and benevolence of God's government. It gives to ardent desire the bright assurance of another, a better, and a happier life beyond the dizzy scenes of the present, where ignorance and error shall not detract from the soul's highest attainments, nor vice disturb its purest bliss; where no care, no anxiety, no ungratified wish, shall ever intrude to separate between the living, burning sentiment, and the pure and holy object of every good desire.

It may be said with strict regard to truth, that man is naturally a religious being. He feels that

there is something greater, wiser, better, and more stable than himself, and that that something deserves and demands his respect, obedience and worship. This fact is evidenced on every page of human history. It is seen not less in the character of the pagan than the Jew, Mahomedan, and Christian; not less in the barbarian than in the civilized and enlightened among the nations. The Brahmin pyre, the Grecian hecatomb, the Mehkan kaaba, the Hebrew altar, the Christian temple, nay the emblems of devotion among all nations, all give full proof of a reverence for a superior Intelligence. The impress of a Divinity is stamped on every mind. Error may deface its brightness. Prejudice and bigotry, produced by a false education, may misdirect it. Ignorance and vice may seem to obliterate it altogether. But it can not be destroyed. The light of Gospel truth, which is destined to "enlighten every man coming into the world," shall shine into the understanding, when intervening obstacles are removed, and then religion like the splendid invention of Daguerre, will concentrate the rays of divine glory and fix anew the heavenly image upon the soul. Man shall then "worship God" in spirit and in truth—in the beauty of holiness.

Christianity is the instrument through which the light and glory of the divine perfections are communicated most directly to the mind; other systems of religion and philosophy, like the telescope, microscope, and camera obscura, may have given practical views, presented outlines by which to form a tolerable transcript though imperfect in theory, and incorrect in detail, yet extensively adopted for want of a better. But to Christianity belongs the high honor of presenting to man the "brightness of the Father's glory and the express image of his person." It was in Christ that shone all the perfections of the Godhead bodily—the divine perfections in human form. In the person, and teaching, and conduct of Jesus were reflected, perfect in all their parts and wise in their adaptedness, the moral principles of the divine government; for he, though tempted in all things as we are, did no sin, neither was guile in his mouth. When raised from the tomb and ascended to the Father, he showed the complete conquest over evil; for the powers of darkness then fell, and truth, and grace, and love, were then declared triumphant. A light, and glory, and beauty, and perfection then shone resplendent around the throne of the Eternal, and he was shown to be the Lord Jehovah, the God of all might and majesty, the Alpha and Omega, the all in all.

The light of joy should play on every countenance, the sentiment of gratitude kindle in every soul that is permitted to "worship God," under the teachings and influence of Christianity. It is in this alone that the character of the Supreme object of all true worship is distinctly presented to the mind, for in a manner calculated to produce respect and reverence, or beget confidence and hope, without which no worship can be genuine, acceptable to God, or profitable to man. Other systems may present as a God of power, the God of wisdom, the God of Abraham, Isaac, and Jacob, and manifold gods of every form and character which imagination can conceive, but none, save Christianity, ever presented the eternal, ever-living, never-changing Jehovah as the Father and Friend, and Saviour of all his rational creatures.

Nature, indeed, may afford us simple and correct lessons in first principles, in the rudiments of devotion; and I would not for a moment, in any shape, detract from the sweet delight the humble worshipper feels, who kneels and adores at nature's altar only. I too have drank in the holy inspirations of this beauty and loveliness. I have loved to go forth in nature's ample temple, and gaze with open eyes upon the charms and glories all around. My heart has kindled with a holy fire as I traced the footsteps of Divinity in every shrub and flower, in every tree and forest, in every



will and river, in every spring and ocean; warbled by every rural songster; borne on the wings of every breeze, sparkling in every dew-drop, smiling in every star, and filling every point in the vast creation.

But nature alone, however well its lessons may be understood, can not teach us all the joys of worship; for it does not present us the character of a God, perfect and benevolent in all his government. In other words, it does not satisfy the mind on every inquiry which will arise in regard to the purity and perfection of God's government, respecting the ultimate condition of ourselves and race. I own that nature, in a good degree, portrays his wisdom, power, and goodness. But it does not reveal to us fully his will and pleasure concerning us, and no man can feel implicit confidence in a master whose intentions are unknown. By inference we may for a time, silence, if we do not satisfy, the inquiry ever alive in the souls of mortals respecting the designs of the Creator. But amid the changes of earth, the wreck and ruin we often behold, what page in nature's book can teach us their solution? When man nears the confines of the grave, and feels that all which was lovely and dear is departing for ever, and that he is soon to lay himself down in the silence, in the darkness and dampness of death, what chapter and verse will then remove all his doubts, dissipate all his fears, and give the bright assurance that if he dies he shall live again, and live for ever! Can he adduce such hope from the worm which in appearance dies, lies dormant, turns chrysalis, and, at length, spreads its light wings in a new, and changed, and improved condition? Those wings are frail; that body, though light, almost aerial, is mortal still—is of earth and must soon die again. A hope, resting on such foundation, must end in disappointment. In that hour the soul needs some other reliance, some surer prop than this world's wisdom. We can not, then, worship God as manifest in nature only, and be satisfied. We can not then lift up holy hands without doubting. One hand, at least, will cling to earth with the intensity of life, while we feel that all with us will soon be over, nature's work be done, and all be terminated, be terminated forever in our complete extinction—in dark, blank oblivion.

With what expressions of delight does the believer listen to the messages of grace and truth divine? How exquisite the joy that thrills through all his soul, on beholding the revelations of truth and salvation, present and eternal, as presented in noon-day splendor, in the clear light of demonstration, by the death and resurrection of Jesus Christ, by which all men are permitted to hope in endless life, and love, and joy through him. In the language of poetry,

"God in the person of his Son,  
Has all his mightiest works outdone."

The character of God is presented in the Gospel in a new and favorable light, such as the world never saw before. Many additional inducements are presented sufficiently strong, irresistibly powerful, to incline every reflecting mind to "worship God," to cultivate the pure spirit of devotion, and consecrate the noblest faculties to his service. Allow me to state with brevity and without argument or illustration some of the many reasons why we should "worship God."

1. God is our Father. He is the Father of all. Hence all should worship him. None but Christians can worship him as such. 2. God has made worship necessary to the perfection of our happiness. He does not require us to worship him as slaves revere a tyrant. He presents to us the perfect character of a Father, and bids us respect and revere him in order to be happy. 3. He designs all men to engage in his worship and be happy. See Ps. lxxxvi: 9. Rev. xv: 4. Isa. xlv: 23, 24. Phil. ii: 10. Rev. v: 13. The fact that we are intended to worship God and be happy, is a powerful argument why we should begin even now, while it is called to day. 4. God will execute his designs, and all men shall worship

him. See Eph. i: 10, 11. Dan. iv: 35. 5. The last reason I shall mention is the advantage which results to the worshipper in attending to this duty. Under this head it may be said we "worship God," first, because it will bring us nigh to him; second, because it will reconcile us to the allotments of his providence; third, because it will reconcile us to one another; fourth, because it will save us from all low and debasing thoughts and affections; fifth, because it will fit us for every condition of life, for death itself, and the untried realities of eternity.

I have not spoken of the means *how* to "worship God." I will not do it now. Suffice it to say God requires the heart, the whole heart, the entire consecration of soul and body to his service; which, by the way, is the true service of ourselves and humanity. It is to me of little concern how the spirit of worship manifests itself outwardly; whether in the unuttered devotions of the Quaker, the profound contemplations of the philosopher, the clamorous zeal of the new convert, the warm and steady flow of grateful feeling of the enlightened and liberal Christian, or in any other way. Where the spirit of the Lord is there is liberty. Only let us "worship God," truly, sincerely, heartily—"in spirit and in truth;" and never shun to let our joys be known, when such confession may encourage some brother or sister to go and do likewise. To me it is worship to listen to the warblers of the wood, to gaze upon the flowering fields; to join in prayer and songs of praise in the Christian temple, at the family altar, or in the closet silence of the soul.

Brethren and sisters, believers, think of your duty; inquire it out, and faithfully perform it. Forget not—no, never forget to "worship God," your Father, Friend and Saviour. Worship him in the beauty of holiness. Never hold back. He will meet you half way. He is nigh unto all that call upon him. In life, in health, in youth, in age, in death, throughout eternity, may we all worship Him who is the light of our joy, and the strength of all his saints.

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For the Magazine and Advocate.

#### JESUS PREACHING TO SINNERS....No. II.

In the first two parables to which we have alluded, it is plainly taught that all that wander, shall be sought, found, and brought back. Here the owner is represented as doing all himself. Upon his ability alone depends the success of his desires. We are thus taught that the certainty of salvation for the sinner, depends on nothing but the ability of the Most High to accomplish the work to which he devotes his every energy. But in these, no mention is made of the punishment incurred. True, in the case of the sheep we should fancy him wandering alone, unguarded, and unprotected for, over barren fields, and rocks, and desert plains; beset on all sides with dangers and none to protect him; hungry, with none to feed, and thirsty with none to lead him to the cool waters. But our Saviour did not choose to leave it for the imagination of the hearers to devise the transgressor's punishment. In the parable of the prodigal he clearly and explicitly pointed it out. The boy regarded not the admonitions of his parent, and that they might not reach him in his career of profligacy, "he went into a far country." He sought, as congenial spirits and fit associates, the vain and wicked. His substance was wasted as the inevitable consequence of his folly; there arose a famine in the land, as there very naturally would in a land of such inhabitants, and he was in want. So low was he reduced, that he joined himself to a stranger in the capacity of a swine herd, and divided with his charge the husks, (the fruit of the caroub tree) on which they fed. Unhappy youth! Fostered in a fond father's house, where plenty spread her board and held her daily festival, how keenly, how sensibly, must he have felt the humiliation of his degraded condition. How great

the contrast! There the beloved and respected son of an honored and noble father—here a ragged, hungry, despised swine herd, who fain would share with the swine in their allowance of food. And no one pities, no one relieves him. Fallen was he indeed! Aggravated was his wretchedness! Swine were, by the Jews, considered as accursed of God. Their existence in Judea, was tolerated only because it opened and sustained a profitable traffic with the Gentiles; and there were but few things a Jew would not do for money. Yet the herdsman was ranked with the beast he tended. It was the basest, vilest, and most degraded of all employments. And even in Gentile countries, we are told swine herds were not allowed to mingle in civil society, or to enter the house of worship; nor would the dregs of society contract matrimonial alliances with them. Thus did Jesus picture the certain and fearful punishment which awaits the disobedient, and follows close upon transgression.

But the Teacher's design was not accomplished when he had illustrated the nature and consequence of sin. He proceeded in the same lucid manner to exemplify the tendency and result of punishment. He represented the young man as "coming to himself." His miseries reminded him that he was a wanderer from home. "In my father's house," said he, "is bread enough and to spare, while I perish with hunger. I will arise and go to my father, and say to him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me as one of thy hired servants." This was not an idle resolution—a waking dream; but the determination of the heart. "He arose and came to his father." And mark the manner of his coming. He made no claim—no excuse. He did not say, "Although I did wrong in leaving you, yet I have done nobly in returning to you." He saw no merit in being compelled by starvation to return from his wicked ways. Nothing of the kind entered his mind. He resolved to throw himself upon his father's bounty. His highest wish would be gratified if he was but a servant in the home of his youth, and allowed to fill himself with bread.

And yet the subject was not complete. The sinner's reception must be illustrated. This is done. When the repentant child was yet a great way off, the quick eye of affection pointed him out to the sorrowing father. In the crippled tread of a ragged, filthy, barefooted beggar, he saw and knew his own, his darling boy. The sorrow and pain this son had caused him fled away. A father's affection conquered all. His bosom burning with compassion, his heart melting with love, he ran and fell on his neck and kissed him. Could there be affection stronger than this? He regarded not his son's request to be a servant, but sent for the best robe to be put on him, and a ring for his finger, and shoes for his feet. "Bring," said he, "the fatted calf. Let us make merry, for my son was lost and is found; was dead and is alive!"

Certainly if all poor, miserable wanderers from the path of rectitude knew of this kind father, and of his willingness to welcome them home, they would no longer feed on swine's food. Our Saviour here first pointed out the error of the Jews. They supposed that sinners had forfeited the love of God. But it was not so. God loved them still, and would not forget them, neither lose them. Then he showed them, as in a picture, the real and inevitable consequence of forsaking God, and the remedy in all cases, and the only effectual remedy to be applied. The punishment was of such a nature as inevitably to bring the sinner to a realizing sense of his situation; and it was to last until the object was accomplished. But whenever he came to himself and arose and went home, he was sure of finding a fond father ready to strip off his rags and put on the robe, to press him to his bosom, kill the fatted calf, rejoice and be merry. This done, and the subject was fully illustrated.



It is worthy of more particular remark, that in neither one of these three parables do we see the whole subject illustrated. So impossible is it to find language to speak, or things by which to represent the dealings of God with man, that even Jesus could not make himself understood when he wished to remove old and erroneous ideas, and substitute new and correct ones, without speaking three parables, each differing from the other. Thus, the parable of the sheep illustrates the care and watchfulness of God; and the final return of all things to the fold of the shepherd. But the sheep is not a true representation of the soul, inasmuch as the former is perishing in its nature, and the latter immortal. The piece of silver in the next parable atones, for this deficiency, and represents the soul, which, though lost and covered with filth, will remain the same pure essence, uncorrupted and incorruptible; and when the owner finds and cleanses it, it will be the same priceless gem it ever was. But the illustration is still incomplete. God does not palsy the arm which is raised to do evil, nor chain the feet that would go astray. He is an unseen actor in all this. He pursues his sheep with chastenings. He searches for his silver with a rod. This is represented and the illustration made complete in the last parable, in the sufferings and consequent reformation of the prodigal. When we view these parables separately, we do not catch the spirit, nor comprehend the full meaning of Jesus. But when we unite them as he united them, they delight and instruct us.

Another particular connected with these parables, and found alike in all of them, being the only point on which they perfectly agree, and the one to which it appears all the rest are subordinate, is that every thing is brought back to its owner and home at last—nothing is lost. There was no third son who went away and did not come to himself, and say, "I will go to my father's house." And from this it is evident that just as certain as some wander, and suffer in consequence, just so certain all that do thus wander will be brought back. ITHURIEL.

## MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

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### SPIRITUAL ASPIRINGS.

There are certain subjects in which every intelligent being on earth feels an interest. No matter what may be the condition of man—whether ignorant or learned, high or low, rich or poor, he is attached to every thing, which he believes to be a promoter of his present happiness. His pursuit after happiness will be varied according to his knowledge of the nature of and aids to real enjoyment. If wise, he will, under the promptings of his native feelings walk in the path of wisdom, and be somewhat gratified in the attainment of the cherished prize which he has in view. He will be gratified so far as the wise can expect gratification in this mortal state. But if he is ignorant he will be likely to follow whatever dazzles most, and yield to those impulses which are strongest in his mind. And the dazzling lustre of fancied pleasure is frequently false; the blind impulses of the mind are generally perverted or misapplied. Hence they end in disappointment. But whether successful or not, the ardor of his natural desires is not abated. He still feels an interest in everything which relates to his present spiritual welfare.

Now if he will examine himself, he will find that this feeling, those desires, are striving to teach him wisdom. He desires happiness, and this propensity of his nature should teach him that there is something within, which asks not for the fancied ease of indolence and indifference, nor for the gratification of the earthly appetites alone. These may beguile the hour, but they soon pass away and often leave a sting behind. The best of tran-

sitory bliss, unassisted by that wisdom which cometh down from above, would pall the heart of the possessor and leave him unsatisfied. Something within him desires to know what will be its future condition. What will satisfy these desires? Must not something be added to the best of perishable enjoyments? Can man be contented to lay aside all knowledge of the future, and live in the belief that all happiness, and all consciousness, end in the grave? No! However ignorant he may be, he finds that prosperity in the ordinary acceptation of the word, is not altogether sufficient to give him happiness.

Man possesses a mind—a faculty which reaches, in spite of himself, higher than the amusements and occupations of this world. True, it has interests to draw it down to earth, and it may and will find peace in the discharge of duty; it can not find peace without it; but it also needs higher food. To the joys of faithfulness and integrity must be added the confidence that this earth is not our abiding place, that this body is not our most glorious tabernacle. In the midst of its occupations on earth, it will pine for brighter and purer scenes, and strive to paint upon the horizon of its temporal existence the image of higher hopes and holier occupations. It may hold in its possession, wealth, power, fame, worldly ease, and all their kindred accomplishments—it may bow its powers in the deepest fervor—it may engage in the most agonizing religious worship that was ever poured out upon the altar of bigotry or superstition—but all these are of the earth earthy; it has not whereof it may glory through Jesus Christ in those things that pertain to God, and to a knowledge of his will and designs.

Here then is a subject which concerns man as a religious being. Let us view him in this capacity, and see what will satisfy his spiritual longings. Let any individual go among the Heathen and worship their senseless gods; or let him erect a modern Baal in his own household, and clothe him with all the imaginary attributes which have been ascribed to his namesake of old. Let him fancy his god a fickle being, as the gods of men were and are always supposed to be; hating to-day and loving to-morrow; favoring one nation with his special presence at the expense of another; in one place one hour and in another the next; leaguering himself with other spiritual beings, for the purpose of introducing confusion and misery among men, that he may laugh over them, and gratify his insatiable wrath; himself, or some agent in his employ, building some dismal tartarus, or deep infernus, whose walls are laid in darkness, whose only ray of light is the flashings of vengeance, and whose only praise is the howlings of remediless damnation! Would a man with such fancies be happy? It is needless to ask the question of any who know themselves, and what happiness is. Where are the innate longings of the soul to worship something superlatively excellent, beautiful and good? Where are its desires for lofty, spiritual devotion? Where are its hopes of happiness—its impulse to virtue—its connecting link which binds the immaterial to the eternal? All unsatisfied—disappointed—groaning under the weight of a living death!

Let the reader cast his eye where he will, and he will find a similar result attending all those who reject the truth of God, or who pervert it that they may cherish the imaginings of man. It is not natural for man to live without some gleams of that light which gilds the page of life with faith and hope, and moral purity. He can not live a spiritual life, without this light to show him that the life which now is, is but the pledge of another and a holier. But let him have this light, and he is happy. He sees—what his soul and his desires taught him must exist before it was revealed to him, and what he knew he needed to guide him to the fountain of all excellence—truth. Truth, which holds no cruel anathema for his former ignorance, and doubt, and iniquity; but which reproves in mercy, and leads him along the path of wisdom, that he may see how much he has lost

in his past life, and thus be induced to faithfulness and perseverance in future. Truth, which mocks not his high aspirations, but gently raises him higher and yet higher in devotion, the nearer he approaches to a knowledge of God, and Jesus Christ, the Sent of God.

A. R. B.

### "MIND YOUR BUSINESS."

There was much sterling good sense and sound morality taught on these olden-time cents which we occasionally meet with, and whose principal motto we have placed at the head of this article. The circle of links united in one chain, enclosing (I believe,) the hour glass with its fast ebbing sands, and the warning "time passes," was well calculated to remind men of their union, as well as of the union of the states of this infant confederacy—to impress on their minds the preciousness of that fast dissipating inheritance which is to many all they have in the world, and to all the most valuable property which is bestowed upon them—and to teach them to "mind their business." If every individual link in the great chain of society will mind his own business faithfully, it must follow, as a matter of course, that the entire business of the whole community will be most effectually attended to. And even admitting that circumstances may occur to prevent some from successfully attending to their affairs, those who have done so, will be far better able to help these unfortunates. Thus the entire circling chain will draw along the several links, and the success must finally be complete. Here is the lesson of the chain. The whole is made up of its parts. Each part attended to secures entire success. That success can not be complete, unless every link is attended to—for the good of the whole consists in the good of every one of its parts.

Frequently, when business crowds and the want of more time to accomplish the work on hand is most severely felt, some one—a good natured friend—will call to get you to read and praise his book, or to tell you of his peculiar and private troubles and afflictions, or to have a sociable chat with you about the hundred nothings that make up the circle of ideas which revolve so rapidly through his brain by long usage to their mill-horse round, that he really thinks he must be a very clever man to think so rapidly! I never am thus pressed for want of time, and bored by such an interruption, that I do not wish I had one of those old pennies to present to my tormentor. Were I able, I certainly would buy up a lot of them and keep them in an open box on my desk, so as to be able to circulate their silent teachings in community. Why, when some of our business men commenced coining substitutes for cents, as they did a few years ago, why did not some one get a die constructed to give us a lot of that good old pattern?

"I only ask you to read it—it contains only 180 or 200 pages, and will not take up much time"—says your kind friend. But, my dear Sir, I have not any time to spare—I have copy to prepare, editorial to write, a proof sheet to read, two sermons to revise, myself to shave, dress and get ready to go 25 miles (to the place where I am to preach to-morrow,) and all this must be done to-day, so that I can not possibly oblige you. "Well—well—I am sure I feel for you—I have often thought you had too much for one man to do—but I want your opinion of my book, and as you have so little time, you can omit the preface and introduction, and skip over the third and the sixth chapters, and just read the rest." Indeed, Sir, I can not read a page of it—my time is not sufficient to enable me to do what requires my attention without your book. But the tormentor is not to be shaken off in this manner—he reiterates his request again and again, lessening every time the number of pages he would have you read, until out of all patience you tell him plumply you will not read a page of it—that he has already kept you from pressing business for a whole hour—when he goes off quite offended, saying that you might have read all he asked you to read in that time; and perhaps reports you



abroad as a surly, disobliging, uncivil fellow! Oh, if I only had had one of those old pennies, what a suitable gift would it have been for the persecutor—and what a precious hour might it have saved me, besides the loss of temper and of reputation. So much for the lesson taught by the hour glass and its motto. Time is an estate. He that has little to do, needs but little time to do it in. But it is downright robbery—taking away a man's farm, rood by rood and acre by acre—to call upon a poor preacher, or editor, or other person of business, when they want more time to labor in than six days to the week, and to take up their precious moments, whether they will or not. First ask the man, whether he has time to spare for such and such business or amusement—and if he has, how much time; and govern yourself accordingly. Depend upon it, you will not be a loser by your courtesy and honesty. For such a man, I would, even make a sacrifice to oblige, but one of your other sort, will render any one the more surly and disinclined to oblige, the longer he hangs on against all rule, reason and right.

But lest I tax the reader's time too much at a single sitting, I will here conclude my essay on the importance of time. The other lesson inculcated by the good old penny will keep very well for another time—sometime when the reader may be able to spare me five or ten minutes of his precious time and serious attention.—Only let him not forget that all mankind are one chain, of which every human being is a link. Let him remember, too, that time is money—yea more than money—and let him improve his own, and not employ another's, without consent first obtained. A. B. G.

#### "THE GLORY OF GOD IN THE FACE OF CHRIST.

[Concluded.]

Look at the deep sympathy and love of Jesus. See him as he takes in his arms the little, gentle babes, and looks upon them with a smile. See him as he lays his hand upon their heads and blesses them, and exclaims, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." See him as he stands by the grave of Lazarus. The sorrowing sisters are there, and the tearful countenances of friends are gathered at that sealed tomb, and what does he? He weeps. Jesus, the messenger of God to guilty, erring man, weeps; and with such bitterness that those standing around exclaim, "Behold! how he loved him." See him at that last Paschal supper. The hour of parting for that little band has arrived. The betrayer will soon bring upon them soldiers with torches and with weapons, and the rude hand of cruelty and insult shall be laid upon their beloved Master, and their hours of blessed and holy communion, their chords of near association, their hallowed ties and more than earthly joys, shall soon be broken up. See him there—oh! let the world gaze upon the Founder of our Faith and read the tenderness of his character. The disciple whom he loves leans upon his bosom, and he utters for that group the earnest precept, "A new commandment I give unto you, that ye love one another." There, reader, was the image of God. In all these scenes to which we have alluded, it was as if God was communing directly and tenderly with men. Those little babes—those weepers at the grave—that sorrowful band of disciples—as they gazed upon the kindness and sympathy that looked upon them from the countenance of that Great Teacher, saw, "the glory of God in the face of Jesus Christ."

Once more: look at the long-suffering and mercy of the Redeemer. There is brought one taken in the commission of a grievous crime. The eager multitude throng around to see what their new Teacher will do. They have no idea of forgiveness in their hearts. They look upon the criminal as a guilty and abandoned one, fit only to be cast out and stoned. Their apparent ignorance of their own frailty, their zeal to hunt crime in another, causes them to forget their own liability to sin.

What does Jesus? He lifts up himself from the ground on which he had been writing, and says to that anxious multitude, "He that is without sin among you, let him first cast a stone at her;" and as, conscience-stricken, they go out one by one, he says to the abashed and guilty woman, "Neither do I condemn thee: go and sin no more." See him at meat in the Pharisee's house. A woman, that was a sinner, washes his feet with her tears, and wipes them with the hair of her head, and kisses them, and anoints them with ointment. The Pharisee reasons, that if this man were a prophet, he would have known "who and what manner of woman this is that toucheth him; for she is a sinner." But Jesus, after propounding a question to Simon, turns to the woman, and enumerating what she has done since he entered the house, says, "Her sins, which are many, are forgiven; for she loved much"—and he tells her, "Thy faith hath saved thee; go in peace." See him at the hour of his crucifixion. He has borne the bitter mockery, the wicked insult. His brow has been lacerated by the rankling thorns, his hands and feet are pierced by the cruel nails. But in the midst of all that deep agony, he utters no exclamation of revenge. He breathes the prayer, "Father, forgive them; for they know not what they do." Here again, was the image of God. In these instances of mercy it was seen. The guilty but pardoned woman, as she looked upon the countenance of him who told her to sin no more—the weeping sinner, as she heard the kind words of forgiveness—the hardened soldier and the sorrowful disciples, looking at the blood-stained features of the Redeemer as he hung in the hour of death upon the cross; these, all these, saw "the glory of God in the face of Jesus Christ." They saw a manifestation of the long-suffering and mercy of the Deity, exhibited in one individual, concentrated, made palpable, brought to their attention, in the brightness of the life and acts of the Saviour.

We will not specify further. The reader will understand what I meant by saying that Christ bore a moral likeness to God. And all must feel that it is a sublime feature of the Gospel, that in the person of its Founder God is brought so near to man. It will be perceived how much more than in any other way, it may be said, that we can discover in Jesus what are the attributes of God. We commenced by referring to nature as containing many manifestations of these attributes. We repeat this truth. But for a bright, unclouded, moral exhibition of our heavenly Father, we urge you to look at Jesus Christ. If you would know what God is, seek not the boasted scrolls of philosophy, seek not the teachings of human creeds, but go out beneath the starlight on Galilee—go sit in the shades of Olivet—go stand in the porches of the temple—and look upon the Saviour, and hear him speak, and treasure up his words and his acts.

And remember, moreover, that in order to understand another being, to enter into his truths, to drink in his teachings with lively and affectionate interest, we must sympathise with him—and in order to sympathise with him we must possess a portion of his spirit. In order then to comprehend and to love the moral excellence of Christ, we must cultivate and cherish that moral excellence in the depths of our own souls. The apostle in a passage of singular beauty speaks thus. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Here is a sublime image. The same Being whose spirit moved over the shadowy depths and the unformed masses, and moulded this sphere of beauty, and caused light to gush from its fountains through the thick darkness—the same Being gives to the shadowed mind and the wandering thought a perception of the excellence and the loveliness of the Redeemer, so that, no longer blinded by the influences of sin, they see in his face the glory of God—they behold mirrored in him the perfections of Deity.

Let him, then, who would comprehend the full excellence of the character of Jesus—who would sympa-

thize deeply with the attributes which he exhibited to the world, yea who would have them shine in his own character—who would be "changed into the same image from glory to glory." I say, let one who would thus see and feel, renounce the dominion of sin—let him put by the wiles of temptation—let him look into his own soul, let it be purified by repentance and contrition—and let him ever act true to his convictions of the right and the holy. E. H. C.

#### TO CORRESPONDENTS.

We are in want of short articles. If carefully written "the more the merrier." We have received a few articles of good poetry within a few months past, and more of bad. Those who write poetry should be sure that it is not deficient in measure, and style. Mere rhyme is not poetry. And as we are not poets ourselves we are sometimes obliged to throw aside good sentiments because the language is badly arranged. Our correspondent who sent us some "Thoughts" in poetry will please try again. The sentiment of his last is good, but does not conform to the laws of poetry. May we not hear from him again in prose. A. R. B.

*The Lady's Book*, for September, has been received. It is not one of the least of the merits of this excellent monthly, that it is regularly published, and received by its subscribers early in the month, and generally before the date it bears. To those who particularly value it\* beautifully colored plates of the fashions, this must be no trifle in view of the capricious and sudden changes of that unstable goddess!

To those who value the letter press of a periodical, it is sufficient to say, that the *Lady's Book* always presents a list of contributors whose names stand high on the roll of literary fame. Godey, Publisher, Philadelphia.—Price only \$3.00 per annum—two copies for five dollars. The money must accompany the order, and the letter be free of postage, or it will not be attended to. A. B. G.

REMITTANCES.—We hope our friends will remember us—we have great need of aid all the time. Send in as soon, as fast, and as much as you can. A. B. G.

N. B. We say the same to those indebted to Grosz & Hutchinson.

The signature to the piece of poetry in our last number headed "Beauty," was subjected to a typographical error which made it read "Angels," instead of Angelo as it should have been.

#### RELIGIOUS NOTICES.

There will be preaching on the second Sunday in September, by Br. D. BIDDLECOM, in Scott, as Br. Rowe may appoint, and at Spafford in the evening.—Br. H. GREEN in Dresserville.—Br. H. BALLOU, in this city.

There will be preaching on the third Sunday in September by Br. N. GUNNISON, in Mottville.—Br. W. S. BALCH, in Geneva.—Br. E. M. WOOLLEY, at Howlet Hill.—Br. M. B. SMITH, in Eatonville.—Br. GREEN in the Universalist meeting house in Upper Lisle, at which time the Eucharist will be administered—our friends in that section are earnestly invited to attend.

#### THE UNITED STATES CONVENTION.

To the brethren who will attend the United States Convention of Universalists, to be held in Auburn, 3d Wednesday and Thursday, 16th and 17th of September, 1840. Those brethren who come in stages or teams of their own, are requested to repair to the Universalist church, where a committee will be in waiting to provide them with accommodations. Those who come in the rail road cars, will be waited on by a committee at the depot. G. W. MONTGOMERY.

3w  
*Cayuga Association*—The Cayuga Association was adjourned to meet the third Wednesday in September, 1840. As that is the day on which the United States Convention meets, I take liberty, as standing Clerk, to adjourn it to the second Wednesday and Thursday, the 9th and 10th of September. Ministering brethren and friends are invited to attend the meeting, which will be held at Mottville, seven miles from Auburn.

3w

G. W. MONTGOMERY.



## POETRY.

[From the Rome Sentinel.]

## THE HONEY-BEES.

One loveliest morn, as the matin breeze  
Kissed the lilac and vine,  
There met, by a chance, two beautiful bees  
On a blue Columbine

And altho' each flower with sweetness was laden  
Till it drooped on its stalk—  
Yet resolved for once was each honey-maiden  
On a gossiping talk.

And one smoothed the plush of her saffron vest,  
And composed her thin wing;  
Then, turning about, the other address,  
Like an eloquent thing.

"Thine exquisite face is sweet as the scent  
Of the coy mignonette—  
Had thy dark, brilliant eye to me been lent  
I would play the coquette."

Then she turned to scan that mirrored feature  
In the dew of a rose,  
And deemed her own self a much fairer creature  
For a flirting with beaux.

The other replied,—"I know we are fair  
As are roses and rubies:  
But where is one's glory and beauty—where,  
When our beaux are such boobies?"

The butterfly gay has her gaudy mate,  
And is never alone:  
While we, alas! must toil early and late,  
And then sleep with a drone."

"'Tis true," said the first, "but even in that  
There is one consolation;  
For sure, when drones are so ugly and flat,  
We're 'the lords of Creation!'"

DEMRAD.

Hamilton College, August 8, 1840.

[From the Universalist Union.]

## SKETCHES.

Imitated from the German of Goethe.

## CALM AT SEA.

Deepest silence rules the ocean,  
Moveless, stirlless, rests the deep;  
See our vessel, without motion,  
On the polished mirror sleep!  
Not a breath from any quarter!  
Stillness death-like as the grave!  
On the vast and boundless water,  
Not a ripple, nor a wave!

[From the Universalist Union.]

## THE VOYAGE WELL ENDED.

The mist is dispersing,  
The blue heaven clears;  
Now loosed from its fetters,  
Eolus appears.

The breeze, onward sweeping,  
Gives wings to our ship,  
And swift as an arrow  
We dart through the deep.

We shall greet those who love us,  
Long ere it is night—  
Huzza! make all ready!  
The land is in sight!

CAROLINE M. SAWYER.

DR. FRANKLIN.—In a notice of the Signers of the Declaration of Independence, their ages, places of birth, etc., it was remarked by the Editor of the Democratic Press that "the youngest man who signed the Declaration, was Edward Rutledge of South Carolina, then aged twenty six years, and the oldest man who signed it, was Benjamin Franklin, then aged seventy years.—What a splendid career of usefulness he ran after three score years and ten!"

The concluding observation of the editor was brought forcibly to mind by reading a few days since, the following familiar conclusion of a letter from Dr Franklin, to his friend G. Whatley, Esq., written May 18th, 1787.

"You are now 78 and I am 82—you tread fast upon my heels, but though you have more strength and spirit,

you can not come up with me till I stop, which must be soon; for I have grown so old as to have buried most of the friends of my youth; and I now often hear persons, whom I knew when children, called old Mr. Such-a-one, to distinguish them from their sons, now men grown and in business; so that by living twelve years beyond David's period, I seem to have intruded myself into the company of posterity, when I ought to be abed and asleep. Yet had I gone at 70 it would have cut off twelve of the most active years of my life, employed too in matters of the greatest importance; but whether I have been doing good or mischief, is for time to discover. I only know that I intended well; and I hope all will end well."

The very doubt expressed by Dr. Franklin, whether he had been "doing good or mischief" to his country by his public acts, should endear to us still more the memories of our venerated patriots and statesmen. If the case had been a clear one in the outset;—if the sages and heroes of our revolution had been as certain of the eventual success of their labors as they were of the justness of their cause, there would have been the less merit in resisting the arbitrary and oppressive acts of the British Government. But when we consider that the chance to "sink or swim, live or die," was about equal—that if unsuccessful, they were to be punished as rebels against their rightful government—and if successful had at least to await the gradual operation of their plans, in order to attest their utility, and the tardy justice of posterity to meet out their reward—we can not but the more and more admire the self denying fortitude and noble-hearted sacrifices of our gallant forefathers in the arduous struggle for Independence.—*Concord Statesman.*

HONESTY.—A certain poor widow, one winter's day, had just consumed her little stock of wood in cooking a scanty meal for herself and children, without knowing where she could obtain any more. She put her children, to bed, soon after, and sat shivering over a handful of dying embers, in full view of a large woodpile belonging to her rich, hard hearted neighbor. The thought darted into her mind, "had I but one handful of that wood to keep me from freezing, how glad I should be; he has enough and would never miss it." After many struggles, she concluded to go after her neighbor had gone to bed and get one handful, that she might be able to cook herself some breakfast. She went and picked up the wood, but the thought of stealing so overwhelmed her, that forgetting where she was, she spoke aloud "Have I come to this? Must I steal? O I can not. But if I don't I must freeze. But O, I can't steal." Again the horrors of winter drove her back; again she picked up the wood, and again threw it down, saying, "I can't steal, and if I perish I will perish." She went home and went to bed. The rich man stood in the door and heard all that the woman had said, and it softened his heart. Early next morning he sent her eight loads of wood ready cut, and other articles, telling her that she was welcome; adding, "you fairly beat the devil out of me last night."

Laughable Anecdotes of the Arabs.—It is amusing to contrast this fact relating to the people of Yembro' with the picture which has been given us by Irwin and Bruce of its ferocious and treacherous inhabitants. The pigs we had on board excited more attention and curiosity than the ship, though no European vessel had visited their port for many years before. I had strolled for a few miles beyond the walls of Yembro', with some other officers, and arrived at a small Bedouin encampment. Here we sat down to partake of the milk which was brought by the females; the several portions of our uniform underwent a minute scrutiny; and while the jacket of one was pronounced decidedly indelicate, the surtout of another accorded better with Arabian ideas of propriety. Our hats they styled "jidders," or cooking pots; but the eye shade of the dress caps afforded the widest scope for conjecture. "What can it be for?" was echoed from all sides. "Wonderful!" at length exclaimed an old seer, with uplifted hands, who had not before spoken "wonderful. These Infidels are doomed to eternal perdition, and with becoming modesty, they shroud their eyes from the looks of the Almighty, nor will they lift them upwards; lest they should profanely encounter his gaze."—*Westred's Travels in Arabia.*

Original Anecdote.—A few years since, a jolly tar, who had just returned home after a long cruise, employed a cartman, known about the town as Dutch Yacub, to carry his baggage from on board the ship to his boarding house. After every thing was stowed on the cart to his satisfaction, Jack sented himself on the top of his chest, and for want of better amusement, spliced the ends of the cart-ropes together.—When they arrived at the stopping place Yacub attempted to cast off his rope preparatory to unloading. After searching in vain for the end of it, he threw his hat on the pavement in a

rage, and exclaimed, "Dunder and blixen! some tain Yankee's cut off bote de ends of mine ropes and put dem vere der tuyfel himself vout finds em."  
N. Y. Whig.

Trees.—Every one who has read the Heart of Mid Lothian will remember the following sentence; "Jock when ye hae naething else to do, ye may be aye sticking in a tree; it will be growing, Jock, when ye're sleeping." Sir Walter Scott says somewhere, these simple words induced a certain Earl to plant a large tract of country which in such a place as England would, in a few years, be of immense value.—We will only repeat the advice given to Jock—let every one who has nothing else to do, be "sticking in a tree," that posterity may reap the benefit of it. The cost is comparatively nothing, and the pleasure of doing good of itself should be a sufficient inducement for every one to be "sticking in a tree," who has "naething else to do."

TWO AGAINST TWO.—A gentleman of the name of Man, residing near a private madhouse met one of its poor inhabitants, who had broken from his keeper. The maniac suddenly stopped, and resting upon a large stick, exclaimed "who are you, sir?" The gentleman was rather alarmed, but thinking to divert his attention by a pun, replied, "I am a double man, Man be name and man by nature." "Are you so?" rejoined the other:—"why I am a man beside myself, so we two will fight you two." He then knocked down poor Man, and ran away.

No man can live or die so much for himself as he that lives and dies for others; and the only greatness of those little men who have conquered every thing but themselves, consists in the steadiness with which they have overcome the most splendid temptations to be good, in consequence of their low schemes and grovelling wishes to be powerful, like Napoleon, who

"Though times, occasions, chances, fees and friends,  
Urged him to purest fame, by noblest ends,  
In this alone was great,—to have withstood  
Such varied vast temptations to be good."

Conflagration of Moscow.

## DEATHS.

In Eatonville, July 27th, Mrs. NANCY JOHNSON, wife of Jerome Johnson, aged 21 years. She bore her sickness, which continued from May 13th till the time of her decease, with great fortitude! She has left many friends to regret their loss. May God bless them with the consolation that she has gone to a better and happier home. Sermon by T. D. Cook.

In Canistota, Madison county N. Y., on the 26th of May last, ELIZABETH, wife of Wm. H. Kinney, Esq. Also in the same place, August 11th, CLARISSA, wife of Lucien B. Robe, aged 26 years, both the above were daughters of Lancelot and Lydia Jarvis.

Within two years these afflicted parents have followed to the grave three, and all of their daughters. Yes, two years have not yet rolled around since the three sisters were in health and in the enjoyment of their own and their parents and brothers society, with all the prospects of protracted and happy lives. But the destroyer came; and what is truly happy to their surviving friends it found them undismayed at its approach. Not a murmur escaped their lips during a long and painful pulmonary disease but happy resignations to the will of God softening their dying pillow's and they now lie sleeping side by side in their still deep resting place awaiting the coming of their kindred spirits they left behind. The first above left a little son aged 14 months, and the latter two little daughters, the one aged about 4 years, and the other about 15 months. These little pledges unconscious of the great losses they have experienced, and left to pass through this world without the guardian aid of a mother's cares. But the surviving friends are not without the consolation—resulting from a full faith in the assurance that so certainly as Christ liveth they and departed friends, with the vast family of man, shall live also. Com.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES]

UTICA, N. Y., FRIDAY, SEPTEMBER 11, 1840.

NO. 37.

For the Magazine and Advocate.

## A VOICE TO THE MARRIED. TO WIVES.

BY REV. J. M. AUSTIN.

### Chap. VIII.—Influence of Female Character.

"Holy, thrice holy, is the part  
Through life to thee that's given;  
Well might the poet say thou art  
The link 'twixt earth and heaven.

Such art thou, Woman, when thy mind  
Equals thy glowing form—  
When not thy deadliest foe can find  
One trace of passion's storm."

The influence of woman upon society, is of incalculable extent. It is seen and felt, and should be acknowledged by all. In refined communities, where the religion of the Gospel has shed its divine light, and diffused its elevating hopes, and where education has developed the mind and polished the manners, woman has attained her highest rank, and exercises an influence the most deep and extensive. But even among the uncivilized and barbarous nations of the earth, we shall not find the female entirely divested of influence. It is no trivial spur to the ambition, and the courageous daring of the western Indian, to be able on returning with the war-party, to chant the song of victory, and recount his deeds of valor in the hearing of the females of his tribe, and display before them the spoils of conquest. The Creator has so framed our constitution, that it is an inherent desire in man, to cause his deeds and his deportment to be of a character calculated to please "the better half" of our race. A large proportion of his actions, are performed in express reference to this end. Remove this honorable disposition—take away from man's heart all desire to gain the approbation and good will of the wife, the betrothed, the mother, the sister or daughter, and one half, at least, of the laudable ambition and enterprise of the world would be lost.

The influence which wives universally possess and exercise over their husbands, is well known. Whatever may be the disposition or habits of a woman—whatever may be her personal appearance, her talents or acquirements—she will invariably exercise a very sensible influence upon the character of her husband. No man has long been in the marriage state, who has not had his disposition, his habits and his tastes, very materially modified, either for the better or worse, by the conduct of his wife. The intimacy between the husband and the wife, is so close and uninterrupted, that they insensibly imbibe each other's traits of character, to some extent, and give a coloring to each other's disposition.

And who does not know and realize the immense influence which is exercised by the mother over her offspring? The first word the child attempts to utter, is caught from the oft-repeated utterance of the mother—and from the same watchful parent the first subjects for thought and reflection, are presented to its tender mind. "To her is mainly committed the task of pouring into the opening mind of infancy, its first impressions of duty, and of stamping on its susceptible heart, the first image of its God. Who will not confess the influence of a mother in forming the heart of a child? What man is there, who can not trace the origin of many of the best maxims of his life, to the lips of her who gave him birth? How wide, how lasting, how sacred, is that part of woman's influence? Who that thinks of it, who that ascribes any moral effect to education, who that believes that any good may be

produced, or any evil prevented by it, can need any arguments to prove the importance of the character and capacity of her, who gives its earliest bias to the infant mind?"

As is the mother, so to a great extent will be the children who are under her direction. If she is slovenly in her own appearance, or negligent of the appearance of her offspring—if she is ill-natured and fractious—if she is a tattler and a busy-body—if she is heedless of truth, and moral principles in general—her children will exhibit similar traits of character, and thus be led, very probably, into crime and ignominy. But when the mother's habits and principles are all the reverse of this, the children as naturally imbibe them and imitate them, and walk under their light and influence, as the infant draws nourishment from the maternal bosom. And in confirmation of these remarks, the reader has but to notice any or all the families in his immediate vicinity, to find abundant proof of their correctness.

The influence exercised by woman in the polite and social circles, can not be fully estimated.—Here its sway is almost supreme, and is realized by every individual who mingles therein. Ladies have the power of determining what shall be the character of the gentlemen with whom they consent to associate. This determining power is so clearly within their province, that none can with the least propriety question it. No man making the least pretensions to good manners, will thrust himself into the company of ladies where his presence is disagreeable; and if there is one who persists in so doing, the public voice will speedily place the brand of *incivility* upon him. There is no power in civilized communities to compel ladies to mingle in society which is distasteful to them; and hence their company can be as select as they desire, and of such character as most pleases their own taste. They can demand such requisitions and qualifications, as passports to their favor, as they deem proper.

The objection that if ladies are very particular respecting the character and habits of the gentlemen with whom they associate, the latter would keep quite aloof from them and the enjoyments of social society be broken up, is entirely groundless. So strongly has the Creator implanted in man's heart a desire to mingle in the company of the "gentler sex," and to obtain their smiles and their affection, that he will comply with any requisition in his power. In the days of chivalry, the knight-errant, at the bidding of his "lady love," would perform feats of the most daring intrepidity to gain her approbation. And could he but obtain the most trifling token of her affection, he would attach it to his banner, and under its inspiration would rush to the battle, and face death on many a blood-stained field, that she in her distant home, might hear his name shouted in the throng, and his deeds chanted in the wandering Troubadour's song.

Although these romantic manifestations of the desire to become acceptable to woman, are not now exhibited, yet the disposition which gave them birth, still exists, strong and vigorous in man's bosom. And he is as ready and willing now to gain her approval in whatever manner she may dictate, as at any other period of the world. If respectable and virtuous ladies are indifferent in regard to the character of the gentlemen who desire to mingle in their society—if they will associate as freely with the man of dishonesty, of intemperance and dissipation, with the unprincipled debauchee, and the hardened seducer of their own sex, as with the man of stern integrity, morality and virtue—the whole influence of such a course, will be to give vice and profligacy a respectable appearance, and

enable them to strike their roots deeper into the vitals of society, and spread their deadly poison abroad far and wide! Profligacy can well carry its head erect with unblushing assurance, when smiled upon by the virtuous, or when they can, under any circumstances, be led to afford it the least countenance. Let it not be said that ladies can associate with individuals of the other sex, without approving their known vices. I dissent entirely from this position. When women *voluntarily* and habitually mingle in company with a man who is well known to be addicted to unprincipled and debauched habits, they in a very important sense, and to a high degree, approve and countenance his vices. And they should so be held responsible by community. The very fact of their freely and willingly associating with him, is strong evidence that they view his aberrations with lenity, if not with favor, and hence a portion of his guilt must be reflected upon them. If woman is desirous of discountenancing vice and approving virtue—if she is anxious that purity, honesty, sobriety, and all kindred excellences, should gain a decided ascendancy over opposite principles, and enlarge their power and influence in the world—she has vastly more power to aid in forwarding such a work than belongs to the male sex. If in each community, every respectable woman would firmly resolve never to associate with, or countenance, a man of known vicious habits, and carry this resolution into faithful execution, a blow would be struck at the citadel of iniquity, that would cause it to totter to its foundations.

Thatcher, in his remarks to woman, writes as follows:—"It rests with woman, in a pre-eminent degree, to give tone and elevation to the moral character of the age, by deciding the degrees of virtue that shall be necessary to afford a passport to her society. The extent of this influence has, perhaps, never been fully tried; and if the character of our sex is not better, it is to be confessed that it is, in no trifling degree, to be ascribed to the fault of yours. If all the favor of woman was given only to the good; if it were known that the charms and attractions of beauty, and wisdom, and wit, were reserved only for the pure; if, in one word, something of a similar rigor were exerted to exclude the profligate and abandoned of our sex from your society, as is shown to those who have fallen from virtue in your own—how much would be done to re-enforce the motives to moral purity among us, and impress on the minds of all, a reverence for the sanctity and obligations of virtue."

It can not be too often, nor too strongly impressed upon the minds of the female portion of community, that the moral condition of mankind is placed in their keeping. It is to our mothers, wives, daughters and sisters, that we must look for the purification of our moral atmosphere from those noxious exhalations which are so destructive to virtue and happiness. Their influence is felt in every department of society, in every rank and station in life. The remark of Cato respecting the influence of Roman women, is as true in our land as in the ancient Republic. "The Romans," said he, "govern the world; but it is the women that govern the Romans." In relation to moral sentiments and habits, women now hold, as they ever have held, the controlling influence in every community. And if they are true to themselves and their sex—if they are true to that genuine purity and modesty with which they have been highly endowed by their Maker—they will exert this influence in a manner calculated to benefit themselves and the world at large. They should consider themselves the conservative party in morals, and realize that to their keeping, in a great degree,



God has entrusted the general purity, taste and manners of society. In every place, a stranger can form a very correct general estimate of the character of the woman, by the customs and habits prevailing among the inhabitants generally. And the same principle will apply to a nation. In a country where the females, as a general rule, are ignorant and debased, it is impossible for virtue and purity to prevail—and in a land where the women are intelligent and virtuous, it is precisely as impossible for the people to be corrupt and dissolute! "Give me a host of educated, pious mothers and sisters," says a late writer,\* "and I will do more to revolutionize a country in moral and religious taste, in manners and in social virtues and intellectual cultivation, than I can possibly do in double or treble the time, with a similar host of educated men. I can not but think that the miserable condition of the great body of the people in all ancient communities, is to be ascribed in a very great degree, to the degradation of women." "If this world," says Mr. Flint, in his *Western Review*, "is ever to become a better and a happier world, woman, properly educated and truly benevolent, sensible of her influence, and wise enough to exert it aright, must be the original mover in the great work."

Such being the immense influence of woman, and such the important consequences depending upon the exercise of that influence, how necessary that every female should have clear and lucid views on this subject. To enable woman to exert her influence in a salutary manner, there are certain qualifications requisite, at which I will briefly glance.

There is no better aid than the religion of Jesus, to enable females to exercise a healthful and salutary influence upon those with whom they mingle. That religion is peculiarly adapted to woman's nature and disposition. When its warm and cheering light is permitted to beam in unclouded brightness upon her soul, it brings into life and activity, all the better qualities with which she has been endowed. It purifies her heart, refines her susceptibilities, and in all thing, prepares her for exerting a moral power of the most healthful character.—Wherever woman has come under the sway of Gospel truth, it has raised her immeasurably in her capabilities, as well as in her station. And in whatever community they are the most directly under the sway of the principles of the Gospel, there they are the most respected and exalted, and there the morals of the people, are in a state the most pure and unalloyed. The reader's own knowledge of the condition of mankind in various parts of the world, will satisfy himself of the truth of this remark. A woman destitute of religious principle has but little security for her virtue and uprightness—the guards by which they are preserved are few and weak, in comparison to what they should be, and she is in great danger of exercising an influence of a most deleterious nature.—Let every wife, then, every mother and daughter, who is desirous of "acting well her part" in the great drama of life, seek and embrace the simple, yet sublime, and perfect principles of the Gospel of Jesus Christ. Let those principles form the foundation of all her motives and all her exertions, and then she can not fail of exerting a power and an influence, exceedingly valuable in all its operations.

A proper cultivation of the mind, is highly necessary to enable woman to exert properly and efficiently the influence others command. A well cultivated intellect is the only medium through which she can rationally hope to exercise any influence that will benefit society. This important consideration is too often lost sight of, under the mistaken supposition that the only influence which woman possesses, consists in the attractions of a beautiful exterior appearance. This is a great and serious error, and has tended to deprive thousands of females of that power of doing good, which they actually possess. It diverts the attention from the ornaments of the mind to the ornaments of the person, and these afford but very inefficient means

\* Thomas S. Grimké.

indeed, to exercise any influence that would be of worth to the world. A man who can be attracted and influenced solely by a lady's dress, or the beauty of her countenance, possesses an intellect so weak and puerile, that it could be of very little benefit to mankind, even though it could be won by these vain and frivolous appearances, into paths of usefulness. Woman should understand that the only true and permanent attraction which she possesses; that will enable her to exert a salutary influence upon the other sex, is to be found in her mind, her heart, her disposition. All other attractions are empty, worthless and fleeting. It is the mind that constitutes the being—it is the mind that gives beauty or deformity—it is the mind, when cultivated and enlightened, that enables its possessor to wield influence and power, or when uncultivated and barren, makes its owner a mere cipher among fellow-creatures. The poet Spenser conveys a similar sentence in the following stanza:

"It is the mind that maketh good or ill,  
That makes a wretch, or happy, rich or poor;  
For some that bath abundance at their will,  
Have not enough, but want in greatest store—  
Another that bath little, is both rich and wise.

The correctness of these suggestions must be clearly obvious to every reflecting woman. Hence there is an obvious necessity calling upon all females who would pass through life in usefulness, to take advantage of every opportunity to cultivate their intellect, and store their minds with useful knowledge. It is to be apprehended that too many ladies, on entering the marriage state, suppose their days of study have passed, and that henceforward their minds are to be occupied and absorbed by other duties and occupations. But this is an improper view of the subject. That marriage closes their school days, is very probable; but it should not hence be supposed that all opportunities for study and improvement cease, when that important ceremony is performed. The saying that "we are never too old to learn," is just and true. And with it should always be connected another maxim, equally important, that we should ever consider ourselves learners, and seekers after knowledge, whatever may be our age or condition. From the cradle to the grave we can ever be acquiring useful information. Many married ladies, I am aware, are ready to put in the plea of the want of time and opportunity, to cultivate their minds on account of the multiplicity of their cares. I willingly acknowledge this plea has some plausibility—(and much more in some cases than in others)—but it should not be allowed to cover more ground than legitimately belongs to it—it can not be received as an excuse for neglecting all attempts at improvement. While wives have many things to occupy their attention, I am satisfied that few or none, are so circumstanced that they can not devote a portion of their time daily, to mental improvement. All who are anxious to cultivate their understandings will so arrange their affairs without neglect or injury to any of them, as to secure frequent opportunities for reading and study, "Other things being equal" says the author of a late work,\* "a woman of the highest mental endowments will always be the best housekeeper; for domestic economy is a science that brings into action the qualities of the mind, as well as the graces of the heart.

It is not within my province to point out the course of study to be pursued by a wife who is desirous of cultivating her mind. In this she must follow the dictates of her own judgment, and give heed to the advice of her husband, who, if worthy of being her companion, will assist her in a work so truly commendable. I can not refrain, however, from urging upon her the importance of establishing a well regulated habit of reading, at such hours as her circumstances will best allow. And let the works which engage her attention, not be love-sick novels, or senseless romances, or empty and vapid poetry, but publications devoted to the subjects of health, science, morals, religion, and such topics as are in the highest degree calculated to impart useful and practical instruction.

\* "Live and let Live."

For the Magazine and Advocate.

### "WILL A MAN ROB GOD?"—JOB.

The above inquiry may appear no less strange to some than important to others. When viewed in regard to property, power, or possessions, it would seem the height of folly to inquire whether a finite, capricious, imperfect creature like man, could rob God—deprive him of the energy of Omnipotence, and thus convert the Almighty Sovereign of the universe into a fallible, finite creature. None could be found among mankind so presumptuous as to undertake such a work—none that would dare to set up their authority and rule in direct opposition to those laws already instituted by the Creator of all things, for the purpose of dethroning God, lest in so doing they should suffer scorn from their fellows, and indignation and justice from God the rightful Governor over all. It may be, however, that when viewed under a different aspect—when considered apart from actually producing any change in the Almighty, mankind may with propriety be addressed with the interrogatory—"Will a man rob God?" It is not, we think, irrational to suppose, nor uncharitable to declare, that men often rob God—that they greatly fail to reflect upon Him that honor which is due his matchless perfections—that they refrain from yielding that implicit obedience to his revealed will which his law demands—that they form too low an estimate of their own worth, and snuff those noble faculties which a merciful Creator has bestowed upon them to be under the influence of unfounded fears; thereby using means to mar their earthly happiness.—Among the numerous ways in which men may, and often do rob God, are the following:

1. By supposing Him to be partial in his love, and in the bestowment of his blessings. All nature around, above and below, seems to teach mankind a truth which is corroborated by revelation, declaring the Almighty to be "good unto all;" yet there are those, who, rather than praise God for his goodness, and in consequence thereof be led to repentance, choose to rob God, and in opposition to the revealed truth that God is no respecter of persons—that "he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust"—that "he will render to every man according to his works"—they are found teaching and supporting those sentiments which represent God to be a Being "altogether such an one as themselves," and he is regarded as loving those only who love him and obey his reasonable commands, caring for none other than such, save it be a regard which prompts him to select them as objects upon which to satiate his holy indignation and vindictive vengeance. Thus it is that men rob God, by attributing to him a character opposed to his very nature—by depriving him of that spiritual worship due from us to him, and by being impelled to obey his requirements solely from notions of fear—an obedience meriting no reward, being effected wholly by incentives produced by fear.

2. Men rob God by considering him as changeable in his purposes and designs. There are professed Christians in our land who consider God as a mutable being, notwithstanding the word of inspiration declares that "He is of one mind and none can turn him"—that "He is without variableness neither shadow of turning." According to their views, to-day he loves—to-morrow he hates; to-day he smiles—to-morrow frowns of wrath are seen spread over his countenance; to-day he blesses—to-morrow he curses; and all this it is said is affected by the conduct of frail man. At one time He looks upon us and beholds us pursuing the ways of wisdom—he sees us endeavoring to obey his requirements as set forth in the Gospel of his Son, and for all this he loves us. In the course of time we yield to temptation, do that which is contrary to his will concerning us, and lo! he now despises us—is filled with wrath—his anger awaits our consignment into irrecoverable ruin. Thus also men rob God, by cherishing false views concerning his character,



and thereby dishonoring his name among mankind.

3. Men rob God by regarding him as being possessed of a revengeful disposition—a desire to retaliate injury for injury. Are there not those who ascribe to God infinite wisdom and Almighty power, and yet contend that he has so arranged matters pertaining to his divine government, that on account of man's disobedience, thousands must suffer and wither beneath the inflictions of his rod during the wasteless ages of eternity, without mitigation or end? Is this the only manner in which the vicious may be reclaimed? Is this punishment, of which the human mind can form no adequate conception, deserved? Does unwavering justice, exercised in harmony with love, demand it? Is not the design of punishment reformation? Punishment, therefore, inflicted without the design of reforming the offender, is revenge; and inasmuch as there are those who contend that God will inflict unending tortures upon myriads of his creatures, they greatly misrepresent his character, and rob him of that honor due from them to his holy name.

It may be shown that men rob God in various other ways, but we can, at present, pursue our subject no farther. Reader, beware, lest thou rob the Almighty by cherishing false views concerning his adorable character. J. J. P.

Chesterfield, N. H.

For the Magazine and Advocate.

#### AN ANSWER TO THE QUESTION OF A PARTIALIST.

*Partialist.* Did you not once believe in the doctrine of sovereign grace and election, as firmly as you now believe in the doctrine of Universalism?

*Universalist.* I once believed a *part* of mankind would be saved by the power and grace of God—I now believe that *all* will be saved by the same power and grace. I never did believe that a part of mankind were decreed for endless misery. I believe they were left to their choice—or *will*—and that will was to choose the road to *death*, and I thought that *death* was in a future state, but I now find I was mistaken in that idea, because the apostle says, to be carnally minded is *death*. I now find that the *destruction and misery* which I then believed to be in a future state, are described as being in this present state of existence, and I find that many passages of Scripture, which I formerly thought alluded to a future state, are spoken in the present tense; and both hell and damnation are clearly described as being in this present state of existence. But as Christ has come to make an end of sin, and “to destroy him which had the power of death, that is the devil”—and as “sin is of the flesh”—so I believe when we shall be divested of the flesh, or earthly tenement, we then shall be free from all the sorrows of this life. When the veil of mortality is taken away, I sincerely believe we shall find ourselves in the celestial world of bliss and glory, where there is an end of sin, and where death is “swallowed up in victory.”

What parent in the universe could be happy, even in heaven, if he knew that his children were destined for endless misery? We who are parents of children, do know, that we are willing to have our children chastised for their good; and we are willing to have them go through the tedious operations of medicine for the purpose of gaining their health, and should necessity require even a limb to be taken from their body, for the purpose of saving their life, I think we should be willing to have it done, but we could not endure the thought, that they must be endlessly tormented—especially when it could be of no use, only to satisfy what is called a holy principle!—I know it is often said, that we shall have no natural affection in heaven, but according to the words of an apostle, those who were without natural affection, in this life, were not of the Gospel spirit. What principle can be more holy, and heavenly, than the pure love and affection which exists in

family connections? According to the words of Christ, all that is holy and heavenly will be saved and gathered into the garner, or heavenly kingdom; and if natural affection is of the Gospel spirit, then of course, we shall possess natural affection in heaven, and it will be pure as the gold that has been seven times tried in a furnace of fire.

We have abundance of proof, both from the Scriptures, and from the works of nature, that God is good, and that his tender mercies are over all the works of his hands. In the formation of the beasts of the field, there is a proof of kindness which I think is worthy of notice. The most ferocious beasts of the forest are made with shoes (or hoofs) on their feet, apparently for the very purpose of protecting their feet from the rough and stoney ground on which they are destined to travel. The beasts of the forest are clothed with fur; and what is a little singular, their fur is much thicker and warmer in Winter than in Summer. All creatures from the king on his throne to the serpent that crawls on the ground, are made with two eyes, and two ears, a mouth and a tongue, which clearly evince the truth that they are all made by one Being, and that he is always of one mind, because the same order has been kept up for more than six thousand years. All kinds of birds are made with wings, apparently for the pleasure of flying through the air. Fish are made with fins, for the pleasure of swimming and sailing in the water. The caterpillar emerges from the earth to an existence in the open air, apparently in a much happier situation than when she was crawling on the ground. The honey bee is endowed with wisdom and economy for procuring both food and habitation. The Ruler of the earth has evinced a principle of kindness in forming the many kinds of fruit—and luxuries which pervade the earth. Another proof of kindness is the voice of music which is made to burst from the mouths of mankind, and from the birds of the air, and even from the cricket in the corner of the chimney, in token of the happiness which they enjoy. And if our heavenly Father is thus kind and benevolent to all the works of his hands—if he is thus kind to the birds of the air, so as to give them wings for the pleasure of flying, and the voice of music for the pleasure of singing—and if he causes even a grain of mustard seed to die and come forth again, will he ever neglect the creature man, and suffer him to dwindle away to nothing? and will he, or can he, consistently with his goodness ever suffer one dear soul of Adam's race, to be endlessly tormented, so long as he has power to make him both holy and happy? The whole face of the earth goes to show, that the nature of God is *love*—and although he may at times appear to hide his face, like the sun behind a cloud, and like Joseph may appear to be stern for a little season, yet his compassion will never fail—the clouds of sorrow will prove a blessing to us, even as the clouds of rain do prove a blessing to the earth. In the course of events, we can often see, that

Behind a frowning providence,  
He hides a smiling face.

In this life we are subject to pain and distress—and we know it is often the case that great distress and calamity will be superseded by peace and tranquility. According to scriptural accounts, darkness was first on the face of the earth, and was superseded by light; and ever since that time, darkness has been superseded by light once in twenty-four hours—except the time of the Egyptian darkness. And according to the writings of the apostles, the darkness of the mind was superseded by the light of the Gospel. Ever since man was made subject to vanity the whole creation have been, more or less, in pain and distress. It is true we have times of rest, and peace, and thus are *saved* from affliction. And according to the course of nature, and according to the Scriptures, will not this great day of pain and distress, be superseded by the great and glorious day of IMMORTALITY? Will not

the whole creation be born into the celestial world of peace and joy, where all sin and sorrow will be done away, and where every creature in heaven, on earth, and under the earth, and such as are in the sea, will sing the praises of God and the Lamb forever and ever? LUCY HORTON.

Fox Township, Clearfield county, Pa., July 15, 1840.

For the Magazine and Advocate.

#### A SHORT ADDRESS TO YOUNG MEN.

BY REV. E. B. WHELOCK.

I ask, where lies the hope of our country, and of the world? Does it not lie in the hands of those noble youths, who are springing up every where around us, and pressing forward to the stage of action? Does it not lie in the well disciplined arm of those who are to be the future guardians of the rights of the people? Young men! you who are soon to act upon the important stage of useful life—it is to your care and fidelity that the heaven born principles of American freedom—the present delightful condition, and happy prospects of our highly favored country, are to be transmitted.

The glory of the world, and the pride of nations are soon to fall into your hands. The health of ten thousand cities—the intellectual riches of an hundred generations—the towering monuments of art—the effulgent beams of the mighty sun of science—the concentrated wisdom of all past ages—are the inestimable treasures of which you are to be made the happy recipients. In order therefore, that your names may become great in the future history of man, as time rolls onward, and generations succeed you, let not the wisdom of past ages soar beyond the reach of vision; nor disappear in the desert of forgetfulness. Let not the silver streams of science which now pour their floods into the fountain of knowledge become impeded in their course, or driven from their channels by the violence of men. When political enthusiasm swells its tide beyond the bounds of truth and decency, float no farther towards the unknown shore lest you dash the ship of state in pieces, and shipwreck the nation.

Think, O think! of the blessings you now enjoy, and of those vast possessions which are soon to be yours. All the *inventions of men*—all the improvements of art; and more valuable still—the blessings of freedom—the liberty of conscience—the right of free investigation, and the ennobling principles of a republican government, sweetened by the spirit of a religion no less republican—no less honorable in the sight of God and man—even that which teaches a universal triumph of holiness over sin, effecting the ultimate happiness of all mankind, which shall continue forever—are the inestimable treasures which ere long will be transferred into your hands and left for your care and protection.

Under these considerations permit me to ask, would it be honorable in you to be basking in the sunshine of prosperity, and float heedlessly down the current of time, at the expense of those who have gone before you. Nay, it is your duty to mount upon the watch tower of the nation, and wave the flag of equal rights in token of peace and prosperity to future generations. If you desire honor, be virtuous, charitable and humane. If you desire fame, seek wisdom, be ambitious and persevering. If you desire to behold a literature such as the world has never seen, spare no pains in cultivating the present flourishing and expansive vine of science—add by your industry, nourishment to the soil in which it grows—prune it of all things detrimental to its purity and growth—gently direct each shooting vine to that quarter of the globe where its utility is most needed, where its irresistible charms will ever be appreciated and felt. Unchain the human mind—give it freedom from the fetters of superstition and selfishness—bid it soar onward and upward, and all will be well—for this I conceive to be the design of him who is in all and above all forever. Amen.

Oakland Co., Mich., 1840.



For the Magazine and Advocate.

## INNATE, CONNATE AND INBORN DEPRAVITY.

BY REV. W. H. GRISWOLD.

"Undoubtedly it is one of the grand pillars on which the Andover Institution rests." [Dr. Dana to Prof. Stuart.]

It may not be generally known to the mass of readers, that there was formerly a venerable old Dutchman, called Vitringa, who said or wrote some very sensible things, as the following extracts will show. Hence we beg leave to let the good old man of years gone by, here introduce himself to the readers of the Magazine and Advocate. Listen then, for it is an aged father speaking. The words included in the quotations are Vitringa's own words as quoted by Stuart.

"The idea of sin involves the conception both of LAW, and of a SUBJECT. . . . It involves also the idea of an act, commanded or forbidden by the law, either neglected or committed."

"LAW is essential to the idea of sin." What is law? "It is the command or prohibition of a ruler or superior, which regulates the voluntary acts of an inferior who is subject to him." Law therefore, (as well as sin,) involves the idea of a RATIONAL SUBJECT. What is a rational subject? Ans. "A free agent furnished with the faculties necessary for action, who is adequate to determine for himself, deliberately and voluntarily from internal principle in respect to the doing or not doing of any particular thing."

Can animals destitute of reason sin? They "can not properly be said to sin or to be delinquent." Can this rational subject be superior to the law-giver in any sense? No: he must be "entirely dependent upon him." The "right of command" and the "reason of obedience" are founded upon this very dependence. Can a rational being be subject as an inferior to another as superior unless it is of finite perfection? Most assuredly he can not, and hence "it is plain that law properly regarded, and moreover that sin also pre-supposes a rational subject of finite perfection." Could there have been any law without this negation? No: for "consummate perfection excludes a law from being prescribed by another." Can this law exceed the "ability and strength of the subject?" It can not and still be called "equitable, just and good." Must this law be made known to the subject? It must by the clearest indications. So that ignorance of the law can not possibly be made a pretext for excusing any crime committed against it. "Knowledge of the law therefore is essential to sin. All these conditions being supposed then sin may take place."

Thus testifies "an honest, pious, learned, orthodox Dutchman, of the next generation after the synod of Dort itself; a masterly critic; moreover, a noble linguist, a universal scholar and a profound theologian." [Stuart.] And thus we would that all honest, pious, and learned men had testified since his day. We should then have heard very little about man's capability to violate an infinite law, of a part of which he can have no knowledge; of his sinning before he became a rational subject, or of man's violating or being amenable to a law which exceeds the "ability and strength of the subject."

On the above we query as follows: If LAW is essential to sin how can those sin who have no law? If knowledge is essential to sin, how can those be sinners who have no knowledge? If sin pre-supposes a rational subject, how can we properly say that any one is a sinner, until we can properly say he is a rational subject? Can infants then in any sense be called sinners? And if a man can not transgress beyond what he knows, and his knowledge is finite, how can he commit an infinite transgression? Or, if the law is infinite, does it not exceed the ability and strength of the finite subject, and therefore is it "equitable, just and good?"

\* Is this negation, sin? and if so, was not man the finite subject created a sinner, instead of an imperfect being?

The ashes of the venerable old man however, can not rest undisturbed. But he is summoned to the bar and made to testify, though dead, for both plaintiff and defendant, in a case pending between New School men and Old School men of the nineteenth century. And what does he say? Why, he says that both plaintiff and defendant are in the wrong, and condemns the very individuals who have brought him forward for a witness! How, in the name of all that is good and true, can the foregoing language of Vitringa be made to harmonize with the doctrine that all are born sinners, or that they can in any sense be called sinners until they have a knowledge of the law? Law is essential to sin; knowledge is essential to sin; and the very idea of sin involves the conception of a rational subject. How therefore can men in any sense be said to be born sinners? And if no law can be just and good, which exceeds the ability and strength of the subject, how can the law violated by man, be infinite? Is his knowledge infinite? And is he capable of sinning beyond what he knows, if knowledge is essential to sin?

From these remarks it should be understood that both parties, (for both Stuart and Dana claim him,) are endeavoring to get the venerable old Dutchman to assist them in propping up the old Tower of Darkness which is tottering to a fall, because of the crumbling aspect of the "grand pillar." Prof. Stuart would pull the old Saybrook Platform up to Vitringa, and Dr. Dana would level Vitringa down to the old Platform. One says that the views of Vitringa harmonize with the Westminster Catechism; and the other says that the Catechism harmonizes with the views of Vitringa. And this seems to be the sum and substance of this great spiritual warfare. Each has got his old racoon along with him; and one would patch the old Westminster garment with the new cloth of Vitringa, while the other would sew on to the new garment of Vitringa the old Westminster rags.

How any one can make the above views of Vitringa harmonize with innate and inborn depravity, or innate and inborn depravity harmonize with them, I am unable to comprehend. Yet my powers of mind are feeble and unable to grasp great and comprehensive views of enlarged minds. And this is no doubt the reason why I can not determine how this great undertaking is accomplished. I am satisfied that it is a great undertaking, and hence I know that it requires, and must require, some tremendous ideas to bring it about. I think however, on the whole, that Vitringa, thus much of him at least, looks about as well without patching as with. Don't you?

Andover, Mass., 1840.

For the Magazine and Advocate.

## ESSAY ON WAR. NO. XVI.

BY REV. C. SPEAR.

"Then said he unto them, But now, he that hath a purse let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one." JESUS.

The above direction is supposed to form an unanswerable objection to our views. But we see nothing so very formidable. On the contrary, we think, when all the circumstances are taken into consideration, it will be seen that the great design of Jesus was to condemn the whole war system by showing its results. It is said, with great triumph that in this case, the Saviour not only sanctioned the procuring of swords, but also permitted Peter to use one. We do not deny all that the objector claims. But we think all should aim to show that Jesus was consistent with himself. He certainly taught love to enemies, and when expiring on the cross, freely forgave all his foes. This does not appear like sanctioning the war system. Besides, our Saviour must have been considered by the apostles, a singular commander to suppose two swords to be enough for eleven men! It was not making a very serious military preparation!

Campbell, than whom no one is better author-

ity, says on verse 38, (here are two swords—it is enough) that "the remark here made by the disciples shows manifestly two things; the first is that his meaning was not perfectly comprehended by them; the second, that he did not think it necessary at that time, to open the matter further to them. Their remark evinces that they understood him literally. \* \* \* By his answer, 'It is enough,' though he declined attempting to undeceive them by entering further into the subject, he signified, with sufficient plainness to those who should reflect on what he said, that arms were not the resource they ought to think of. For what were two swords against all the ruling powers of the nation? The import of the proverbial expression here used by our Lord is therefore this, 'We need no more;' which does not imply that they really needed, or would use, those they had." \*

Adam Clarke has a singular remark on this scripture. He seems utterly confounded, whether through fear or ignorance I can not tell. He says, "I must confess that the matter about the swords appears to me very obscure. I am afraid I do not understand it, and I know of none who does." Where so great a commentator has hesitated to express an opinion, the writer should certainly be very careful in stating his views. I believe that here our Lord meant to give a living, practical illustration of the folly of using the sword in self-defence. Soon afterwards, a great multitude came out against him, and Peter, full of military zeal, wounded the servant of the high priest. The Saviour probably foresaw this result, and permitted it that he might in the very midst of bloodshed, show his abhorrence of all resort to violence. Hear his language to Peter, "suffer ye thus far. Put up thy sword into the sheath; the cup that my Father hath given to me, shall I not drink it? All they that take the sword, shall perish by the sword."

We wish our limits would permit us to remark on this last declaration or prophecy of the Redeemer; but this we can not do. Indeed, we feel pressed all the while for room. Events have verified the prediction. The Jews put our Lord to death under the sanction of the Romans—both took the sword against Christ and perished by it. The Jews by the sword of the Romans, and the Romans by that of the Goths and Vandals. Saul took the sword and perished by the sword; so did his armour bearer.

In conclusion; one thing is certain. If Jesus authorized the use of the sword, then his immediate followers did not go according to his instruction; for it can be proved that the primitive Christians did not resort to violence and bloodshed for the three first centuries. When Constantine became a convert, and church and state were united, then a resort was made to the sword, and the glory of Christianity was then obscured. From that day to the present, professing Christians have used the sword, and forgotten the injunction of their Master, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." I close this number with a touching incident, which I hope will have its full weight on the mind of the reader. A Turk at Jerusalem, † once said to Wolff, the missionary, "Why do you come to us?" He replied, "to bring you peace." "Peace," (replied the Turk, leading him to a window, and pointing to Mount Calvary,) "there, upon that very spot, where your Lord poured out his blood, the Mahomedan is obliged to interfere, to prevent Christians from shedding the blood of each other."

\* The four Gospels—comment on the place.

† Calmet, July, 1831—Sept. 1834.

For the Magazine and Advocate.

## MEMORY.

Memory, faithful monitor of the past, presents to us in one retrospective glance, the scenes of former years. Again we are with the friends of



our youth; again we tread the flowery fields and peaceful vales where we roved in all the wild joy, and unconscious innocence of childhood. Happy days, when we knew no care, when we looked forward with bright anticipations to future scenes of happiness, nor dreamed aught of the misery and evil that hung like an incubus over our path. Oh! who would forego the pleasure that memory imparts, on account of the pain that is mixed with it. It brings to mind the friends of by-gone years. Again those loved ones are with us, with whom, arm in arm, we were wont to stroll over nature's fair fields, and hold sweet converse; to whom, with the beautiful confidence of youth, which shrinks from suspicion, as from a deadly viper, we entrusted all our thoughts, our joys, and our sorrows, and in return received theirs. Oh! those were days of innocent happiness, when to our inexperienced eyes the world seemed fair and bright. We had not learned to distrust the hearts of others. We dreamed not that friendship could have an end. Little thought we that those whose hearts we believed all our own, would become changed, and to us, colder than Alpine snows. We knew not the bitter misery of seeing those on whose constancy we would have staked our lives, become estranged from us—those whom we were wont to meet in all the warmth of friendship, pass us by with cold indifference.

O, that those days might be with us again, when suspicion and distrust were strangers to us, when our minds fresh and buoyant, with the bright hopes of youth, clothed every object around us in the brightest hues. We drank deep of the sweet waters of hope, and anticipation threw her golden mantle over us. The future seemed an age to us, and we lunged to outstrip time that we might partake of the happiness which anticipation so freely offered—happiness, which alas! was never to be realized. The car of time, in his onward and never ceasing course, has rolled around those few short years, that seemed an age to our youthful minds, and that future, to which we so ardently looked, is with us—has become present—but where are the hopes and anticipations, that filled our youthful hearts with joy? Alas! they are gone, they have deserted us, fled like cowardly sentinels from their post! And where are the friends of our youth? How few are left to us of that bright circle of happy spirits, whose hearts were bound and linked together by the endearing ties of friendship! There were many who started with us in the journey of life, with hearts beating high with hope. For a time they passed on, shining like stars, shedding a bright light around them; in their onward course they bid fair to become ornaments to society, and a blessing to themselves; but at the moment when happiness seemed in their grasp, disease arrested their course. The cold and pallid hand of sickness was laid upon them, death claimed them for his own, and they went down to the silent tomb, and the clouds of the valley cover them. They were called away, while hope was still shedding his beams brightly around them; while their minds were still fresh and buoyant, and their affections unwithered. Happy fate! Yet while tears of sorrow flow from our hearts for the loss which we have sustained, we ought not to regret their fate, for their pure spirits have left a cold and cheerless world, for a more congenial clime, where the deathless principle of intelligence can expand and flourish through the countless ages of eternity.

Others there were who started with pure hearts and minds free from guile. For a time they listened to the voice of reason, and trod in the paths of virtue; but soon the tempter came; they listened to his honeyed words, forsook the bright fountains of virtue, and drank deep of the dark and polluted waters of vice. Their characters sunk low in the grave of infamy, and the hopes of their friends that were centered in them, were blasted! But with the feelings of pain that we experience as memory brings them before us,

are mixed those of pleasure; for she carries us back to the days of their childhood—those days of innocence, when their minds and hearts were pure and unstained with the dark and corroding selfishness of this world.

WARREN.

September 2, 1840.

For the Magazine and Advocate.

**"THERE IS NO RELIGION IN MORALITY."**—  
Divines of the 18th and 19th centuries.

Among those who account themselves as being the only evangelical Christians of the present age, may be heard the statement, placed as the caption to this article. It is reiterated from the desk from Sunday to Sunday and published daily by the humble exhorter, "who marks the pathway to worlds on high." No religion in morality, and consequently, he who does a moral act, without a particular kind of religion, will only treasure up to himself wrath against the day of wrath. This doctrine had long been preached by a zealous clergyman, of the "Saybrook Platform," whom by way of designating, we shall call Mr. B. One day, having waxed warm and eloquent on the subject, he depicted in glowing colors the misery of the moral man in hell, and concluded his sermon by repeating—"every good and charitable deed that a moral man performed, will only serve to aggravate his torment."

Mr. D. was present, a man, by the by, who had rendered parson B. many a favor, and took particular notice of the doctrine then advanced. Mr. D. was presently called on by the parson, and received a very urgent request to loan him one hundred dollars, for a short time. Mr. D. went to his desk, took therefrom the money, and addressed the reverend gentleman thus, "You ask the loan of one hundred dollars for a few days. I recollect you stated last Sunday that every deed of a charitable nature that a moral man did, who had not made a profession of *your* kind of religion, would be the means of sinking his soul deeper into hell. Here is the money—I wish to accommodate you, but if you believe it will make me eternally miserable, do not, for God's sake, take it!" The parson was confounded, and left his neighbor with shame!

Opposed to this doctrine are the Scriptures of divine truth. "Pure and undefiled religion, (says Paul,) before God and the Father is this, to visit the widow and fatherless in their afflictions, and to keep himself unspotted from the world." This is what we understand by religion, and he who can not see any morality in providing for the widow and the orphan, would not be able to discover any affinity between righteousness and godliness. He who does good to the suffering children of humanity, and visits them—not, indeed, to wring from them the last hard earned sixpence for the missionary cause, or to support a hireling priesthood—but to relieve them of their wants by substantial tokens of comfort, is "indeed and in truth," a religious man. Every moral act is a religious act; every good deed is a religious deed. And he who would endeavor to blind the people by teaching that "there is no religion in morality," makes himself wise above what is written!

How strange, that the conservators of the moral health of community, do not look at these things in their true light! According to their teaching, there was no religion in the act of the Samaritan, relieving the poor worn out traveller, because, forsooth, it was a moral deed. But if we wish to see a religious act, we have only to look over the way, and see the priest passing along despising morality, and declaring there is no religion in it. The same old leaven that troubled the Pharisees of olden time, has found its way down to the nineteenth century—there is as much intolerance, superstition and bigotry now as there was then. The same spirit that crucified our Saviour and put to death the apostles, still lives; and could those who possess this spirit, gain the ascendancy, every species of religion that did not savor of endless misery, would be driven from the earth.

Yes, priestcraft would hurl her red hot thunder bolts at all who should dare to think and act for themselves. They would raise the stake, kindle the faggot, to put down all liberal views of God's government!

"O love destroying, cursed bigotry!  
Cursed in Heaven, but cursed more in hell,  
Where millions curse thee, and must ever curse!  
Religion's most abhorred! Perdition's most forlorn;  
God's most abandoned! Hell's most damned!"

JOHN GREGORY.

**MAGAZINE AND ADVOCATE**

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, AUGUST 11, 1840.

**BIBLICAL INTERPRETATION.....NO. XVI.**

In Jeremiah, 17th chapter, there are some striking illustrations of the wicked man and the virtuous man. "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord; for he shall be like the heath, (or the blasted tree,) in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited," *vs.* 5, 6. The expression, "in a salt land and not inhabited," has reference to numerous spots, in Eastern countries, where incrustations of salt were spread over the surface of the ground, which prevented the growth of every thing. When Major Denham was travelling over the great desert of Africa in company with a caravan, he says of a certain portion of the desert; "The road derived a very peculiar aspect from the *quantity of salt* with which the soil was impregnated; the clods were often so cracked as to resemble a ploughed field; and from the sides of cavities were hanging beautiful crystals of that mineral like the finest frost work. Sometimes the ground for several miles was glazed over, resembling a sheet of ice; but though the surface was very hard, the interior was brittle, and the salt fell away in flakes." Discoveries in Africa, Fam. Library, No. 16. p. 132. Strong brine will kill grass and plants—and salt, plentifully strewed over a peice of land will destroy its fertility for the time being. Hence, when Abimelech fought against the city of Shechem, "he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt." Judges ix: 45,—"*sowed it with salt*," to prevent any thing growing upon it. Now he "*whose heart departeth from the Lord*," is like "*the heath*," or blasted tree, in the salt part of the desert. By the expression "*shall not see where good cometh*," the prophet intended that the tree, being blasted, could not avail itself of rain when it fell.

Could there be a better exhibition of the *wicked man*? I once in my travels, saw on a rocky, barren spot, a tall, gloomy pine tree, throwing out its mighty branches to the sky, which was blasted from its topmost bough to its lowermost root. On one of its outermost branches, there sat a hawk with a small snake in one of his talons screaming in the fierceness of his nature. My mind at once reverted to the declaration of the prophet, "he shall be like the heath" (or blasted tree,) "in the desert and shall not see when good cometh." And I thought there could not be a fitter emblem of the wicked man.

Take an individual, deep in oppression and vice, who is the object of general suspicion, whose example is evil, and who grinds the poor, and is he not like a *blasted tree*? His influence for virtue is stripped from him; his integrity is destroyed, his usefulness gone, and his conscience and feelings become so embittered, that when good does come within his reach, he can not enjoy it; for, being in the way of transgressors, every thing is hard, toilsome, and barren of happiness. When I see an individual broken down in health, wealth, integrity, and virtue, with the finger of pity pointed at him, while he is shrinking into the silence and oblivion



of the grave, I remember the blasted pine, with a screaming hawk upon it and a snake in his talons.

On the other hand, what a beautiful illustration the prophet introduces to exhibit the righteous man. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought neither shall cease from yielding fruit," vs. 7 and 8. This illustration is like that which the Psalmist used:—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in his law doth he meditate day and night—and he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1: 1, 2, 3. This figure is robbed of its beauty, if we fail to refer to Eastern geography for its explanation. In both passages, the tree is represented as growing by the riverside. Why is this? In our land, a tree will flourish as well away from a stream as nigh unto it. But not so in Eastern countries. In Egypt, for instance, a tree by the river Nile is always green—drought does not effect it, because it draws its supplies from the river at its roots. But journey out from either side of the Nile into the desert, and it is far different—a tree may flourish a little while, but when the drought reaches it, it withers and dies.

The righteous man or woman, is like the ever green tree. When the drought of temptation and affliction goes over the land, it destroys not the fruit of their virtue—their affectionate manners rendered them beloved—their kindness wins friends—their purity exerts the power of a good example over others—their virtue gains them the blessing of God, the enjoyment of a pure conscience, and the respect of community—the poor bless them, the wicked revere them, and God recompenses them in the earth. Well, did Solomon say, "a good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Prov. xxii: 1. And well did Balck pray, "let me die the death of the righteous, and let my last end be like his." Num. xxiii: 10.

G. W. M.

#### UNIVERSALIST RENUNCIATIONS—THE CHRISTIAN PALLADIUM.

It is singular that the opposers of Universalism, particularly those connected with the press, make so much noise over the few of its advocates who may see fit to change their sentiments, or profess to renounce this doctrine. Let but a Universalist renounce, and the whole religious world assumes the attitude of beligerents against veracity and candor. Presbyterians, Baptists, Methodists, Christians, etc., act as though they were ready to tear the unfortunate man into shreds, so that they may get a small piece with which to bait their respective traps; and if this fails, they will be contented to have only the name to their bait, if they can but sweeten it a little with the perfume of his garments. The cry goes forth that a renunciation has happened, to the little truth adding much misrepresentation, but though the errors may be pointed out, they are unheeded; each sturdy hero takes his trumpet and blows forth the message, misrepresentations and all. After all, it would be rather an amusing matter, if they would not demean themselves as they do by disingenuousness.

We have watched the opposing legions with some interest, as well as with some pity for them, to see them labor so hard to give a one sided impression of the matter, and to avoid a naked statement of facts. Here the grave two sided disciple of non-committalism, starts up as he hears the premature boast of triumph echoed through the ranks of orthodoxy; and he places his thumb upon his nose after the most approved manner, and looks wise. There the bigot, like spunk, needs only to come in contact with the ignited spark, and a

stream of fire runs through his frame like electricity. Then comes the organ of sectarianism which has scarcely dared to turn its attention from the internal throes, and dissolving elements of Partialism, over which it has watched with a father's care; but this is too great a temptation to be resisted, and it must steal one moment, and use one breath, to prolong the shout, if it dies for it. Next may be seen, beneath an accumulated load of advertisements, etc., the commercial journal, coming forth from its secret retreat, and peering up through long columns of dry details about every thing which comes within its commercial sphere; it, too must have a few words, but alas! it trembles at the discordant sounds which its own voice has made, and takes its place again amid shipping lists and foreign intelligence.

Last of all comes the "Christian Palladium;" whose monthly peripatations have prevented it from having an earlier dip in the great dish which the hungry have been feeding from since the renunciation of Rev. Wm. Whitaker; and under the editorial motto of "Keep the unity of the spirit," follows that spirit of disunion which prompts it to publish misrepresentations in spite of all its charity. That paper for August, introduces the article connected with the above mentioned renunciation, with the following very modest editorial remarks:

"Universalism.—The following important document from the New York Commercial Advertiser, presents modern Universalism as it is. Read it, and shun the delusive and soul destroying error."

Now this "important document" alludes to the renunciation of Rev. Mr. Smith, which has since become a "broken cistern." It also represents Rev. Mr. Whitaker as pastor of the oldest Universalist church in New York, which is untrue. This might be tolerated, if it was not copied into the Palladium after it has been repeatedly corrected by Universalist publications. It also represents Universalism as a "delusive faith," which comes with a very poor grace from editors who know but little about it, and who deal mostly in unproved assertions in relation to it.

Now let me ask the editor of the Christian Palladium a few questions. Is the doctrine which teaches men to do good as they have opportunity, and to love God because He first loved them, and which teaches that God is good unto all, and that he "will not cast off forever," a delusive and "soul destroying error?" If not, why did you call Universalism such? Did you know that the article in the Commercial Advertiser did not give a full statement of facts concerning this renunciation? If so, why did you endorse it to your readers? Did you know that Rev. Mr. Smith had re-renounced? If so, why did you publish his renunciation without explanation? And have you seen the remarks which have been published in the New York Christian Messenger, in the Trumpet, and in this paper, (any or all of them,) respecting the errors of the "important document," which you have copied from the Commercial Advertiser? If so, why did you say that that document "presents modern Universalism as it is?" Or have you ventured on the whole, ignorant of facts, and glad to make capital even of adulterated coin?

A. R. B.

#### ENDLESS MISERY WILL NOT SATISFY THE SOUL.

When the pious and eloquent Saurin said that he found in the thought of endless misery for himself or any of his friends, a "mortal poison which" diffused "itself into every period of" his "life, rendering society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter"—when he was obliged to declare, "I cease to wonder that the fear of hell has made some melancholy, and others mad"—was his soul satisfied? And when my mother suddenly lost a favorite son by croup many years since, and two professed Christians told her, that, as she did not belong to the church, her son was undoubtedly burning in a lake of fire—and when but the other day, an individual gave a mourning mother to understand, that her son was lost,

because he died firm in the faith of the Restitution—could this doctrine satisfy their minds, and enable them to pray, "thy will be done!" I appeal to the reader—could you rest satisfied one moment under the conviction that yourself, or one whom you loved, would endure endless woe? Hast thou ever buried a friend; a father, mother, wife, brother, sister, son or daughter? Hast thou taken a farewell of that deceased one; and as the grave was closed, hast thou thought that that dearly beloved relative is shrieking in unending pain, has gone to wailings which shall ever increase in intense horror—has gone to ceaseless woe, where no drop of water shall cool burning anguish, or ray of love shall cheer an unmitigated night of horror—where prayers and beseechings shall avail not? Hast thou thought this? and are you satisfied with it?

Think of it, one moment. Think of indescribable agony, increasing one age with another, and growing in power and volume with each succeeding and weary century. Think of it, as still infixed and undying in the soul, when the sun and stars shall become sickly with age—when more ages of sorrow shall have been endured, than there are atoms of matter or drops of water—and yet it shall continue onward, and still onward, for ever and ever, endless in its nature, without hope of mercy, without chance of redemption, without one circumstance to mitigate the hopeless agony of avenging wrath! Is this the doom of men, from the hand of Him whose name is Love? "The Lord will not cast off forever; for though he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly nor grieve the children men."

There is a fact, and a question, which I will propose in regard to endless misery. If the hand of the most miserable wretch on earth, was forced into a flame of fire, and a benevolent man was compelled to stand and behold it, he would be filled with commiserating sorrow. And if the burning of that hand continued half an hour, and the benevolent man was prevented from relieving the sufferer, the sight would make him miserable—there can be no doubt about it. The question arising from this fact, is this. If the affectionate and kindly feelings of human nature are infinitely more pure, excellent, and benevolent in another world than in this, as much so as heaven is more pure and excellent than earth, can we, if permitted to reach heaven, behold the agonies of myriads of our fellow-beings; agonies as much more intense than the burning of a human hand for an hour, as endless woe is greater than finite sorrow; can we behold such agonies without becoming miserable ourselves? And would not the recollection that those agonies were ceaseless, and that however much we desired to go and alleviate them, we should be prevented from so doing, make our sorrow greater, and thus change heaven into a place of lamentation and weeping? It is in vain to affirm that we shall be so reconciled to the will of God, as to be happy in the presence of such suffering—for happiness, under such circumstances, would argue the obliteration of all feeling from the hearts of saints. It will, hence, be seen, that if endless misery is true, no person can be happy—those who endure it, can not be happy; and the sympathy of the saints will make them miserable. A fact of itself sufficient to brand the doctrine of endless misery with cruelty and the most obvious error. May it soon die and have no resurrection.

G. W. M.

For the Magazine and Advocate.

#### MINUTES

Of the Chautauque Association of Universalists, for 1840. Met according to adjournment at Salem roads (Portland.)

1. Chose Br. S. Adams, Moderator, then united in prayer with Br. Paine.
2. Br. T. C. Eaton being about to remove from the limits of the Association, resigned his office as standing Clerk, and received the thanks of the council for his faithful services.
3. Appointed Br. J. Eaton, standing Clerk.



4. Letters were received and read from several societies.

5. The committee of discipline reported no present cause of complaint.

6. In behalf of the friends in Fredonia who have been much aggrieved by the improper conduct of a ministering brother, not residing in this Association; the following resolution was submitted, and after proper consideration adopted:

Resolved, That this council concur in the course pursued by the Fredonia society in relation to the case of Br. Pickering, in collecting facts, and forwarding them to the Genesee Association, and also in relation to granting at his request, and after being convinced that he had reformed, a certificate expressive of their feelings, and their willingness to forgive all that has been wrong in his past conduct.

7. Appointed Brs. S. Adams, Paine and Pullman, a committee of fellowship and ordination; Brs. Paine, Van Alstine and McDonald, a committee of discipline for the ensuing year.

8. Appointed Brs. Paine and Gowdy, ministerial, and Brs. Eacker and Pullman, lay, delegates, to the State Convention, with power to appoint substitutes.

9. The committee of fellowship and ordination reported in favor of granting ordination to Br. J. Eaton, and in favor of granting letters of fellowship to Brs. G. S. Gowdy and Nelson Adams. Report accepted and letters granted.

10. Appointed Br. Gowdy to deliver the next occasional sermon.

11. Granted fellowship to the first Universalist church in the town of Portland, Chaut. Co., N. Y.

12. Believing that the use of intoxicating drinks as a beverage has a deleterious influence in society generally, and especially among the clergy—therefore,

Resolved, That we discountenance its use as a beverage among our societies, and especially do we disavow its use among our ministers, believing the practice and the example are both bad.

Resolved, secondly, that we will not countenance or fellowship a person as a preacher of the Gospel who does not refrain from its use as a beverage.

13. Resolved, That we earnestly recommend to every society within the bounds of this Association to establish Sunday schools, if practicable.

14. Resolved, That conference meetings be earnestly recommended in every society.

15. Adjourned to meet in Lodi, on the fourth Wednesday and following Thursday in August, 1841.

**Ordination Services.**—Thursday, A. M. Prayer, Br. N. Adams; sermon, Br. T. C. Eaton; ordination prayer, Br. Van Alstine; charge and delivery of the Scriptures, Br. S. Adams; right hand of fellowship, Br. Paine.

**MINISTERS PRESENT.**—Brs. S. Adams, J. Todd, L. Paine, D. Van Alstine, T. C. Eaton, G. S. Gowdy, S. Remington, J. Babcock, N. Adams and J. Eaton.

**DELEGATES PRESENT.**—E. Farnsworth, B. G. Forbush, Lodi; H. Burton, L. Pullman, Portland; J. Monroe, J. T. Trantum, Columbus; Israel Palmer, Wm. Stowel, Chautauque; L. Mayo, N. Usher, Sheridan; E. Daniels, E. Wightman, Panama; R. Heaviland, M. Thumb, Ellery; D. McDonald, B. Sprague, Pomfret.

**REMARKS.**—The weather was pleasant, and many came from the east and the west, from the north and the south, to partake of a rich and abundant feast of spiritual provisions. There were five sermons preached at the Association by Brs. J. Eaton, S. Remington, J. Babcock, T. C. Eaton and S. Adams, besides one on Tuesday evening preceding, by Br. Gowdy. There were eleven believers baptised by immersion, and eighteen united with the first Universalist church in Portland. No unfriendly feelings disturbed the deliberations of the council. All was peace and Christian unity. It was one of the best—nay, I will say the very best Association that I ever attended. It was a season of rejoicing—a time of refreshing from the presence of the Lord. It was a joyous prelibation of that great Association in the kingdom of immortality, where the universal fraternity of man, made pure as the angels of God in heaven, will sing the song of redeeming love through the endless day of eternity.

J. EATON, Standing Clerk.

For the Magazine and Advocate.

#### MINUTES.

*Of the proceedings of the Chenango Association for 1840.*

Met according to adjournment, at South Bainbridge, Wednesday, Sept 2d—chose Br. Whiston, Moderator, and Br. Gibson, Clerk. United in prayer with Br. Gibson. Read and approved the minutes of the last session. Received the credentials of delegates, and invited ministering brethren, to a seat in the council.

Accepted and adopted the following reports.—Of the

committee on discipline; no complaint.—On fellowship and ordination; that ordination had been conferred on Brs. S. P. Landers and J. T. Goodrich.—Of the visiting committee; that all destitute societies had been visited, with the exception of one, and that the prospects are about the same as they were, at the last meeting of this body.—Of the Standing Clerk; that no funds had been received, for the purpose of defraying the expenses of the delegates, to the State Convention. Of the committee on Conferences; that conferences had been held at the White Store and Oxford.

**Made the following appointments.** Brs. Delong, Goodrich and A. G. Clark, a committee on discipline for the ensuing year—Brs. Goodrich, A. G. Clark, and Gibson, on fellowship and ordination—Brs. Goodrich and Delong, clerical, and Eli Tarbell and David Brown, lay delegates, to the State Convention, with power to appoint substitutes—Br. Delong, to preach the occasional discourse, before the next meeting of the Association, with power to appoint a substitute—Adjourned to meet on Thursday morning.

Met accordingly and united in prayer with Br. Delong.

**Adopted the following resolutions.**—That a committee be appointed, to examine the constitution of this Association, make such amendments as they may deem proper and report at the next meeting of this body, and that Brs. Goodrich, A. G. Clark and Delong be a committee for that purpose.—That Br. Clark, be requested to furnish a copy of the occasional discourse, for publication.—That the Standing Clerk have power to appoint Conferences, upon application being made by the friends.—That the resolution, passed at the last meeting of this body, in reference to defraying the expenses of delegates to the State Convention, be re-adopted, and that the members of this council, constitute a committee, to carry said resolution into effect.

The Committee on fellowship and ordination, reported in favor of granting a letter of fellowship, to Br. James R. Mack.—Adopted.

**Adopted the following resolution.**—Resolved as the sense of this council, that it is inexpedient to request a copy of any occasional discourse delivered before this body, but it shall be left wholly at the option of the deliverer to publish it or not as he may deem proper.

Appointed Br. Gibson to prepare the minutes for publication. Adjourned to meet at Columbus Centre, on the 1st Wednesday and following Thursday of Sept. 1841.

O. WHISTON, Moderator.

S. J. GIBSON, Clerk.

#### LAY DELEGATES PRESENT.

John Stephens, Joseph Kirby, South Bainbridge—W. L. Freeman, Thos. Downing, Columbus—Andrew O. Warren, Alphens Gale, McDonough—Richard White, North Norwich—Calvin Cole, E. J. Brown, Oxford—J. Clark, J. Hawes, Upper Lisle—Samuel Eells, Samuel Eells 3d, Walton.

#### MINISTERING BRETHERN PRESENT.

D. Ackley, A. C. Barray, C. S. Brown, A. G. Clark, W. M. Delong, S. J. Gibson, J. T. Goodrich, H. Green, A. B. Grosh, E. E. Guild, J. R. Mack, D. Morey, II. B. Soule, A. O. Warren, O. Whiston.

Sermons were preached, by Brs. Clark, Soule, Morey, Ackley, Whiston, Barry and Grosh.—Br. Green, also preached in the vicinity, on Wednesday evening—Usual addresses by Br. Grosh.

S. J. GIBSON.

For the Magazine and Advocate.

#### ANOTHER LABORER GONE.

Another laborer in the ministry of universal reconciliation has been called to his "long home," while many sincere mourners are left to "go about the streets." Our much esteemed Br. ALONZO WILLIAMS, departed this life in Ellisburgh, August 25th, in the 26th year of his age. He had long lingered under the influence of insidious and increasing disease; and conscious of its powers, he closed his labors in the ministry last March, and returned from Chester, Vt., where he had been preaching, to Ellisburgh, that he might enjoy the privileges of his paternal home. There, surrounded by the friends of his youth, he terminated his short, but useful life. Receiving religious impressions very early in life, at about 17, he united with the Presbyterian church. Advancing to more enlarged views of divine grace, and studiously engaged to understand the Gospel of truth, he commenced preaching Universalism before he arrived to the age of 20 years. He successfully preached in this State, mostly in the counties of Chautauque, Madison, and Jefferson, and finished his public labors in Chester, Vt., the place of his nativity. His soul was devoted to the cause of the Gospel, and his well-ordered life manifested the sincerity of his profession. He died strong in the faith of universal grace, and reconciled to the God of his salvation. His bereaved companion

with her only child, his parents, brothers, sisters, friends and Christian acquaintances will long deeply lament their loss, which we humbly trust is his gain.

"Earth has no sorrows that heaven can not cure."

On the 27th his funeral was attended at Ellis village. It was an occasion of deep and solemn interest. A numerous congregation testified their respect by their presence. Five ministers of our denomination were present. Aided in the public services by Brs. Jones, Waggoner and Sias, a discourse adapted to the occasion was delivered by

P. MORSE.

For the Magazine and Advocate.

#### CLINTON LIBERAL INSTITUTE.

MR. GROSH.—It may not be uninteresting to the distant subscribers to your paper to know, that the Clinton Liberal Institute, notwithstanding the depression which exists in every department of business throughout our country, is still flourishing under the direction of Dr. Clowes, its able and talented Principal. The next term will commence the 21st of September. To those who are interested in the progress of liberal principles—who are desirous of seeing our institutions of learning freed from the shackles of sectarianism—who would have their children learn science unfettered by creeds, nothing need be said of the claims of the Clinton Liberal Institute, to their support; farther than that it is emphatically such an institution. And I would beg leave to remind those who profess a love for these principles, that a mere assent to them, will not produce the desired object. If, while the praise of such an institution is upon their lips, their money and influence goes to the support of institutions of a directly opposite character, it can not but be obvious that no good whatever will be done. Such a course is incompatible with common sense—it is beneath the dignity of a Christian or of an honest man—it is the offspring of that time serving, truckling spirit that would sell principle for popularity, and private opinion, for public praise. I regret that I am compelled to believe these remarks are called for—I fear that they are applicable to too many and I make them in the hope that the erring may be reclaimed. If the object for which the Clinton Liberal Institute was formed be good, it should be supported—if bad, it should not receive our assent—but, having received it, our practice should be conformable thereto; for, no honest man will express a deliberate opinion with regard to principles that he will not carry out in practice.

I commenced this article, with the intention of making a few remarks in reference to the annual exhibition which took place on Wednesday afternoon, September 2d, but the lateness of the hour, and the length of the preceding remarks, will oblige me to defer them until next week.

Utica, September 7, 1840.

R. T. H.

The next Term of the Clinton Liberal Institute will commence on Monday the 21st, of September.

#### RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. W. S. BALCH, at Lewiston, (and will lecture at Niagara Falls on the Thursday or Friday evening previous if the friends so appoint).—Br. T. CLOWES, of Clinton, in Genoa—Br. L. P. RAND, of Maine, in Sennett, Cayuga county—Br. H. BALLOU, of Boston, in this city—Br. E. H. CHAPIN, in Vernon—Br. R. S. POPE in Hancock—Br. W. WILCOX in Ashfield—Br. W. PARKER, (of Vergennes, Vt.) in Lee Centre, and in Delta at 5 P. M.—Br. C. S. BROWN, in Madison—Br. GEO. MESSINGER, jr., in Canastota at half past 10 A. M. and 1 P. M. where the friends there may appoint—Br. N. GUNNISON in Canandaigua.

There will be preaching on the third Sunday in September by Br. N. GUNNISON, in Mottville—Br. W. S. BALCH, in Geneva—Br. D. BIDDLECOM in Wolcott—Br. C. S. BROWN, in Lebanon—Br. A. O. WARREN, in Pharsalia West Village—Br. J. S. KIBBE, in Mexicoville.

A Conference of the Ontario Association will be held at Victor, on Wednesday the 30th, inst., (one day only.) at which time ordination will be conferred upon Br. T. S. Bartholomew. Ministering brethren in particular, and the public generally are invited to attend.



## POETRY.

## MY NATIVE LAND, ADIEU.

BY MISS E. ROUNSEVILLE.

Adieu, adieu thou silvery stream,  
Where proudly I was wont to roam,  
Till wildered in a golden dream—  
Adieu my more than childhood's home.

Adieu, ye craggy heights sublime,  
Whose tow'ring summits cleave the sky;  
No more your rugged sides I climb,  
No more your prospect fills my eye.

Ye much loved flowers, whose rich perfume,  
And Heaven-wrought robes, had power to charm  
My footsteps—ye, my path illumine.  
And all my inmost soul to warm;

Adieu! your sweets, some other hand  
May gather now—some other eye,  
May feast upon your fairy land,  
And share the treasures which I fly.

Ye little birds, those notes of praise  
Ye wildly chant from tree to tree,  
Are mine no more—hush, hush your notes!  
A requiem seems each song to me!

Ye friends!—and can I speak of you—  
Ye whom this heart has loved so well!  
Ah! can this tongue pronounce adieu?  
Vain effort! tears alone may tell.

Deem not, though far my footsteps rove,  
I'll cease to breathe a fervent prayer,  
That ye may share a Father's love,  
And prove a Heavenly Father's care.

And are these all? no other chains  
To bind me to my early home?  
Forgive! one little spot remains,  
Still, dearer still,—'tis all my own!

Ye sacred mounds; and must I part,  
No more to greet your hallowed dust.  
My God! support this bursting heart—  
Be doubly near, if go I must!

Here have I hoped to lay me down  
And mingle with my kindred clay;  
Here hide me from stern fortune's frown,  
Here steal from all life's cares away.

Alas it may not be—I go!  
A truant to these relics dear,  
Will there, to soothe each future wo,  
Your gentle spirits hover near?  
I will believe; and there as here,  
Will list for each familiar tone,  
Thou Good Supreme! dispel each fear,  
And guide me safe to Heaven my home.

St. Charles, Ills.

*Speculation in the West.*—A day or two since, a friend of ours, a merchant in this city, was hailed in the street by a tall, rough-looking fellow, very plainly attired in linsey-woolsey, cowhide boots and slouched hat, who accosted him with—

"Hallo there, mister—I say! aint your name —?"  
"That is my name, sir," replied the merchant.  
"Well, how d'ye do? 'Spose you don't know me, though."

"I do not recollect having seen you before."  
"Well," 'spose not; but what I was goin' to say, was, haint you got an eighty acre lot in Wisconsin, — county, eh?"

"I believe I do own a lot there."  
"Well, now, perhaps you would like to sell that 'ere lot?"

"Well, sir, I am in a hurry; do you wish to buy it?"  
"Well, now, I don't; what do you ask for that 'ere lot?"

"Two thousand dollars, sir."  
"Two thou—two thousand dollars? No; you'r joking!"

"If you wish to purchase, sir, you know my price."  
"Well, now, wouldn't you like to take nineteen hundred, if you could get it, eh?"

"Why, sir, who will give it?" asked the merchant, eagerly, (for he had bought it, only a few months since at the government price.)

"Well will you take it? that's what I want to know."

"Yes, sir; I will take nineteen hundred."

"Make out your papers, then!" said the stranger.

"I've got the money; here's witness to the bargain;" and so saying, he drew from his pocket a large bag, labelled "shot," from which he counted the rhino and took his deed, evidently well-pleased with his bargain.

"You seem pleased with the trade, sir," said the merchant.

"Well, I guess I might as well," said the stranger.

"Why," returned the merchant, "have you seen the lot?"

"Well, I guess I have."

"Is the land remarkably good?" continued the merchant, supposing he had been trading with a green 'un.

"It'll do!" said the buyer.

"What is it worth?" says the seller.

"Well, I don't know what it's worth, but I've dug about ten thousand dollars worth of lead ore out on't al ready! I can't tell how much more I'll git!" and with a broad laugh, he stuffed the deed into his pocket, and left our chopfallen friend to consider how much lead ore the balance of his eighty-acre lot in Wisconsin might contain.—*Detroit Spectator.*

*Valuable Information.*—Be careful not to transplant shade trees before the leaves have fallen—as soon after as you please.

The trees should be taken from open ground. If taken from the dense forest they will not bear the exposure.

Select trees of sound growth; they have better tops and better roots than the first.

Transplant the tree entire. The leaves are the lungs of the tree, and affect its growth as much as the roots. The frequent practice of lopping off the top is very bad.

Be sure and get all the roots. Remember the small fibres are what absorb nourishment for the tree. Strip off these, and the main body of the root becomes only a contrivance to hold the tree up. Do not expose the roots to sun and air longer than absolutely necessary. Let them carry with them as much of the old soil as they can hold on to.

In setting out trees be careful to make the hole so large that the roots shall not be coiled, neither let them be crowded, for then they will decay.

Throw upon the roots at first fine strong mould, never any manure, then throw on water, and shake the tree till the mud has filled up all the interstices between the roots. After the ground is somewhat dry fill up the hole and tread down the earth. Never leave a tree so that water can stand over its roots.—*Bath Const.*

*Scrap.*—Hear what little Genius says of women. "My notice was attracted to a lady—no, not a lady, but to the waist of a lady before me—wasps and brush handles—but she was screwed up a few. I can't begin to find a comparison for it. She was compressed into a span—drawn up almost out of sight—a perfect show. And this is what is called a good figure—I don't know whose sort of a figure, without a figure 8. Well, some women are fools if they are women. I'd rather marry a form like a sugar hoghead than connect myself with such a looking hour-glass."

Truth is the object of Reason, and this is one; Beauty is the object of taste, and this is multiform.

*Prevention of Jealousy in a Wife.*—One thing every husband can do in prevention; and that is give no ground for it. And here, it is not sufficient that he strictly adhere to his marriage vow, he ought to further abstain from every act, however free, from guilt, calculated to awaken the slightest degree of suspicion in a mind, the peace of which he is bound by every tie of justice and humanity not to disturb, or, if he can avoid it, to suffer it to be disturbed by others. A woman that is very fond of her husband, and this is the case with nine-tenths of English and American women, does not like to share with another any, even the smallest portion, not only of his affection, but of his assiduities and applause; and as the bestowing of them on another, and receiving payment in kind, can serve no purpose other than gratifying one's vanity, they ought to be abstained from, and especially if the gratification be to be purchased with even the chance of exciting uneasiness in her, whom it is your sacred duty to make as happy as you can.—*Cobbett.*

The power of love consists mainly in the privilege that potentate possesses of coining, circulating, and making current those falsehoods between man and woman, that would not pass for one moment, either between woman and woman, or man and man.

Footie being on a visit at Lord Townshend's, at Raynham, happened one morning to look into the pig-stye, and saw a silver spoon among the pig's victuals; one of the house maids coming by, and perceiving Mr. Footie, cried out, "Plague on the pigs, what a noise they make!" "Well they may," said Footie, "for they have but one silver spoon between them."

## MARRIAGES.

In Pompey, June 17th, by Rev. E. M. Woolley, Mr. DANIEL O. SALMON, to Miss. HARRIET SCOVILL.

In Virgil, August 9th, by Rev. H. Green, Mr. NORMAN CLINTON, to Miss ALMIRA PAINE, all of Upper Lisle.

In Leon, August 16th, by Samuel Cowley, Esq., Mr. LOREN E. LYON, of Napoli, to Miss LUCY TOWN, of the former place.

## DEATHS.

In New-Berlin Centre, July 2d, THADDEUS A. BROWN, son of Thos. Brown, Esq., aged twenty-seven years. After a short but very violent and distressing illness, (bilious fever,) his remains were committed to the earth on the third; and a very appropriate discourse was delivered on the occasion to a numerous mourning assembly by Rev. Mr. Wheeler, from Job xix: 21.

In the death of this young man, the state has lost a deserving vigilant and active defender of its dear bought rights and liberties, society one of its brightest ornaments, the Christian community a brother whose moral examples it would be truly honorable to follow, and the youth of the land a faithful and zealous instructor in knowledge, science and morality. Brothers and sisters have lost from their circle one endeared to them by innumerable tender ties, kind offices, instructive precepts, and good examples. His aged parents have lost a dutiful and affectionate son, whose life is as a crown of honor to their heads, and on whom they thought they might lean in the decline of life. May they bless God who gave them such a son, and be able to say the Lord gave and the Lord has taken away. COM.

In North Norwich, May 21st, Mrs. CHARLOTTE BRIANT, aged 44 years. In the death of this amiable woman, suffering humanity has lost a tried and faithful friend. Was this the opinion of the Universalists alone, it would amount to a question—but such is not the fact. For I believe I hazard nothing, when I say, the expression is endorsed by all her Baptist brethren, with whom she was connected for a number of years, before she became a believer in the restitution of all things. Funeral on the 23d, and a discourse from Rev. E. M. Woolley.

In Richfield, Otsego county, August 13th, widow RHODA HAWKS, aged 90 years. In this event of Providence, we have lost one that had long stood among us; and I may truly say, she was one of the excellent of the earth. She had long been in the belief of the final holiness, and happiness of all mankind. This had been her faith, from her earlier years. Her first opinion formed was, that God was the Father of all; and hence all were his children: and reason and Scripture taught her, that as a father, he would ever, provide for the best good of all; hence her faith in Universalism. In this faith she lived; in this she died. She was a constant reader of the Bible; and she continued the practice till loss of sight deprived her of the blessed privilege. As age advanced, her faculties were gradually impaired; but her hope still the same, was truly "an anchor to the soul." "The Gospel of God her Saviour, was good to live by in the day of her strength; and much more was it good in the day of her weakness: She had long been sensible that her stay here must be short; and as she went down the declivity of life, step by step, as she drew nearer and nearer her end, she viewed it as approaching nearer and nearer her everlasting home—the home of all. May God bless the surviving relatives and give them a like blessed faith, and a like happy death. On the day after her decease, the writer of this delivered a discourse in the Baptist meeting house at Monticello, to a respectable and attentive audience, mostly of faith opposed to ours. The Baptists in that place, have my thanks for their liberality on that occasion, especially, their preacher, the Rev. Mr. Hutchins, who took part with me in the services. It was truly gratifying to find one of an opposing faith, divesting himself of prejudice, and showing a spirit truly Christian. May many of his brethren in the ministry go, and do likewise. H. BELDISE.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL,"..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES]

UTICA, N. Y., FRIDAY, SEPTEMBER 18, 1840.

NO. 38.

For the Magazine and Advocate.

## THE PARTING AND RE-UNION OF FRIENDS

There is a natural and pathetic feeling that pervades the human mind, which being deeply implanted within the breast of every individual, seems to rise involuntarily, and plead with a forbidding eloquence, against "the parting of friends;" especially intimate and long cherished friends, who are linked together by a thousand endearing ties of kindred love and consanguinity. And we venture the assertion that there is no one, who is possessed with the common feelings of humanity, and whose soul has not become callous to the refined and ennobling sensibilities of man's moral nature, that can extend the parting hand, and utter the familiar "good bye," to a kindred brother, or a long cherished and intimate friend, without feeling an inward pang of regret, and indulging the secret and silent wish that it might be otherwise; and more especially,

"When duty calls and seems to say,  
Start on thy course, away, away."

But it appears to have been one of the unerring and well ordered plans in the wise arrangement of divine Providence, that time and circumstance should cause a separation among kindred and friends, and teach mankind that, however strong may be the bond of union and attachment, and however much they may desire to live by an inseparable connexion in the sweet and uninterrupted enjoyment of each other's society; still they should remember that earth is not their "abiding home;" for if they are not parted by time and distance, they will ere long be separated by death.

We have only, therefore, to look around upon the changes which daily occur in the social circle, and around the altar of the domestic fire-side, and we see with what reluctance it is, that friends of every name and sect part, perhaps to meet no more in time; and it is not until these changes are about to take place that we begin to feel and duly appreciate the intrinsic worth that is in the society of kind friends, and more especially in the hour of sickness and death. Yes it is then that we notice the vacant seat, and realize the want of confiding counsel in the absence of a kind father and affectionate mother, who have "borne the heat and burthen of the day," and who from habits of industry, prudence and economy have been successful in gaining for themselves a competency of this world's goods which with proper care and attention, would be sufficient to make them comfortable and happy through life. But, unfortunately for the peace and happiness of mankind, discontentment is the lot of all in a greater or less degree; for instead of making a prudent and proper use of those things with which we are favored, and with which we are daily blessed by the munificent hand of an impartial God, we are prone to cultivate an erroneous feeling in the human mind, by feeding the imagination with that which is visionary and uncertain and which lies beyond the reach of mortality. Hence the necessary arrangements are made for the parting of friends; and parents and friends, brothers and sisters, alternately bid a long and lasting adieu to each other, and to their own, their dear "native land," and seek for the comforts of life in a more congenial clime. And upon occasions like these, there is always some one or more, for whom have been cherished the fondest hopes, and on whom will be bestowed the lingering look of affection.

But who this will be, must be determined according to circumstances. Perhaps it will be the

venerable father and aged mother, or the affectionate and beloved brother and sister; and perchance it may be the new made grave of an esteemed friend—or a near and dear companion. Be this as it may, our inquiry is to know, whether, in view of the fact that God created man after his own image and in his likeness, it is in accordance with reason and analogy, to say that an attachment of pure and unbroken friendship, around which cluster all the finer and better feelings of the human soul, will separate with the parting of friends—whether it will glide away upon the ever rolling tide of forgetfulness, and no more exist to speak a comforting word in the dark hour of adversity, and point the weary worn traveller to that better world, where sorrow and sighing are never known, and where parting is no more. Nay, it is not, it can not be so.

True friendship is not an external, but an internal principle. It is not formed from motives of mercenary selfishness, nor is it the creature of circumstance, subject to change by every adverse wind that blows; no, but emanating as it does from the inexhaustible fountain of infinite wisdom, goodness and love, its moral powers are based upon the altar of the soul's best affection, and will live

"While life, and thought, and being last,  
Or immortality endures."

No change of time or circumstance will cause it to forsake us. Its seed has taken deep root, and though we may go to earth's remotest bounds, there will nevertheless exist a feeling of deep and thrilling interest, that the blessings of health, peace and prosperity may crown our future years; and it is redeeming to that depravity and moral turpitude which has erroneously been said to pervade the human heart, to have the assurance that we still live in the kindness and affection of those who are far, far away.

Such, kind reader, are our views in relation to the feelings which we believe it is the nature of mankind to experience, when called upon to take the parting hand of friends and relatives, either for time or eternity. And whether or not we have spoken the mind and feelings of all who may chance to read these lines, is not in our province to decide.

Let us now, as briefly as the nature of the subject will admit, turn our attention to the "*re-union of friends*," which we deem to be the more important and interesting part of our subject. We say it is the more important and interesting, because we believe that there is not an enlightened and intelligent being in the universe of God, but what knows that mortality is subject to decay; and that sooner or later the curtain of death will close upon the transitory scene of all our earthly hopes and joys; and accompanied with this knowledge, is the fact that there is, implanted in the soul of every being, an insatiable desire for the re-union of friends to life and immortality.

To-day, we are visited with sickness, pain and death; to-morrow we pay the last tribute of respect to some dear friend or relative, by following him to the "dark and silent tomb," and while we see the coffin lowered to its resting place, which contains the remains of him who but yesterday was engaged in the active and busy scenes of life, we naturally begin to reason within ourselves whether this is the end of man, or whether that happy period will arrive when we shall again be united in the bonds of affection and love.

This is a most natural inquiry, and upon its solution depends much of our present happiness and peace of mind. If we arrogate to ourselves

the right of being wise above what is written, and assume the position, that there is no God—that man is the mere creature of chance, and that the grave will prove to be the eternal resting place of both soul and body, it can not be expected otherwise, than that a feeling of gloom, doubt and despondency, should take possession of the whole man, leaving us, like the ship at sea, without chart or compass, to buffet the storms and tempests incident to human life, and making us doubly liable to be wrecked upon the shoals and quicksands which beset the pathway to virtue and peace. But if, on the other hand, we adopt the language of the Bible as the man of our counsel, and receive for our mutual and friendly instruction the doctrine taught by Christ, the prophets, and the apostles, we shall be prepared under every vicissitude of life, to bear with fortitude and Christian resignation the afflictive dispensations of divine Providence.

The Bible is to the eye of faith, what the telescope is to the eye of the philosopher. By the aid of the telescope the philosopher is enabled to discover objects at a greater distance than by the natural eye alone. So by the aid of inspiration our faith is enlarged, and we can look beyond the narrow precincts of time to that bright world of life and immortality; and in the trying hour of dissolving nature, surround the couch of the sick and the dying, and bid adieu to the friends we love best, with the blest assurance that we shall meet them again in heaven. St. Paul, says, "Faith is the substance of things hoped for; the evidence of things not seen." Faith therefore can not be said to consist of a tangible substance, or of anything which may be discovered by the natural eye, but it is the result of a correct exercise of our mental, moral and reasoning powers, and being based upon the immutable, and unalterable promises of Jehovah, it carries conviction to our mind, that God in the creation of man, evidently designed him for a higher, a holier, and a more exalted destiny than earth.

In addition to the above the same apostle observes, "We are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for it. But if we hope for that we see not, then do we patiently wait for it." Oh, how comforting, how all consoling are the words of the apostle. It is here that our faith is made strong in the blessed assurance that our hope of again meeting our beloved and departed friends in another and better clime, is not in vain.

Again, the language of our Saviour is, "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." Here we not only find the doctrine of the re-union of friends, but the sentiment of identity and recognition is strongly inferred if not emphatically taught, which is congenial with the feelings of every enlightened, intelligent, and observing mind. But notwithstanding the doctrine for which we contend is in union with the feelings, the wishes, and fervent prayers of every benevolent mind, yet it may be said by the advocates of popular theology, that there is a time coming beyond the shores of mortality, when every link in friendship's golden chain will be sundered—when all that was fair and lovely in time, will be severed in twain—in a word, when everything which was held near and dear in life, will be dissolved by the eternal fiat of God's omnipotent power. Yes, if this doctrine of ceaseless woe be true, methinks there will be an exhibition of feeling at this sad



and last parting scene, that could not have been endured with indifference while in this state of sin and imperfection. That father and mother, brother and sister, the partners of our lives and dear companions of our youth, each as it may please the Father of all mercies, and God of all goodness, are either to be made the happy recipients of his favor, or be cast from his presence down to the dark abyss of black and endless despair, there to endure pain—unending pain—which no tongue can describe, or pencil paint; and which is to continue through the wasteless ages of eternity, or as long as God himself shall exist.

Now we do not know but what there is some evidence—some light and truth which may yet beam from the repository of false theories, that will seal the truth of this doctrine. But what saith the apostle. "The first man is of the earth earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthy, we shall also bear the image of the heavenly. Behold I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Now although the change alluded to by the apostle is evidently a change from mortality to immortality, and from corruption to incorruption, the conclusion is nevertheless unavoidable, that a change of our mental, moral, and intellectual nature will follow as a necessary consequence.—This conclusion seems to be compatible with the wisdom and goodness of God, for it is the inner man, the spiritual body, that is to be clothed with immortality, glory and honor, before it can be fitted for the joys of heaven.

Dear reader, has it fallen to your lot in life, to mourn the early departure of kind friends? Has death in an unlooked for hour, taken from you kind and indulgent parents, or deprived you of the society of a beloved brother or sister? Or does "old Ocean" roll its unfathomable deep between you and some dear friend, in whose society you found a congenial spirit? Where—oh! where will you go to find a mitigation to your sorrows? Will you search the cold and cheerless doctrines of skepticism, over which roll the dark waters of gloom and eternal night; or will you adopt the opposite extreme, and resort to the scorching elements of Partialism, which draws the separating line between you and your friends, by an eternity of misery lit from the pyre of hell? Nay, I need not say you will not! Your happiness either for time or eternity, is especially and emphatically identified with the healing waters of God's impartial grace; and nothing less than a universal re-union of kindred spirits to life and immortality, can give God his true character, dry the widow's tear, hush the orphan's moan, and satisfy the claims of God's promises through the atoning mission of Jesus Christ, and his Gospel. With this view of the subject, and this only, you will be enabled to

"See truth, love, and mercy in triumph descending,

And nature all glowing in Eden's first bloom!

On the cold cheek of death, smiles and roses and blending

And beauty immortal awakes from the tomb."

Hamilton, N. Y.

MARIUS.

For the Magazine and Advocate.

### THE IMPORTANCE OF SEARCHING THE SCRIPTURES.

"Search the Scriptures."

These words it will be recollected were addressed by our Saviour to the unbelieving Jews. Such a precept, coming from so illustrious a personage, can not be otherwise than of vital importance to the welfare and happiness of mankind. Believing as we do that the Scriptures are the word of God; that they contain a revelation of his will and character, it becomes us as rational crea-

tures, to make ourselves acquainted with the doctrines and precepts which they inculcate. Without a knowledge of their teachings, they are of no use to us whatever, and we are but little, if any, better off than those who do not possess them. Many people seem to think that if they have a Bible in the house, it is all that is necessary. But it is not sufficient that we have a Bible on the shelf, or in the book-case: we should use it—we should study it—we should make ourselves acquainted with its teachings, if we would be benefited by it. There are several reasons why we should search the Scriptures, a few of which will now be noticed.

1. We should search the Scriptures to ascertain whether they are true or false; or in other words, whether they are what they claim to be, a revelation from God, or the work of imposters. There are many among us, who, if they were asked why they believe the Bible, or how they know that it is the word of God, could give no answer at all. It is perhaps a subject perfectly new to them; something that they have never thought of before, or if they have, they concluded that the Bible must be true, because they were always told so, and their minister said it was true, and every body with whom they were acquainted believed it to be true; and there they drop the subject, and never once think of searching for themselves, to know whether it is true or not. Such persons are always liable to become the dupes of cunning and deceitful men, and are easily blown about by every wind of doctrine, that may chance to pass in the gale of contention. If then we would know for ourselves whether the Scriptures are true or false; whether they are the work of inspired or uninspired men, we should search for ourselves, and not trust entirely to others.

2. We should search the Scriptures to ascertain what they teach. Having satisfied ourselves that the Bible is the word of God, that it contains a revelation of His will and character, we should next search it to know what doctrine it teaches, and what duties are required of us as Christians. There are in the world various and contradictory doctrines and opinions, which their advocates claim to be taught in the Bible, and which are frequently urged upon us, that they may receive our patronage and support. It becomes us, then, to search the Scriptures carefully and candidly, in order that we may know which of those doctrines are true and which are false; that we may know what God requires of us, and what he does not require of us; that we may know the reward of well doing, and the punishment of evil; and finally that we may know our condition beyond the tomb.

3. We should search the Scriptures so that we may be able to defend them, and the doctrines they inculcate, from the cavils and attacks of opposers. There are many among us who make a great bluster about their sentiments, but who know so little about the Bible that they can hardly quote a single passage of Scripture to sustain their views. Such persons even if they are on the right side of the question, are easily put to silence by one of an opposite sentiment, who is acquainted with the Scriptures. If, then, we would avoid the mortification and disgrace of being put to silence by an opposer, and of having him triumph over us; if would not see the truth trampled under feet and disgraced, we should search the Scriptures, so that we may be able, not only to prove our side of the question, but to show wherein the arguments advanced by our opponent fail to establish his side of the question. In this way we shall be enabled to render an essential service to the cause of truth.

There is a fault into which some are prone to fall, and which we should be careful to shun; and that is, the habit of forming opinions such as may best suit our notions, or interest, and then going to the Scriptures to see if we can not find something to support those opinions. When this is done the Scriptures are often perverted and

tortured in a very absurd and shocking manner. We should not go to the Scriptures merely to prove our opinions, but to form our opinions. And when our opinions are formed from the Bible, there will be but little danger of perverting Scripture so as to make it support our views. I now leave the subject for the consideration of the candid reader, and will conclude in the language of an apostle; "prove all things; hold fast that which is good."

Petersham, Mass., Aug., 1840.

For the Magazine and Advocate.

### THE DOCTRINE GOOD TO DIE BY.

Much has been said and written in order to convince the world what doctrine is the best to die by. That Universalism frees the soul in the hour of death, from many awful forebodings which no other doctrine can, I do most sincerely believe. But what is the doctrine which will give joy unspeakable and full of glory in death? It is a knowledge and enjoyment of the Gospel of Christ. No man consciously and obstinately wicked is happy in health, sickness, or death. Therefore, to die happy, we must be virtuous. "Mark the perfect man, and behold the upright for the end of that man is peace."

D. A.

For the Magazine and Advocate.

### MORAL AND PHYSICAL BEAUTY.

Who, that is gifted with that noble possession, which raises man in the scale of being—who that has a mind susceptible of being improved, but loves to look abroad upon the fair, and ever beautiful, and varied face of nature, and feel his thoughts lifted high above the absorbing scenes of terrestrial life, to the contemplation of the God of nature? But who is there in the possession of those delicate sensibilities, and refined, noble and Godlike affections which constitute man a moral being, and which so much distinguishes him from all animate creation, beside that, does not love more, to see and feel the effects of that beauty mirrored forth in the character of an individual devoted to a life of practical usefulness, whose chief delight seems to be in diffusing the warmth of happiness, the light of knowledge, and the beauty of virtue throughout the little sphere in which he moves? The beauties of the natural universe ought to, and do claim a portion of our admiration, and thoughts. Their teachings, ever compatible with those of the purest virtue and morality, ought to be treasured up in the mind as eminently worthy of our attention and esteem.—But how much more ought the beauties of morality to be admired, and profited by, as conveying lessons of more elevated morality, and refined virtue, than those instructions emblazoned forth in the "Book of Nature"?

The sublimity of nature has an eloquence to subdue the passions, chasten the affections, elevate the feelings, and give scope to the intellect; but the sublimity of moral beauty has a deep-toned, irresistible eloquence for the depths of the soul, which not only causes the mind to aspire to a lofty eminence in the favor of others, but reaches the inmost recesses of the human heart, and bursts forth, and sheds a bright halo around the whole character of man.

It is true that physical beauty is brighter than moral, but it is inconstant, unstable and transitory; it is more like the lightning's flash bursting forth and tinging every thing with a blazing glory for a moment, but is then extinguished forever, while nature assumes her former darkness. But moral beauty is like the moon, shining with undiminished lustre, and shedding down upon the earth a soft and mellow light. What though a cloud dims its effulgence occasionally? When it passes over, light bursts forth with renewed splendor, and nature smiles around with the light of a calm and holy joy. Physical beauty captivates the eye, and charms the senses, but moral beauty has a lesson of instruction for the soul; while the former strikes from the eye and the ear bright scintillations of



pleasure, which are as evanescent and transitory as the causes which produce them, the latter kindles a flame which burns on with a radiance which time or eternity can not extinguish, and every exertion which is made to smother its light, adds nothing but fresh fuel to the flames, and they glow with a brighter hue. The light of moral beauty is not extinguished when it has ceased to emit its rays in the life of its possessor, but is transferred and rekindled in eternity, and shines as a star hung far—far off in the blue vault of heaven, to guide those who are walking in the mazes of ignorance and mental darkness upon the earth. JULIO.

Utica, September 6, 1840.

For the Magazine and Advocate.

# THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. J. GUILD.

NUMBER XXXVI.

JOHN viii: 44. "Ye are of your Father the devil," etc.

The term Father was used with great latitude by the Jews, and often in a metaphorical sense for head or leader. Thus Abraham is called the father of the faithful, on account of the greatness of his faith. So also wicked men are called, in the Old Testament, sons of Belial. And here the wicked Jews, are in the same figurative sense of the word, said to have learned their bad practices from the source of all evil, termed the devil—not a real, personal being, any more than sin, or death, which are also sometimes personified in the Scriptures.

John viii: 56. "Abraham rejoiced to see my day, and he saw it and was glad." That is, Abraham saw it by faith, and this text will serve to explain verse 58, "Before Abraham was, I am." "I am he," that is the Messiah. The word "he" is left out by the translators. See verses 24, and 28, where the word "he" is retained. All that is meant by these words is, I am he that was promised before Abraham was born.

Luke xi: 52. "Ye have taken away the key of knowledge." The authority to teach the law among the Jews was given by the delivery of a key as a symbol of their office.

Luke xiv: 15. "Blessed is he who shall eat bread in the kingdom of God." That is, he who shall live in the kingdom about to be established by Christ and enjoy the felicities of his reign.

Luke xvi: 8. "And the Lord commended the unjust steward." Not for his injustice, but for his prudence.

Matthew xix: 28. "Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel."

As this is a passage which has been much perverted and misunderstood, I shall give the different renderings of it by eminent translators and commentators.

Dr. Owen renders the passage thus, "Ye who have followed me shall, in the regeneration, when the Son of man cometh," etc. Wakefield, Kneeland, and the Imp. Version, follow with a slight alteration the common Version. Dr. Campbell probably gives the true sense of the passage. He renders it thus, "At the renovation, when the Son of man shall be seated on his glorious throne, ye my followers, sitting also on twelve thrones, shall judge the twelve tribes of Israel." And although the Dr. says the completion will be at the general resurrection, yet he offers no proof of this, but frankly acknowledges that, in a subordinate sense, it may be said to have been accomplished when God came to visit, in judgment, that guilty land, when the old dispensation was utterly abolished, and succeeded by the Christian dispensation into which the Gentiles, from every quarter, as well as Jews, were called and admitted. Now by referring to the parable passage in Luke xxii: 28-30, it will be evident that this was its primary and only sense.

Dr. Adam Clarke in a note on the text says, "It is evident that sitting on thrones and judging the twelve tribes, means simply, obtaining eternal

salvation and the distinguishing privileges of the kingdom of glory." In a note on Luke xxii: 29, he gives us the reading of three old and approved manuscripts besides some others, and more than intimates his approval of the reading which renders this passage (Luke xxii: 29,) thus, "I appoint unto you a covenant, as my Father hath appointed unto me a kingdom," etc. "That is, ye shall be ministers of the new covenant as I am king in spiritual kingdom to which it relates."

## SCRIPTURE—POETRY.

It is not unfrequently the case, that my mind, when meditating concerning the Scriptures, reverts to the many passages which are illustrated by poetry—and illustrated in a manner too, not only to set forth their distinct meaning, but also to warm their souls with piety. As a specimen of such poetic illustrations, the following instances are presented:

1. The greatest commandment of the moral law, is this; "thou shalt love the Lord thy God with all thy heart, mind, soul and strength." How we should love God, is described in the poetic allegory from the pen Leigh Hunt—an allegory as beautiful as it is instructive.

"Abou Ben Adhem (may his tribe increase  
Awoke one night from a deep dream of peace;  
And saw, within the moonlight in his room,  
Making it rich, and like a lily in bloom,  
An angel, writing in a book of gold;  
Exceeding peace had made Ben Adhem bold,  
And to the presence in the room he said,  
'What writest thou?' The vision raised its head,  
And, with a look made of all sweet accord,  
Answered, 'the names of those who love the Lord.'  
'And is mine one?' said Abou. 'Nay, not so,'  
Replied the angel. Abou spoke more low,  
But cheerily still, and said, 'I pray thee, then,  
Write me as one that loves his fellow-men.'  
The angel wrote and vanished. The next night  
It came again, with a great wakening light,  
And showed the names whom love of God had bless'd,  
And, lo! Ben Adhem's name led all the rest."

2. There are many passages of Scripture which show that the practice of virtue brings with it present peace; for God recompenses the righteous in the earth; while great peace have they who love the law of God, and nothing shall offend them. This fact is most tenderly expressed thus:

"This world's 'not all a fleeting show,  
For man's illusion given;  
He that hath sooth'd a widow's woe,  
Or wip'd an orphan's tear, doth know  
There's something here of heaven.

And he that walks life's thorny way,  
With feelings calm and even;  
Whose path is lit from day to day,  
By virtue's bright and steady ray,  
Hath something felt of heaven.

He that the Christian's course has run,  
And all his foes forgiven;  
Who measures out life's little span,  
In love to God, and love to man,  
On earth has tasted heaven."

3. There is great joy in the coming of the Messiah; joy so great, that the heavenly host joined in the song of glory over the birth of him who brought good news of glad tidings to all people. The scene of the Saviour's Advent is nobly dwelt on by Br. E. H. Chapin, in the following article, which has, I believe, before appeared in the Advocate.

"Hark! Hark! with harps of gold,  
What anthem do they sing?  
The radiant clouds have backward rolled,  
And angels strike the string.  
'Glory to God!'—Bright wings  
Spread glist'ning and afar,  
And on the hallowed rapture rings  
From circling star to star.

'Glory to God!' repeat  
The glad earth and the sea;  
And every wind and billow fleet,  
Bears on the jubilee.  
Where Hebrew bard hath sung,  
Or Hebrew seer hath trod,  
Each holy spot has found a tongue:  
'Let glory be to God!'

Soft swells the music now  
Along the singing choir,  
And every seraph bends his brow,  
And breathes above his lyre.  
What words of heavenly birth,  
Thrill deep our harps again,  
And fall like dew-drops to the earth!  
'Peace and good will to men!'

Soft!—yet the soul is bound  
With rapture, like a chain:  
Earth, vocal, whispers them around,  
And heaven repeats the strain.  
Sound, Harps, and hail the Morn  
With ev'ry golden string;  
For unto us this day is born  
A Saviour and a King!"

I might go on making such poetic illustrations of parts of Scripture, to great length. But the limits of a paper forbid; and hence those already given, must suffice for, we trust not a useless, but, pleasing specimen.

G. W. M.

## CLINTON LIBERAL INSTITUTE.

We were present at the recent exhibition of this institution, on the afternoon of the second instant. The pieces delivered by the young men on that occasion were listened to by a large and, we presume, a gratified auditory. One or two of the Orations are worthy of special mention—we allude to those on "Persecrance," and on "Poland." We had not the pleasure of being present at the exhibition by the Young Ladies on the evening previous, which we learn, was attended by a thronged congregation of hearers. We give below the schedule of the evening performance, that of the next day we have not got.

Let us speak specially in behalf of the Liberal Institute. We say specially, because we believe it has particular claims to the patronage of the liberal portion of community. All our seminaries of learning should be liberal institutes. The young mind should be taught to inquire, to think, to decide for itself, untrammelled by creeds and systems. This course will produce free, reflecting, independent men, and so long as truth is left free to combat with error—so long as it is sought with a diligent candid spirit—the result must be favorable. We were informed by Dr. Clowes that the young men of the Institute are trained to express their opinion freely and fully. This is as it should be. This distinguishes it from many of the seminaries in our land, and therefore, for this principle, we commend it to the independent, the thinking and the liberal. Let it have their patronage. E. H. C.

## EXHIBITION OF CLINTON FEMALE LIBERAL INSTITUTE, SEPTEMBER 1, 1840.

The Last Indian, by Julia Gillespie—Formation of Character, by Salina Sherwood—Flora No. 3d, by Louisa Hutchens—Niagara, by Maria Scovell—Pursuit of Happiness, by Sadelia Sherwood—The South Sea, by Mary Bruce—"Let there be Light," by Emma Curtiss—Address, by Martha Fake—Guillaume Tell, (Me De Florian,) by Julia Gillespie—Autumn, (Longfellow,) by Mary Mitchell—"Birds and Flowers," (Mary Howitt,)—Kindred Spirit, (Waters,) by Louisa Hutchens—The Iron Horse, (Anonymous,) by Catharine Darling—Paradise and the Peri, (Moore,) by Emma Curtiss—The Adopted Child, (Mrs. Hemans,) by J. Gillespie, Margaret Fake—The Three Brothers, (Miss Landon,) by Mary Bruce—"There shall be war no more," (E. H. Chapin,) by Caroline Barker—The Love of Distinction, by —Address, by Martha Fake.

UNIVERSALIST REGISTER AND COMPANION FOR 1841, Is now ready for sale, wholesale and retail. Early orders solicited by O. HUTCHINSON.

ROSE OF SHARON FOR 1841.—Just received a supply of this beautiful Annual. Its mechanical execution is much better than last year, and if good judges are to be believed its literary merits will not suffer in the comparison. It will be noticed more fully when the Editors get home. For sale wholesale and retail by O. HUTCHINSON.

Br. Tompkins.—Transfer Miss Eliza N. Bartlett's Rep. to Fredonia—Credit Mrs. Sylvia Warren, Rochester, \$2. and charge us.

Br. Bazin.—Credit Rev. D. Skinner, Utica, and charge us—Transfer Rev. D. Van Alstine's Expositor from South Livonia to Fredonia—Credit Rev. J. T. Goodrich, Oxford, \$2. and charge us.

Glad Tidings—Discontinue Rev. J. T. Goodrich's paper, credit him \$1. 50 and charge us.

Br. Whittemore.—Credit Anson Carey, Oxford, current vol. \$2. and charge us.



For the Magazine and Advocate.

## "THE UNASSUMING GREAT, AND THE ARROGANT LITTLE."

BY MISS E. ROUNSEVILLE.

What vain, erring beings are we. Ambitious to gain the applause of our fellow-men—to secure to ourselves the approbation of those whom we consider of the first rank in society, how frequently do we mistake the sure and only course that leads to the desired haven—the goal of true honor. Affecting a haughty, supercilious air, a lofty step, swelling, pompous, and contemptuous words to those whom we would have the world believe our inferiors, may, perchance, be considered by some individuals as misguided as ourselves, as indications of greatness; but by those who are truly noble, high minded, and in possession of true, genuine dignity of soul, we shall be viewed as *arrogant pretenders*. When we bow with such respectful deference to Vice, in a costly, glittering robe, and pass by Virtue in a plain and homely garb, with scorn and contempt, what must inevitably be the conclusion of him who is about forming an opinion of our character, and judging by our conduct, the purity and goodness of our hearts? Can it be anything in our favor? Can it, at best, be construed into anything better than a weak head, and misguided understanding?

Let us, for a moment, extend our vision back to those illustrious personages who have shone and still shine as so many bright constellations in the zenith of glory—whose memories the all-sweeping floods of time may not wash away. Were they, I ask, afraid of tarnishing their fame—of contaminating their dignity, by approximating the hovels of the poor, or by recognizing the face, or even pressing the hand of the faint, and way-worn mendicant? We look in vain for an instance. Did *He*, the great pattern of all perfection, scorn to converse with publicans and sinners? No! far from it!

Let us blush at our folly—retrace our footsteps, and pursue the glorious path which he hath so wisely trodden before us. "This is the way, walk ye in it!"

For the Magazine and Advocate.

## INNATE, CONNATE AND INBORN DEPRAVITY.

BY REV. W. H. GRISWOLD.

"Undoubtedly it is one of the grand pillars on which the Andover Institution rests." [Dr. Dana to Prof. Stuart.]

"If (original) sin is merely putative, would not a common law of justice demand, that the punishment should be merely putative? How can we unite as *par cum pari*, putative crime with veritable damnation?" [Stuart.]

"One thing is very clear, . . . men will never be punished as actual sinners, so long as they commit no actual sin. Be this period sooner or later, heaven will never exact an account of talents not committed to our charge." [Stuart.]

"Against original sin, as defined by Turretin, Edwards, and others, the Lord of life and glory with the whole train of prophets, apostles and evangelists, might preach, and no effect in the way of repentance, amendment and forsaking of sin, could be at all expected." [Stuart.]

Here then we have it in plain English. 1. That if sin exists only in *supposition* even a common law of justice would demand that the punishment also, should be only in *supposition*. 2. That we can not unite, as *equal with equal*, supposed crime and veritable damnation. 3. And it is very clear that men will never be punished as actual sinners so long as they commit no actual sin, and that heaven will never exact an account of talents not committed to our charge.

Hear three parallels. 1. If man's knowledge is finite—if every thought, action, word and deed of man is finite; and if man has, and can have, only a finite knowledge of the law, whatever the law of itself may be, would not even a common law of justice demand that the punishment, for those

acts, thoughts, words and deeds should be finite also? 2. We can not unite as *equal with equal*, finite crime with infinite damnation, nor finite causes with infinite consequences. And, 3.—It is very clear that men will never be punished for immortal and incorruptible sin, so long as they are not immortal and incorruptible sinners.\* Be that time longer or shorter, heaven will never exact an account of us for that which we have never done, have no power to do, and never can do; viz., to sin infinitely with finite powers and finite capabilities, which are the talents committed to our charge.

Therefore we rejoice, that original sin, and all sin, as defined by Turretin, Edwards, Stuart, Dana, and others, and against which the Lord of life and glory with the whole train of prophets, apostles and evangelists might preach forever and ever, and never expect any change by way of repentance, reformation and the forsaking of sin, is not a Bible doctrine, has no foundation in reason, was a mere dream of the awful and terrible, is gradually decomposing its "adamantine rocks," throwing open its "threefold gates"—which sometimes "grate harsh thunder,"—and becoming softened down from the literal sulphurous flames of a never ending hell, into the more rational and more scriptural element of remorse of conscience and guiltiness of mind. And we rejoice more over, that we are permitted to look forward to the time—or at least to hope that it is not far distant—when mere expressions of alarm on this subject, (or any subject,) and charges of *heresy* and of forsaking the great standard of Protestantism, (namely, the Saybrook Platform, or the modern iron bedstead of more than one modern Procrustes,) will not pass for sound argument, good sense, or scriptural exegesis.

One thing is clear; the old notion of literal purgatorial fires in the world to come, has of late undergone quite a change among the *literati* of the misnamed orthodox school. Why is this? This last problem does not yet remain a thing to be demonstrated in exegesis, but is demonstrated almost daily, and has been for sometime demonstrated weekly, in all the more enlightened desks of our land. And again we inquire into the reason of this change. Have the lines of the Westminster Catechism recently been found to be

"—traced in sand?"  
Andover, Mass., 1840.

\* Sin is the work of the flesh. See Rom. vii : 18, 25, and Gal. v : 19-21.

For the Magazine and Advocate.

## ESSAY ON WAR. NO. XVII.

BY REV. C. SPEAR.

"What can we call it but madness, to carry mischief about with us wherever we go; to fall violently upon people of whom we know nothing; to destroy every thing that comes in our way, and like so many wild beasts, to murder men we have no sort of dislike to?" SENECA.

We proceed now to a consideration of the doctrine of self-defence. Here the advocates for war think they have an argument which the friends of peace can never overthrow. Self-defence it is said, is the first law of nature. Grant it, but it is not the first law of Christianity. That requires love to enemies; blessings for curses, etc. But we will enter immediately upon the work. The popular ground occupied is, that if I am attacked, or my family, and life is in danger, then I may destroy him, who attacks me, to save myself or family. Grant this doctrine to be correct, for argument's sake. And if I may kill one to accomplish my object, may I not on the same principle kill ten, twenty, or any number? Certainly. The doctrine of self-defence has no limits. I might, were it in my power, in order to preserve my own life or my family, annihilate every other being on the face of the globe. Such is the principle laid down by nations, and the same would hold good, applied to individuals. If one nation has a right to go to war to save itself, then why not an individual? If war is right, then duelling is right. In fine, if war is right, then every vice may be justified, for it is the parent of vice.

But the question returns. What shall we do when attacked? There are various ways. 1. If there be time, we may expostulate with our enemy; we may point out to him wherein he is wrong. Possibly we may convince him that we are his friend. We may go a step farther: "If thine enemy hunger feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire upon his head." Then we are to remember that we are never "to be overcome of evil, but we are to overcome evil with good."

2. We may possibly escape from our enemy. Jesus took this course: "And they in the Synagogue . . . rose up and thrust him out of the city, and led him unto the brow of the hill, whereon the city was built, that they might cast him down headlong. But he passing through the midst of them, went his way." Luke iv : 28-30. See also John viii : 59.

3. We may pray for our enemies. We are directed "to pray one for another," and as an encouragement, we are assured that "the effectual fervent prayer of a righteous man availeth much." James v : 16. Surely, the Christian should never forget the prayer of his Master when on the cross, "Father, forgive them, for they know not what they do." To show the efficacy of prayer, we will present only a single instance; a thousand might be adduced. "During the rebellion in Ireland in 1793, the rebels had long meditated an attack on a Moravian settlement. At length a large body marched to the town. But the Moravians, true to their principles in this trying emergency, did not meet them in arms, but assembling in their place of worship besought Jehovah to be their shield and protector in the hour of danger. The hostile bands, who had expected an armed resistance, were struck with astonishment at a sight so unexpected and impressive; they heard the prayers and praises of the Moravians; they listened to supplications in their own behalf; and after lingering in the streets a whole day and night, they with one consent turned and marched away without having injured one individual."\*

4. Lastly, we may die for our enemy. We have tried, we will suppose every method of escape, of expostulation, or reconciliation. He remains unmoved. He is bent on our destruction. Now then, we are to carry out the Christian principle. That teaches that under such circumstances we must die; but "greater love hath no man than this that he lay down his life for his friends." "But God commendeth his love towards us in that while we were yet enemies, Christ died for us." Christianity requires us to sacrifice life, but it is our own life, not that of our enemy. If we are then so placed that our enemy will destroy us, then we must, like Stephen, "kneel down and cry, Lord lay not this sin to their charge." Or if this beautiful example is not enough, go to Calvary, and learn how to die. Go imitate your Saviour when he died in agony upon the cross, "Father, forgive them, for they know not what they do." But we can go no farther.

\* The Friend of Peace, vol. ii : No. 7.

For the Magazine and Advocate.

## MOTIVES TO OBEDIENCE.

The doctrine is held, and zealously urged by a vast many Christians at the present day, that no other motive save that of escaping from endless misery, is sufficient to prevent men from wandering in the paths of vice and folly, and to lead them in the way of obedience and righteousness. Remove, we are told, this powerful preventive, and we remove every restraint, every moral obligation, and leave the subject to be dictated wholly by the evil propensities of his nature, and the natural inclination of the carnal mind. Hence the sinner is continually admonished, that if he does not repent and turn from the evil of his ways, hell with all its fatal consequences will be his portion forever. That unless he puts forth those laudable exertions necessary to secure his



soul's salvation, by denying himself of everything of a worldly nature, and lives a quiet and godly life in this world, he will be made to feel in the future, the pains of those eternal burnings, indescribable in their nature, and which no human power can either make or imitate.

Such are the means employed by many at the present day, for the purpose of Christianizing the world. And without them nothing can be accomplished of a moral nature. Virtue can not be promoted, hope can not be cherished, faith can not be exercised, and piety and devotion can not exist. Endless misery, therefore, according to these teachings, is the great propelling power, by which all those benign graces in the moral world are exercised. The light that has ever radiated and cheered the pathway of the Christian, from those bright luminaries which bedeck the firmament of the moral universe, is only reflected by the burnings of an endless hell. This view of the subject, I know, is horrible in the extreme, but it is nevertheless but a fair representation of the teachings of a large portion of professed Christians in this age of the world.

Let us see now, how far the motives which these teachers present correspond with those urged for the same purpose by the sacred writers. "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ which before was preached unto you, whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." "I exhort therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings and for all that are in authority that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour who will have all men to be saved and come unto a knowledge of the truth." "My little children, these things write I unto you that ye sin not, and if any man sin we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world." Here then, the "restitution of all things," the immutable truth that "God our Saviour will have all men to be saved and come unto the knowledge of the truth," that "Christ is the propitiation for the sins of the whole world," are held out as motives why men should "repent and be converted"—why they should "lead a quiet and peaceful life in all godliness and honesty," why they "should not sin"—why they should "live soberly, justly, and godly in this present world."

Such were the motives presented by the early disciples of our Lord and Master, to induce sinners into the way of righteousness. And how widely do they contrast with those made use of for the same purpose, by many divines of the present day! How strangely and widely have mankind wandered from those wholesome precepts of the Gospel "which are able to make them wise unto salvation!" Had the time been spent in urging mankind to the performance of their duty from such motives as were used by the primitive Christians, instead of endeavoring to coerce them by means of the unreasonable and unscriptural doctrine of endless misery—had they been taught that "God is good unto all and his tender mercies are over all his works," instead of "despising the riches of his goodness, forbearance and long suffering, not knowing that the goodness of God leadeth to repentance"—had they been made, through proper instruction, to believe that "the Lord will not cast off forever; but though he cause grief yet will he have compassion according to the multitude of his mer-

cies," instead of being "led away by false teachers, ignorant of God's righteousness, going about to establish their own righteousness, not submitting themselves to the righteousness of God"—had all this time, I repeat, been spent for the promotion of these desirable objects, by the proper means, the consequence would have been ere this day, that there would have been "none to molest or destroy in all God's holy mountain, but the earth would have been full of the knowledge of the Lord as the waters cover the sea."

*Lowville, August, 1840.*

H. B.

For the Magazine and Advocate.

## HELL IN AMERICA.

I had supposed that according to the teachings of our good friends the Partialists, *hell* was situated somewhere in God's dominions, in a place beyond the bounds of time, not made known as yet to the children of men. But herein I was mistaken, for the wonderful discovery has been made, and made too, upwards of one hundred years ago. Yes, America, our own beloved America, is to be the scene of operations, to torture the damned!

Hear what saith a celebrated divine, Dr. Increase Mather. "I know there is a blessed day to the visible church, not far off. But it is the judgment of very learned men, that in the glorious times promised to the church on earth, AMERICA will be HELL. And, although there is a number of the elect of God to be born here, I am verily afraid, that in process of time, New England will be the wofullest place in all America!"

What say you to this, reader? Is not here something new, a discovery worth mentioning? But why America should be selected as the grand theatre, to exhibit those heavy plagues, coming upon the wicked, is more than I can divine. We have no light on this point. Mather was "orthodox up the hub," and we are not a little surprised that his brethren have not said more on this subject. We think it advisable for all denominations, "Roman Catholics," (the mother church) "Church of England," "Mabometans," "Presbyterians," "Methodists," "Baptists," and all other sects, that believe in eternal misery, to get together and hold a CONVENTION, for the purpose of deciding where this hell shall be; in *another world, Europe, Asia, Africa, or America*, and when decided, have a "grand jubilee," that the people at large, may understand its location, and govern themselves accordingly. Is not this a good idea?

JOHN GREGORY.

## MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN. }

UTICA, FRIDAY, SEPTEMBER 18, 1840.

## BIBLICAL INTERPRETATION.....NO. XVII.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds; the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter ii: 1-9.

The precious passage is one about which there is much dispute, since it is supposed by different sects to teach different opinions, which opinions are as diametrically

opposed to each other, as cold and heat. One sect, believing that the power of divine truth will finally triumph over every evil and deliver the slaves of passion from the thralldom of sin, think that the passage contains nothing which militates with an opinion so closely allied to the nature of Deity, to the disposition of Christ, to the spirit of the gospel, and to the best feelings of the human heart—but that it relates to facts, which have no kindred with the sublime mysteries of another, and we trust, better world.

On the contrary, another sect believes that in this passage, it finds proof of the existence of fallen spiritual angels, who, becoming ambitious, made war in heaven against the forces of the Almighty, until they were expelled from the regions of light into the darkness of hell. This sect also see in this passage, proof, that a great, final day of judgment will come, in which mankind will be judged—the righteous to depart into full and complete bliss—while the wicked are to be driven away into fire which never ceases; into pains which never end; into a place where no drop of water can be found, where no beam of mercy can penetrate or ray of love beam, however heart-rending may be the shriek which prays for pity—and where, oh sorrowful thought! the infinite torments of finite victims are to be contrasted with the everlasting and gushing melody of the saints.

Casting out of the account the reasonableness or unreasonableness, the truth or the falsity of this latter notion, it is so terrible in its results, so awfully disproportionate to the moral responsibility of the creature, that every reflecting mind must wish that it may not prove true, and hope that, in regard to it, the tenor of the passage in consideration, has been mistaken. Certainly, the untold horrors of this sentiment, should at least, urge every heart to a candid investigation of the subject; for if any system of more benevolent features and exalting powers be true, and be proved as issuing from the fountain of the love of God, then must the mind be animated with a pleasure and a benevolence, which no representations of vengeance can possibly produce.

For one, the writer does not believe the common view of fallen angels and of a general judgment to be correct—he looks upon it as being contrary to the express testimony of Scripture—while, it is his conviction that the passage quoted, affords no just grounds for its predication, however much the peculiar style and remarkable boldness of the apostle's language may seem to favor it. In order to give you reasons for this conviction, we shall, 1st, Proceed to state some objections which rise in the mind against the common views—and 2d, Endeavor to obtain a true knowledge of the passage.

1. There are objections which the reflective mind suggests against the popular view of the passage, which objections are entitled to serious consideration. True, they are objections which reason suggests—and it may be thought a dangerous procedure to use reason in regard to such matters. But this idea is too late—it belongs to the *past*, not to the *present* age—for man has already learned that without his reason he is an idiot; and that, if he receives any position whatever, without examining it by his reason, he receives it by mere assent, without understanding what he professes to believe. There is no knowledge, either in politics, philosophy or religion, to be obtained without a liberal exercise of reason. Besides, God called upon the Jews to reason with him, Isa. i: 18—Jesus bid the Jews to judge what was right, Luke xii: 57—the Bereans were approved for searching for themselves, Acts xvii: 11—and Paul besought his brethren to prove all things, 1 Thes. v: 21. In view of these facts, that individual takes a fearful responsibility upon himself, who denounces the use of reason in regard to matters of religion; and virtually says, that it will not answer for the mass of the people to reason, for the priests understand those things best, and will reason and think for them. For myself, on this subject and all others, I shall endeavor to use the blessing of reason which God has given me—and I



invite you to use your reason in following me, to see whether consistency is used, in explaining the language of Peter.

The reflective mind will perceive, that the very notion of angels rebelling in and being driven from heaven draws largely upon our credulity; since if it be admitted, we must make concessions which are wholly at war with reason and Scripture.—For,

1. We must concede, that angels of heaven have passions, anger and pride, which lead them to war and contention. 2. We must concede that the presence of God was insufficient to keep peace in heaven, even among the cherubs of his throne. 3. We must concede that there is corruption in paradise, for if there was war among the angels, there must have been corruption. 4. It involves the immortal world in uncertainty, because, if there once was war in heaven, we have no certification that there will be no more war—hence, we know not but that heaven will be one scene of contending spirits, fighting for mastery. 5. It is contrary to the wisdom and power of God, for he would not form the attendants upon his holy presence, of imperfect materials, bursting with a disposition to rebel and break his commandments, to resist his will and his pleasure; and even so far contend with him, as to question his right to the throne of the universe, rendering it necessary for him to cast them out of heaven to save his power. 6. When the Sadducees questioned our Saviour concerning the resurrection, he informed them that the children of the resurrection should be equal to the angels of God. Did he mean by this asseveration, that we should become equal to imperfect angels who fought with each other, and engaged in such violent contentions, that some of their number were necessarily ejected from heaven? Certainly, our Saviour did intend this, if there was war in heaven, for we are in no place assured, that there will be no more war there. These are a few concessions, which must be yielded before even a pretence can be made to belief in the existence of fallen spiritual angels. And yet, they appear to me so unreasonable, so contrary to the Scriptures, and so totally subversive of all our views of a future state, that it seems impossible for a mind to admit them and then swallow the huge camel, that the throne of God was once attacked by an angel of light. If the question be asked, admitting this sentiment to be thus absurd, from whence did it arise, since absurdity can not arise from the Scriptures? I answer, that I can find but one source—and that is, it is a fable, taken from the poetic imagination of John Milton and incorporated with the gold of divine truth.

Dropping this subject for a moment, we remark that similarly absurd concessions must be made in believing the doctrine of a general judgment at one particular point of time, when this earth shall have been dissolved by fire—when the countless throngs of humanity shall be assembled in the spiritual presence of God—when the wicked shall be flung like loathsome reptiles, into the haze and gloom of unutterable anguish—when the righteous shall be gathered into the fold of heaven, reconciled to the will of God, even though that will consigns a father, a mother, a wife, or a child, to endless burnings.

But the question at once presents itself—what is the object of this supposed judgment? God as certainly understands the character of his children, the moment they pass from the stage of existence, as he would though they were to be arrayed before him for judicial examination—and he can as well pass judgment then, as at any other period. Certainly, if the common notion be true, God does pass judgment upon every creature at death; for we are told that the wicked and righteous, when they leave this life, go respectively to heaven or hell. If this be so, why take them out again? Is it because some of the wicked get into heaven, or some of the righteous fall into destruction? No person will suppose this. Is it because God does not know the

amount of criminality chargeable to each person? The idea is preposterous. Why then is it supposable that God will punish sinners first, and then, at some future period, take them over that great gulf, which creeds tell us is impassable, to pass sentence afterwards? We should think strangely of a governor on earth, who should first hang the murderer and then pass sentence of death upon him.

But perhaps it will be said, that the object of this great judgment, is, to enhance the glory of God, and declare the magnitude of his power before all created intelligences. But, I am persuaded that reflection will set aside this view of the subject. Remember the descriptions which are given of this great day—that all the world will be gathered before God, and judged, not according to their deeds, for no acts of the creature can deserve infinite woe, nor can they deserve infinite peace—remember the songs of the saints, and hear the howlings of the damned, their shrieks and their groans, as the Almighty arm of heaven sweeps them into endless tortures, separating the nearest friends and relatives by the walls of eternity—remember this—and then ask if the glory of God can be enhanced by such a scene—if it is characteristic of his nature? We can conceive of a Roman conqueror gracing his triumph with the groans, tears and pains of his captives—we can conceive of heathen heroes, who are pleased to crush their victims, as an after-piece to their victorious power—but we can not conceive how God can be glorified with such scenes. The true glory of God consists in order, harmony, benevolence. Behold it in the glorious constellation of works, vast and illimitable, which adorn the temple of the universe. Behold it in the gift of his Son, for the purpose of raising the mind to the exalting scenes of virtue and knowledge—to fill it with the principles of divine truth, which will purify every creature and lead them to God, conferring upon them the dignified robes of immortal felicity. This is the true glory of God, and it agreed with the declaration of the prophet, that the Lord doth not afflict willingly nor grieve the children of men; for he will have compassion according to the multitude of his mercies and the greatness of his love.

Besides—when we read of judgment in the Scriptures, it is entirely gratuitous to affirm that it means endless misery: for by so doing, the act of passing sentence is confounded with the penalty itself. Judgment is simply decision—it is not the penalty itself—it is simply pronouncing such consequences as are due to certain conduct. Therefore, admitting that God will judge all men on some great day, the simple fact that they undergo judgment, is no proof that the doom is endless—but after the judgment has been passed, the question arises, what is the penalty which that judgment has awarded the creature? Elucidation of this question must be found in some other terms besides that of judgment.

[To be continued.]

G. W. M.

#### MEMOIR OF BR. FULLER.

A few weeks ago I noticed this work with entire approval, except two small portions of the Memoir. Br. Moore, the author, notices my exceptions in the Nazarene, and seems to think my notice might have been "all molasses," inasmuch as others had not taken any exceptions to the work. Well—probably the criticized feel more sensitively than the critics; for I can return Br. Moore's regrets to him in regard to part of his notice of my remarks.

He says I entirely misunderstood his remarks about the New York State Convention's "disregard of an important regulation concerning the entrance of preachers into our ministry." His language conveyed to every one I have heard speak of the work, precisely the same meaning that it did to me. However, Br. Moore explains his meaning differently. He now says—"It seemed to me manifestly improper that a man should be encouraged to preach about two years, and actually accept an invitation to settle as a pastor, without re-

ceiving fellowship from any body in our denomination." So that Br. Moore censures the Convention, not for giving their fellowship, but for withholding it from Br. Fuller until that time. I am glad of this explanation, for I venture to assert that no reader of his book understood this to be the meaning of the language there used. But let us see on what grounds this censure of the Convention rests.

I deny that it is "a regulation" among us for Conventions or Associations to give their fellowship unasked by either the candidate or his friends. And I can not learn that Br. Fuller or his friends asked the fellowship of the Convention, (or of the Central Association,) at its previous session. What, then, becomes of the censure? It certainly does not rest on the Convention. Br. Moore may censure the deceased, or his friends, for this departure from "an important regulation" which never was a regulation; but I have no doubt that reasons existed for their not applying, which would be amply sufficient to excuse their "disregard," even to Br. Moore.

Let us see. In May, 1829, Br. Fuller preached his first sermon in the then Genesee Association, which disclaimed the fellowship of the Convention. He preached only occasionally, also, after this time. In July, 1830, (after the session of the Convention, and of the Central Association, for that year, had been held,) he removed to Clinton. Here he preached occasionally, until September, when he was prostrated by illness, from which he did not recover until the winter. In March, 1831, he commenced laboring steadily, and in May following, (after he had been less than a year in the bounds of any Association acknowledging the jurisdiction of the Convention,) he received the fellowship, which had not been applied for earlier, and which could not have been given with propriety until this session—and the withholding of which, until that session, (instead of the giving thereof at this time,) is made a matter of censure against the Convention, by Br. Moore, a resident in another State!

I still think, even after Br. Moore's explanation of his meaning, that the censure of a State Convention, by an individual who knew nothing of the reasons for their delay in action, betrayed a little more zeal than knowledge—a little more haste than modesty. And even now, it appears, from the above facts gathered from the Memoir itself, that Br. Moore is mistaken in regard to the regulations of the Convention being disregarded or departed from in the present case. "The long delay in granting fellowship to Br. Fuller," proves to have been about the usual time—for it was granted at the first session after his removal into its bounds of jurisdiction, and as soon as it was asked for.

The other brief exception taken to his remarks, he first evades, by understanding me as censuring him for stating Br. Fuller's views. Such is not my language. Every one must see that my remarks referred only to the biographer's language, beginning with—"And we may incidentally remark," etc. I do not believe Br. Fuller would ever countenance such a sweeping remark against those who differed from him as to the genuineness of any part of the New Testament—or as to the nature of Christ—for he certainly knew that many of his brethren, the writer among the number, did believe that, in regard to the nature of Jesus, it was the human nature, only, in contradistinction from the nature of angels, or the nature of God. What he was in office, and (in consequence of that office) in being made the recipient of God's "spirit without measure," is not a matter of difference between us—nor did I consider the censure of Br. Moore as making any saving clause because of agreement on this latter point. His language is express against all who believe that Jesus was "no more than a descendent of Adam, of the earth, earthy," according to birth, or natural descent; for the whole subject touched upon, has no relation to the office, but the nature of Jesus. I am therefore glad to find him saying in conclusion, "I did not mean to say that any



part of the sacred Scriptures should be rejected, if the first and second chapters of Luke are not true; but merely to express my conviction that these chapters claim the belief of all Christians, that the conception of our Lord was indeed *miraculous*, and that he was begotten of the *Holy Ghost*. And if I was even wrong, I disclaim all intentions of dealing in 'harsh censures.'

So be it, then. I misunderstood his meaning, as did many others, by construing literally his language in regard to our State Convention; and trust he will see that his censure of that Convention, even now, was hasty, made without a proper consideration of the facts in the case, and should be as publicly withdrawn as it has been repeated. In regard to the second point, I freely accept his closing remarks in explanation of what seemed to me the meaning of his words in the Memoir; and ask him to believe, that however plain I might be in the remarks which *qualified* the approval I gave to his book, I did not mean to be censorious or uncharitable. I would not have taken exception to the latter portion, did I not believe that impartiality demanded of me to state *all* that I considered faulty in the work; and that justice to myself and others, demanded a denial of the implied charge of infidelity, on account of our views of the nature of Christ. The latter has been withdrawn—the former I hope will be—and I shall continue to feel respect and affection for Br. Moore, as I ever have done. A. B. G.

#### NEW PUBLICATIONS.

"The Universalist Companion with an Almanac and Register containing the statistics of the denomination, for 1841." Pp. 72.

This work is now on its way to those in various sections of the Union, who have ordered it; and a small lot yet on hand is reserved for the orders of those who had ordered the Almanac and Register alone, (an edition not printed this year,) and of such others as may want a few for secluded neighborhoods.

It contains an Almanac, calculated by Prof. Perkins of this city, for Portland, Me., Boston, Mass., and New-York city—this is for the Eastern States—and for Utica, N. Y., Cincinnati, Ohio, and New-York city—for the Middle and Western States. Under the Almanac on each page is a brief statement of what "Universalists Believe"—and our views of the importance of "Love to God and Man." On page 14, extending to page 36, are "Two tables, intended to assist those who have little or no knowledge of any language except English, in searching the Scriptures in relation to endless misery"—by Rev. T. Clowes, LL. D., Principal of the Clinton Liberal Institute. These tables have been most laboriously and carefully prepared by an actual search of the Old and New Testaments in the original languages, compared with the common English version. They are probably the most thorough and correct tables on the subject to be found in point—if not the *only* ones.—"Table I," contains "all the texts of the Old Testament in which the word *Olam* occurs; arranged under the several significations assigned to that word in the English translation." "Table II," contains "all the texts in which *aion*, or *aionios* occurs in the New Testament." Remarks follow both Tables, showing the usage of the words more plainly in several passages, and proving that they do not mean strictly *endless duration*, but merely the period of the existence of any being or thing to which they are applied. These Tables will be found worth more than the price of the whole work, and it is to be hoped that the Dr. will continue his researches, (as he is ever doing,) and ultimately give his labors to the world in the form of a book.

The other articles in the Companion and Register, are, Rules for ascertaining the extent of meaning of "All and Every," when used in the Scriptures, pp. 36 to 44—"Universalism not Licentious," pp. 44 to 48—"Questions for Partialists," pp. 48 to 50—"Art thou a friend?" pp. 50, 51—"Fear not," 51 to 53—and Statistics of the denomination in the United States and Ter-

ritories, and the British Provinces, pp. 54 to 71—with a review of the Progress of the Cause since "Five years ago," pp. 71, 72. This review shows a gain in the United States, within *five years*, only, of 200 societies; 269 meeting houses, and 204 preachers; or, about 60 per cent in preachers, 30 per cent in societies, and more than 100 per cent in meeting-houses. To God be the praise.

Since the work has come from the press, I have discovered one or two omissions and errors: not material, it is true, but vexatious to me. The difficulty of getting desired information, and of using correctly what came in at so late an hour, must be my excuse. I hope the work will be found so useful as to be widely circulated, and induce increased orders to be sent in early next year.

\* \* Price per hundred, \$7.00—per dozen, \$1.00—single, 12 cents. Apply to Brs. Whittemore and Tompkins, Boston; P. Price, New-York; O. Hutchinson, Utica; and others, generally, who keep Universalist books for sale. A. B. G.

Absence from home and some pressing duties have prevented an earlier notice of some of the following interesting publications with copies of which we have been highly favored by their respective authors.

1. "Duties of Universalists.—An Occasional Sermon delivered before the Maine Convention of Universalists at its session in Albion, June 24, 1840. By Rev. Darius Forbes." Text—1 Sam. vii: 12. He gives a brief history of our cause, and of the obstacles it has had to encounter; after which he proceeds to consider our duties under existing circumstances. These duties are—a more general organization—an increase of ministers, and more care in admitting candidates—a stricter discipline—the cultivation of peace among ourselves—an increase of practical piety, and renewed attention to the forms of religion. The sermon is well written.

2. "The government of God, considered with reference to natural laws; and the nature of rewards and punishments explained. By Rev. Wm. Fishbough, of Taunton, Mass." 16 pp. 8vo. He clearly and ably explains the physical, organic and moral laws, shows the peculiar province of each, and the rewards and penalties attached to each, as well as their certainty and adequacy. He then explains the extent to which men are liable and accountable to those laws, and draws a conclusion against the extension of any rewards or punishments into the immortal state, for any obedience to or violation of them in this state of being—and in favor of the emendatory nature of moral punishments in particular. It is a clear, well written and excellent discourse, well calculated to do much good.

3. "A Statement of Reasons, Proceedings of the Old Colony (Mass.) Association, and an Occasional Sermon by Rev. R. Tomlinson, Plymouth, Mass., 1840. 24 pp. large 12 mo. This is a complaint against Br. Whittemore, of the Trumpet, for mutilating and misrepresenting some of the proceedings of the Old Colony Association, which had been sent to him for publication, and for omitting wholly other portions of their proceedings—because some of their proceedings requested the societies to instruct their delegates in the next council in reference to a resolution condemning slavery as a moral evil. The occasional Sermon is an able and dignified production, in the usual bold, strong, clear style of the author. Text, "My doctrine is not mine, but his that sent me"—John vii: 16. Use—to enforce the duty of preaching truth plainly, leaving men who dislike it, to settle the matter with the *Author* of that truth. Some of our temporizing, milk and water preachers might be profited by reading it.

4. "A Discourse in review and examination of a Sermon preached by Elder J. Blain in the Baptist church in Homer, N. Y. By Rev. A. C. Barry." 16 pp. 8vo. A plain, but mild, and dignified review of an uncharitable attack; and a clear refutation of a common place argument against the truth. The only severity in the Sermon is on the last page, in reply to Elder Blain

charge that Universalists were worse than murderers—and this severity is merely a brief "turning of the tables" on the accuser, and is mild in comparison with the unchristian accusations he pointedly rebukes. The Sermon should be well circulated in the region where the events occurred.

5. "Reply to Professor Stuart on Universalism. By Rev. S. P. Landers, Andover, Mass." pp. 32, 8vo. This is a republication of Br. Landers' articles in the Christian Freeman. Professor Stuart took up the Apocryphal Book of Enoch, and in an article for the Biblical Repository for July, made it an excuse for a general attack on Universalism. Br. Landers has followed him faithfully, and pointed out the insufficiency of his arguments, and the errors of his positions and the falsity of his assumptions, in a clear and cogent manner. From the extracts given by Br. L., we infer that Professor S. is losing temper at the use made of his previous words by Universalists; for thus far, all his efforts to refute the doctrine have tended to advance it. The same may be said of his present effort to disprove a Bible doctrine by a *book of fables*! We hope the Professor will soon write again, and endeavor to bring out some *newer* arguments than those worn-out pleashe has been in the habit of urging.

There are probably a few other pamphlets lately received, but the foregoing are all we can now find that we deem it necessary to notice publicly. A. B. G.

#### CONFERENCE AND ORDINATION AT OXFORD.

The Clerk of the Chenango Association not having reported the proceedings of this Conference and Ordination, I will do it briefly. On Saturday, August 29th, I took passage in the stage for Oxford, and preached there on Sunday. On Monday morning, the Conference commenced. Sermons were preached by Brs. H. Green, Morey, Soule, D. Ackley and myself. The ordination services on Tuesday afternoon were as follows: 1. Reading Scriptures, by Br. Soule. 2. Hymn. 3. Introductory prayer by Br. Soule. 4. Hymn. 5. Sermon, by Br. Grosh; text, 2 Tim. ii: 15. 6. Hymn. 7. Ordaining prayer, by Br. T. J. Whitcomb. 8. Delivery of the Scriptures and charge, by Br. Whiston. 9. Right hand of fellowship, by Br. Grosh. 10. Address to society, by Br. Barry. Br. J. T. Goodrich, the ordained, is the pastor of the society in Oxford.

On Tuesday evening we went over the hills that divide the Chenango from the Susquehanna, to South Bainbridge, to attend the Chenango Association, on Wednesday and Thursday. Returned from there to Oxford, on Thursday evening, and from there home, on Friday. Brs. Sherburne, A. O. Warren, J. R. Mack, S. J. Gibson, and A. G. Clark, besides those named above, were present at the Conference. We had pleasant weather and a good time. A. B. G.

#### RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. N. GUNNISON, in Mottville—Br. W. S. BALCH, in Geneva—Br. D. BIDDLECOM in Wolcott—Br. C. S. BROWN, in Lebanon—Br. A. O. WARREN, in Pharsalia West Village—Br. J. S. KIBBE, in Mexicoville.—Br. W. C. Goss, in Hew-Hartford, at 10 1-2 o'clock A. M. and at Mason's Factory at 3 o'clock P. M. The services at the latter place hereafter will commence at 3 P. M. instead of 5, as formerly—Br. HOSEA BALLOU, of Boston, in Watertown—Br. CHAPIN in this city in the evening.

There will be preaching on the fourth Sunday in September by Br. A. O. WARREN, in McDonough Village, and once in four weeks—Br. C. S. BROWN, in Prompton.

There will be preaching on the first Sunday in October, by Br. C. S. BROWN, in Mount Pleasant.

The Eucharist will be administered in the Universalist Church in this city, on the first Sunday in October.

A Conference of the Ontario Association will be held at Victor, on Wednesday the 30th inst., (one day only,) at which time ordination will be conferred upon Br. T. S. Bartholomew. Ministering brethren in particular and the public generally are invited to attend.

The Chautauque Conference of Universalists will meet at Quincy, on the fourth Wednesday in September. J. EATON.

#### LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last No.

E B W, Farmington, (Mich) for M J—L H S, Little Falls, for E M S—P M, Smithville Plais, B B—L G H, Keelersville, (Mich) for self and P E—G H R, Rochester, for L R W and S W, for Rep—L C, Troy, (Mich) for self, S T C and J F—F E, Leslie, (Mich)—A F, South Gamma for self, I J, and M P—P M, Parishville, for P D—P M, Rushville, for J S.



## POETRY.

For the Magazine and Advocate.

## HOPE IN DEATH.

BY REV. S. MILES.

Look round and see the sad decay,  
Of mortals doom'd to pass away;  
Glance o'er the ruins Time has made,  
And view the dust where friends are laid.

The Gospel speaks when death is nigh,  
Our Saviour comes from God on high,  
To bear our souls to realms above,  
Where all is peace and boundless love.

Then farewell Mothers, farewell friends,  
Your pains and cares are at an end;  
We soon shall follow you away,  
To boundless bliss in endless day.

[From the Ladies Repository.]

## QUESTIONS.

"Do loved ones die in yon bright spheres,  
As in this world of ours?"

STARS! stars! what are ye? Would some voice  
Might echo out the truth,  
And tell me if ye are abodes  
Of purity and youth.

If in your bounds the soul doth have  
A mightier range than here?  
If there bright eyes beam e'er with love,  
Unshadowed by a fear?

If there warm hearts beat still for us  
As in this world of death?

If there the songs of joy are sung  
With an immortal's breath?

If there they wait to welcome us  
When snapped the earthly chain?

If there to meet, may be our hope,  
To never part again?

If there pale sickness is not known,  
Nor grief, nor sorrow's tear?

If there dark sin can never come,—  
O, who would linger here!

O, who would wish to make this earth  
His ever dwelling place,  
Where loves are formed but to be rent,  
No ever present face!

Boston, Mass.

ELIA.

## DOMESTIC MANAGEMENT.

The following is from the pen of Mrs. Conant, the Editor of the Mother's Monthly Journal.

CHILD. Mother, I want a piece of cake.  
MOTHER. I haven't got any—it's all gone.  
C.—I saw there's some up in the cupboard when you opened the door.

M.—Well, you don't need any now, cake hurts children.

C.—No it don't, (whining) I do want a piece; Mother mayn't I have a piece?

M.—Be still; I can't get up now I am busy.  
C.—(Crying aloud,) I want a piece of cake, I want a piece of cake.

M.—Be still, I say, I shan't give you a bit if you don't leave off crying.

C.—(Still crying) I want a piece of cake—I want a piece of cake.

M. [Rising hastily and reaching a piece.] There take that, and hold your tongue! Eat it up quick, I hear Ben coming. Now, don't tell him you've had any.

C. [Ben enters.] I've had a piece of cake you can't have any.

BEN. Yes I will—mother, give me a piece.  
M. There, take that; it seems as if I never could have a bit of anything in the house. You'll see sir, [to the child,] if you get any thing the next time!

C. [Another room.] I've had a piece of cake.  
YOUNG SISTER. Oh! I want some too!

C. Well you bawl, and mother will give you some.

Let us see, now, how many errors were committed by the mother during this short conversation. In the first place, she tells a downright lie and the child detects her in it. "I have no cake." "You have, I saw it in the cupboard." Secondly, she gave a false reason—"cake hurts children,"—for not gratifying the child's

wishes; at least her next reply would lead him to suppose so. Thirdly, she encourages the child to cry for what he desires, by offering him as a reward for leaving off, the gratification which he could not obtain by continued good humor. Fourthly, she rewards the child in crying for disobeying her. Fifthly, she fosters a spirit of selfish greediness, the lowest and most degrading of all passions; "eat it up quick, and don't tell Ben." Sixthly, she utters a threat which she has no inclination to act upon—"See if you get any next time!" We must mention, also, the spirit by which her conduct through the whole is marked and which makes the child feel that she has at least yielded to his wishes, not because she loves him, but in order to save herself the vexation of being teased any longer. The practical commentary which he makes in his advice to his sister, shows that he fully understands the springs of her domestic machinery. Yet this is probably a mother who loves her offspring, who is toiling early and late for their comfort and respectability, but who will perhaps have to complain that her old age is embittered by the neglect and unkindness of her children. A mother may sacrifice her health, and life itself, for her family, and yet not make them happy; they will not value her. A child can not comprehend the value of that affection which keeps his mother busy from morning till night, when her industry is continually crossing the track of his enjoyment, when it is made an apology for petulance, in justice and neglect, by those little things which make up the happiness of childhood. Nothing but a constant hourly flow of kindness, prompt in gratifying, gentle in refusing,—a kindness which knows no ebb, unruined by passion, unpolluted by selfishness—can gain the entire confidence and affection of a child. I ought also to add, that a mother who has made herself an object of contempt to her children can not justly claim their deference and respect, and such she will be, if in her management of them she stoops to the meanness of deceit and falsehood. The pure, ennobling sentiments of filial piety, can spring up only in an atmosphere of truth and love. In its nature it is a kin to that which is exercised towards the beneficent Father of all, and requires for its expansion the same influences of rectitude and goodness.

**RAPIDITY OF IDEAS IN DREAMS.**—Two friends agreed to go on a walking expedition, one of whom proposed to call on the other the following morning. He did so and waked his friend, but in vain, as he went to sleep again. He then dreamed that his father put several questions to him as to the state of his health, was alarmed at his replies, and sent for a surgeon; that two medical gentlemen attended him, put the usual questions, and ordered him a cold shower bath. He awoke with the shock, and found that his friend, tired with waiting, had dashed a basin full of cold water in his face. It was evident that what the dreamer deemed the concluding circumstance, was in truth the suggester of the whole series of ideal events. The mind had called up all this train of thought to account for the sensation produced by the water. Several dreams illustrative of this point were related. There is something analogous to this in our waking hours. A single word will call up instantaneously a long series of by gone events, and in a revelry of fancies are often as ridiculous and as rapid in their passage through the mind as in a dream. Generally speaking, however, our waking thoughts succeed each other less rapidly than the ideas which make up our dreams. These might be accounted for in the first place by the absence of sensations, and secondly by the absence of that 'regulative faculty' which, when awake, we exercise over our thoughts. In sleep, the flow of thoughts is as rapid and irregular as the motion of a machine without a regulator.

**DRUNKENNESS.**—A drunken man is a greater monster than any that is to be found among all creatures that God has made; as, indeed there is no character which appears more despicable and deformed in the eyes of all reasonable persons than that of a drunkard. Wine often turns the good natured into an idiot, and the choleric into an assassin. It gives bitterness to resentment; it makes vanity insupportable, and displays every spot of the soul in its utmost deformity.—Spectator.

Every fool knows how often he has been a rogue, but every rogue does not know how often he has been a fool.

Patriotism, Liberty, Reform, and many other good things have got a bad name, by keeping bad company; for those who have ill intentions, cannot afford to work with tools that have ill sounds. When a knave sallies forth to deceive us, he dresses up his thoughts in his best words, as naturally as his body in his best clothes; but they must expect a fleish account, that give him credit either for the one, or for the other.

The more we know of History, the less shall we esteem the subjects of it; and to despise our species, is the price we must too often pay for our knowledge of it.

## MARRIAGES.

In Lebanon, September 9th, by Rev. E. D. Willes, Mr. E. F. McCONNELL, of Eaton, to Miss ANN M. daughter of C. Hoppin, Esq., of Lebanon.

A bottle of wine accompanied the above, over which we wished the parties much joy, in good earnest.

In Galen, September 5th, by Rev. K. Townsend, Mr. GEORGE SWIFT, of Clyde, to Miss MARCIA ANN PIERCE, daughter of Doctor Pierce, of Galen.

In Litchfield, Herkimer county, September 10th, by Rev. A. R. Bartlett, Major THADDEUS R. HARRISON, of Norwich Corners, to Miss MARIA A. EVERETT, daughter of John Everett, of Litchfield.

In Warren, September 1st, by Rev. J. S. Kibbe, Mr. DAVID B. JONES, of Shrewsbury, Vt., to Miss SELINA E. GATES, of the former place.

In Columbia, August 20th, by Rev. H. Belding, Mr. PETER HAWN, M. D., to Miss BETSY HOUSE, daughter of Jacob N. House, all of Richfield Springs.

In Trenton, September 9th, by Rev. A. B. Grosh, Mr. AZARIAH H. RAYMER, of Marcy, to Miss WEALTHY ANN GRANT, of the former town.

At Clarendon, Orleans county, August 23d, by Rev. N. Sawyer, Mr. JAMES C. HALLECK, to Miss PHEBE ANN PETTINGILL, all of Clarendon.

At the Chenango Association, September 3d, by Rev. C. S. Brown, Mr. EDWIN FOOT, Merchant of Prompton, Pa., to Miss JENETTE BARNES, of Harpersville, Chenango county.

## DEATHS.

In Pittsford, on the 30th ult., after a protracted illness of consumption, Mrs. SALLY, wife of Silas Nye, aged 55 years. Among the many sighing and suffering children of one common Father, few have passed through deeper and darker shades of adversity, than did our departed friend whose death is lamented by her husband and children as well as by all who knew her. This is now the third time this bereaved family have been called to mourn in the short space of two years. On the 15th of June last past, they were called to witness the decease of CINTHIA, wife of Fayette L. Robinson, whose triumphant faith in the unlimited goodness and grace of God to all men prepared the way, and strengthened the hands of her mother to follow on in the way of life and peace, through which she left the world resigned and composed. She has left an afflicted husband, and several children, to mourn her departure. May Heaven's choicest blessings fall upon them as the dew, and descend as the rain, may they grow in grace and in the knowledge of the truth as it is in Jesus, and finally may they meet their virtuous and happy friend where parting is no more.

S. MILES.

In Randolph, Cattaraugus county, N. Y., on the second day of August, CELIA YORK, wife of Jeremiah York, Esq., aged 56 years. Sister York had long been a firm and unshaken believer in the Gospel of God's unbounded grace; it sustained her through a long and painful illness, (consumption,) and animated her in view of her dissolution. The writer of this delivered a discourse at her request, one week previous to her death, at her house. She was joyful on the occasion, manifested a strong desire to depart and be with Christ, which would be far better, giving then her dying testimony to her unshaken faith in God's universal goodness in the salvation of all men from sin and death. In life she was an affectionate companion, a tender mother, and a kind neighbor. Her many virtues will long be remembered by her acquaintances. May the blessings of God rest upon the bereaved family. The funeral was attended by the writer and a discourse delivered to a numerous congregation.

SALMON ADAMS.

Will the Watchman please copy the above.  
At Union Square, March 19th, Br. ABRAHAM VIRGIL, in the 53d year of his age. His relatives and friends will meet at the school house in that place on the fourth Sunday inst. at 2 o'clock, P. M. when a discourse suitable to the occasion will be delivered by the writer.

WM. SIAS.

## THE MAGAZINE AND ADVOCATE

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, SEPTEMBER 25, 1840.

NO. 39.

For the Magazine and Advocate.

THE GOSPELS HARMONIZED AND EXPLAINED.

BY REV. W. E. MANLEY.

SECTION VI.

## Parable of the Axe.

Matt. iii: 10. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire. Luke ix: 9. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire.

**General Remarks.**—We find many instances in the Old Testament, in which the destruction of one nation by another, is represented in language similar to the above.

Of the destruction of Egypt it is said, "They shall march with armies and come against her with axes and hewers of wood. They shall cut down her forests saith the Lord." Jer. xli: 22, 23. Isaiah applies similar language in the same way. (x: 33, 34.) "Behold, the Lord, the Lord of hosts, shall lop the bough, with terror, and the high ones, with stature shall be hewn down; and the haughty shall be humbled. And he shall cut down the thickets of the forests with iron, and Lebanon shall fall by a mighty one." See also Jer. li: 19-24. In Jer. xxvi: 6, 7, after comparing Judah to a wilderness, the Lord says, "And I will prepare destroyers against thee, every one with his weapons, and they shall cut down thy choice cedars and cast them into the fire."

In view of these quotations, it must be obvious that John's language admits of a rational explanation, without applying it to the future world. Dr. Adam Clarke says that the Jewish nation is the tree and the Romans the axe, who, by the just judgment of God, were speedily to cut it down. See more to the same effect in his comments on the place. The same explanation is given by Lightfoot, Hammond, Pearce, Gill, Le Clerk, L'Enfant, and others. See Whittemore's Notes.

## Parable of the Fan.

Matt. iii: 11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.

12. Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire.

Mark i: 7. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed baptize you with water; but he shall baptize you with the Holy Ghost.

**Note.**—Mark omits to name the baptism with fire, for the reason, it would seem, that that phrase was particularly Jewish, in its use and application, and might not be understood at Rome where he wrote his Gospel.

Luke iii: 15. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not,

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.

17 Whose fan is in his hand, and he will thoroughly purge his floor and will gather his wheat into his garner: but the chaff he will burn with fire unquenchable.

Matt. iii: 11. **Whose shoes.**—The shoes worn at that time, were so constructed as to protect only the under side of the foot; and were kept on by being bound around the top of the foot by straps or strings, which they called the latchet. The climate of the country did not require such shoes as we are accustomed to wear. "Kypé remarks that, not only among the Jews, but likewise among the Greeks and Romans, putting on, pulling off,

and carrying the sandals of their masters, was the office of the meanest slaves."—Parkhurst. John therefore by acknowledging his unworthiness to unloose the shoes or sandals of the Saviour, confesses that Jesus was as much superior to himself as the master was to his meanest slave.

**With the Holy Ghost and with fire.** Those who believe the Gospel, shall be baptized with the Holy Ghost: but those who do not will be baptized with fire. It is commonly supposed that but one class of persons are referred to by this language, viz., believers in the Gospel; and that they were to be baptized with the Holy Ghost and with fire. And though the intimate connection of these two things, the Holy Ghost and fire, in the sentence, might favor this opinion, yet, we can not convince ourselves that John in the immediate connection, before and after this language, would use fire as the symbol of punishment, as he certainly does, and in this language use the same term in a different sense.

12. **Whose fan is in his hand,** etc.—The whole of this verse refers to the manner of cleaning grain that was in use when John spoke this language. This operation was performed as follows. After the work of threshing was done, the grain and chaff together were thrown into the air by such an instrument as our translators have called a fan, but which they should have translated shovel. By the force of the wind the chaff would be driven away, and the grain would fall again to the floor. This being done, the grain was of course conveyed to the granary or garner, while the chaff was consumed by fire.

That the figure made use of in this verse was intended to set forth the destruction of the Jewish nation, and the deliverance of believers in the Gospel from that destruction, is evident from its connection with the parable of the axe, which we have shown to be thus applied. It is also obvious from similar representations in the Old Testament. See Isa. xli: 15. Amos i: 3. Micah iv: 12, 13. Jer. xv: 7. Isa. v: 24. Mal. iv: 1.

**Unquenchable fire.**—This means a fire that can not be extinguished, but not a fire that will always continue to burn. A fire may be unquenchable, and yet go out of its own accord, when the combustibles on which it lives are all consumed. Other words in our language of the same class with unquenchable, are never understood in an unlimited sense, and why such should be the case with this, we are unable to say, unless a desire to support a favorite sentiment may afford the reason. I will name a few of this class of words. We say the rock rolls down the mountain with an irresistible force. The distance from the earth to the fixed stars is immeasurable. The ocean is unfathomable. In these and many other examples, we do not suppose that an unlimited meaning is intended. The rock will cease its motion when it reaches the plain. The distance to the fixed stars is finite, though it can not be measured. The ocean has a bottom, though we can not fathom its depth. It is worthy of remark, also, that Josephus and other writers, who lived at or near the time of John the Baptist, make use of the same original phrase here rendered unquenchable fire (asbestos pur) without any reference to eternity.

Luke iii: 15. **The people were in expectation.** It is stated by Tacitus and Suetonius, Roman historians, that a general expectation pervaded Judea, and the surrounding countries, that some distinguished personage was about to make his appearance who should obtain universal dominion. Under the influence of this expectation therefore, the Jews "mused in their hearts," whether John

were not the Christ, the expected sovereign. It may have been the same impression that led the Magians to interpret the luminous appearance which led them to the Saviour, as significant of his advent. So that their understanding of the design of the star, was not miraculous, though the star itself doubtless was.

For the Magazine and Advocate.

## THEOLOGY AND ASTRONOMY.

BY REV. S. MILES.

The words which we have chosen for our title, if followed out into all their various ramifications, would lead us into a boundless field of unmeasured space, where infinite Wisdom and almighty Power, have been employed in forming worlds far more magnificent than the earth on which we live. The object of this article is to contrast some few ideas which are found in modern divinity and astronomy. And here I will introduce the masterly description of the end of this and surrounding worlds. "The blast of the seventh trumpet thundering with terrific clangor through the sky, and echoing from world to world, shall fill the universe, and time shall be no more! The six trumpets have already sounded: when the seventh shall blow, a total change shall take place throughout the creation; the vast globe which we now inhabit shall dissolve, and mingle with yon beauteous azure firmament, with sun, and moon, and all the immense luminaries flowing there, in one undistinguished ruin; all shall vanish away like a fleeting vapor, a visionary phantom of the night, and not a single trace of them be found!"

Thus are we presented with the funeral pile of worlds in one general flame. And not only worlds, but their unnumbered inhabitants are to share in one common fate, in one general ruin. For what? Why are the inhabitants of yonder bright luminaries to be involved in this "undistinguished ruin?" Here let modern theology answer, and she will tell you, that it is because our first parents partook of the forbidden fruit. What a pity that so many billions of innocent beings should be included in this unhappy event. What do they know about mother Eve's eating the apple? Why should they be involved any more than the angels in heaven?

Theology teaches that the vast globe which we now inhabit, with sun, and moon, and all the immense luminaries, shall fall to the earth, "in one undistinguished ruin."

Astronomy teaches that there is an immense number of those luminaries which are more than thirty billions of miles from this world, and that it would require millions of years for them to fall to the earth. Now if these things are so; we may safely say that, "One generation passeth away, and another generation cometh: BUT THE EARTH ABIDETH FOREVER." Eccl. i: 4. And not only so, we may rest assured that "the righteous shall flourish; and abundance of peace so long as the moon endureth." "His name shall endure forever, his name shall continue as long as the sun: and men shall be blessed in him: all nations shall call him blessed." Ps. lxxii: 7, 17. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Dan. xii: 3. Here we would drop our pen, and let this subject rest for the present, were it not that we are disposed to invite the philosopher, the astronomer, and the theologian to take another view of the vast, and unbounded empire of the Almighty, where worlds unnumbered fly far



beyond worlds, in the distant space; and tell us how long, how many ages will have rolled away, before the devil will have the pleasure of seeing his malice, and infernal desires carried out in *one undistinguished ruin*" of those immense luminaries that now hang in unbounded space, and unending eternity.

For the Magazine and Advocate.

#### THE DISCUSSION WITH MR. CAMPBELL.

Immediately after the printing in book form of the discussion between myself and Rev. Alexander Campbell in May last, I sent him a copy of the work in sheets by mail. He has taken no notice whatever of it, not even letting his readers know that the work was published at all, till the September number of his Harbinger was published, which contains the following meagre, but censorious notice.

#### "DEBATE ON UNIVERSALISM.

The debate on Universalism arrived here a few days since in sheets. Since my return from my visit to Eastern Virginia I have not had time to examine its fidelity. There is an Appendix added of Mr. Skinner's own manufacture. The design of it appears to be to mislead the reader in respect to a note taken from the Appendix to the third edition of my Family Testament. The Appendix is all on one side, as a matter of course, and was needed, at least in the judgment of Mr. S., to perfect what was wanting in his defence. He has also affixed notes to one of my letters, containing comments and assertions which no honorable man would have presumed to do. It is, then, unfaithfully published. Still, his Notes and Appendix to the contrary notwithstanding, I desire that it may have an extensive circulation.

A. C."

Such is the significant and magnanimous notice which my illustrious opponent takes of the discussion in which he pretended he had completely "eviscerated" and overthrown Universalism! Such is the anxiety he manifests to have the work circulated and read by his friends and the public at large! Notwithstanding he pretended before it was printed that he was very desirous it should be published, and talked of ordering 1,000 or 1,500 copies, yet he has not bought or ordered a single copy, nor has his bookseller or any other of his adherents so far as we know. What can be the reason? Ah! there is an Appendix of four pages added to the work which he says "is all on one side," notwithstanding *three-fourths of it was written by himself*. This appears to be his great objection to the work. He says the Note, [there are two,] written by himself and taken from his Family Testament, is designed "to mislead the reader," etc. But how the Notes can mislead the reader he does not say. They are not garbled nor abridged, but published in full and without comment, and verbatim!

The truth is, Mr. C. well knows that those Notes completely refute all his most valued criticisms in our debate and establish my positions by his own authority. And this is the ground of his strong objection to their insertion. He refused to the very last to comply with my request, or challenge, to lay them before his readers, and has done all he possibly could to *prevent* the public from seeing them. That the reader may see the seditious course he has taken in respect to this whole matter we not only refer them to the discussion itself pending its continuance, but especially to the following private correspondence between us since its close. We insert first the P. S. to Mr. C's last letter of the controversy and my reply to it, which introduces the private letters since written.

Utica, September 21, 1840.

NO. 1. MR. CAMPBELL'S POST SCRIP.—Not having received any proposal for the copy right, and as your party published the discussion between Dr. Ely and Mr. Thomas in a separate

volume, I therefore tender to you the right so far as my interest goes. If you or your friends decline, I presume the right will be conceded to me!

NO. 2. TO REV. A. CAMPBELL.—*Dear Sir*—In answer to your P. S. concerning the copy right and the publication in book form of our discussion, I will simply say that in the articles of agreement between you and me, adopted July, 1837, respecting the Questions, Evidence, Rules, length and disposition of the discussion, you made the following proposal, viz. "After the discussion shall have been published in our respective periodicals and in the periodical press, a copy-right for its future publication in the form of a volume, shall be tendered to the American and Foreign Bible society, that the profits accruing from the sale of the work may be consecrated to the distribution of the Word of life at home and abroad. And should they refuse, it shall be tendered to the American Bible Society; and they refusing, to any benevolent society to which the parties may agree."

To this proposal I unhesitatingly acceded.—Now before accepting of the offer made in your P. S., I wish to inquire, 1st. Have you, or has any one, made the proposal or offer of the copy right to the proper officers of the American and Foreign Bible Society? 2d. If so, has that society refused the copy right? 3d. Have you or has any one, made that offer to the American Bible Society? 4th. If so, has that society also refused to accept it? 5th. Has the offer been made to, and refused by, any other benevolent society? Suppose, all others refusing, you should make an offer to the American Tract Society, or the American Sunday School Union. I wish these questions answered before I accept or refuse your offer, because I wish to know, and wish the public to know, whether the officers of those societies, *a jury of your own selection*, most of whom are with you, believers in endless misery, have given a verdict against you, by refusing to publish the discussion in which you claim so decided a victory. An answer to the foregoing questions is solicited at as early a period as practicable. Yours truly,

Utica, July 23, 1839.

MR. SKINNER—Sir, In reply to your note in the last "Evangelical Magazine," permit me to say that having understood that none of those societies mentioned in our conditions have a right to undertake any publication or vest any funds in any other books other than Bibles, or such works as have no sectarian object in view, I made no other address to them than was contained in our printed proposals, and having received no proposition, I conclude that it is as reported contrary to their constitution or articles of association to have have any thing to do with such matters, a consideration which although very obvious, did not occur to me when I made the original overture.

After an agreement to tender these societies the right, it became as much your duty as mine to ascertain their views on the subject. Have you had any communication with them? Please inform me, and of your wishes concerning the publication of the controversy in a separate volume, seeing it is as I learn incompatible with either Bible or Tract Societies to have anything to do with any *controversial matters*.

Faithfully and benevolently yours, etc.

Bethany, Va., August 10, 1839. A. CAMPBELL.

Utica, August 23, 1839.

Mr. Campbell—*Dear Sir*, In reply to yours of the 10th inst. just received, I remark that, as the proposition to offer the copy-right of our letters to the Bible societies came originally from you, and I had nothing to do but simply to *accede* to that proposal; and moreover, as I suppose you stand connected with one of those societies and I am entirely unconnected with any of them, I

supposed, as a matter of course, that, if either of us was to make a formal proposal to them, you were the proper person to do it; and moreover that if from the published agreement alone either of them should apply for the copy-right, their application would be made to you. And indeed I think you were of the same opinion, because before our last letters were published, your P. S. was written in which you say, "Not having received any proposal for the copy-right," you tender it to me; and you repeat the same in substance in your last; as though if any such proposal were made it would of course be to yourself.

Again, whatever professions may be made, it is not true that the Bible and Tract societies publish nothing but what "has no sectarian object in view." For not only do the two Bible societies respectively design to encourage the sectarian notions of Anabaptists and Pedobaptists, but by the headings or captions to the several chapters in the Bible, virtually give a sectarian comment opposed to Universalism. And the Tract society has issued quite a number of the bitterest sectarian works *against Universalism* and circulated them as *Tracts*! Why then should either of these societies hesitate to publish our letters, especially if they are an effectual overthrow of Universalism?

As I am not acquainted with either of those societies or their officers, and have no correspondence whatever with them, I leave the matter entirely with you to correspond with them and ascertain if either of them is willing to accept the copy-right and publish the letters as they have appeared in our respective periodicals.

If you decline corresponding with them, or if corresponding on the subject, they decline the acceptance of your offer, then I submit the following proposition to you, viz.

That we shall unite in the joint publication of a respectable edition of the work, each of us bearing at one-half the expense and taking one-half the edition. (Either myself or the publishers of the Magazine and Advocate, Messrs. Grosh and Hutchinson, will unite with you in the publication.) And the work can be published either here, or at your place, according as the comparative cheapness of paper and printing shall determine.

Should you accede to the last proposal, I would like to have you state the size of the edition you would be willing to publish, together with the probable cost at your place of paper and printing for the whole, the work to include all the preliminary letters and the two controversial Notes from your New Testament Appendix.

Yours truly, D. SKINNER.

Bethany, Va., 13th September, 1839.

MR. SKINNER—Sir, On my return from a two week's excursion into Ohio, I found your letter of the 23d ult. on my table. I hasten to answer it at this late date. You seem not to have noticed that I stated to you that the Bible Society, as I am informed, *has no authority to publish and vend any books but Bibles*; and that not having from them any proposition, I deemed it impertinent to obtrude upon them what I knew according to advices, received since our controversy began they could not accept. And as to asking a tract society to publish our books it is in fact asking them to become a book society rather than a tract society.

Either of the societies will accept the profits of such a work as a *present*; but I again say that I believe it to be *unconstitutional* according to their charters, especially the Bible society, to do any thing of the sort, and as for the tract society it is no favorite of mine.

I do not like any copartnership concern such as you propose; but if you will agree to give all the profits of an edition of say two or three thousand copies to the Bible society I will take the one half of it and agree to publish all the introductory letters already printed in our periodicals as a matter of course. As to adding any new matter, such as notes out of my appendix to



New Testament, I do not know why you ask it—but I will even consent to these notes being inserted in a proper place, on condition that I affix to them a note of equal extent; which, you, regarding them of importance to you, can not certainly refuse—my note on the notes shall not occupy a line more than they occupy.

I would prefer for my convenience either your having the copy-right of publication, or I having it exclusively. I have tendered it to you. If you do not accept it, either tender it to me—or state the price at which you will furnish me in sheets 1,000 or 1,500 copies for a beginning—and I will either give or take at the same price, *provided only you promise the whole net proceeds to the Bible or Temperance society*—the former being my favorite. Please be expeditious as my Winter arrangement are about being made.

Benevolently, etc., I remain yours,

A. CAMPBELL.

The conclusion of the correspondence will be published next week.

#### REV. D. PICKERING.

At the last session of the Genesee Association, this brother, without being present, and without a hearing, was found guilty of certain charges preferred against him, and recommended to abstain from ministerial labor for one year, or until his reformation was assured. Previous to this recommendation, he had entered into engagements in this region, with the full approbation of the brethren interested, and his ministering brethren in this section, all of whom were acquainted with the general facts of the case. Under these circumstances it seemed necessary to many of us to recommend him to fulfil his engagements, and thus encourage him in his endeavors to do good, as well as to prevent any appearance of disrespect on his part toward the Association, in which he lately resided. We were convinced of his reformation, and duty called us to encourage and sustain him in it. Since then, also, brethren residing where the charges originated, and members of the council which found him guilty on *ex parte* testimony, have united with us in our recommendations. And as the former proceedings have gone forth to the public, it is but justice to all parties that these proceedings should also be laid before that same tribunal, for its candid and Christian judgment.

A. B. G.

#### TO THE UNIVERSALIST PUBLIC.

We the undersigned, being, as we think, well acquainted with all the material circumstances connected with the complaint entered against Rev. David Pickering, and acted upon at the last session of the Genesee Association, deem it both our privilege and duty to make the following statement to the Universalist public.

We were well aware that the complaint existed at the time of Br. Pickering's visit to this Central section of the State; and some of us conversed freely and feelingly with him on the subject. He plead, and seemed to feel, entire *unconsciousness* of having given just cause of complaint, but admitted that he might have done so unconsciously. When we convinced him that he *had* done so, he solemnly pledged himself that, in future, he would wholly and totally avoid all occasion of that or similar offence. He preached several Sundays in this region to good acceptance, and his walk being such as becometh the Gospel of Christ, he was invited, and accepted the invitation, to remove hither and preach stately in this region for the coming year.

It seems he was neither cited to appear before the Genesee Association, nor notified that any proceedings were to be had against him in that body; but only learned what was done there, by the published proceedings of that body after his engagement here, and return to Buffalo for his family, in which proceedings he is entreated by the Committee of Discipline to suspend his ministerial labors for at least one year. Now, while

we feel all possible respect for the Genesee Association, and wish to pay due deference to its proceedings and judgment, we nevertheless believe that, if Br. P. is ever to resume, and can be useful in the ministerial profession, it will be as well for the cause and much better for him to continue now, or resume that profession immediately, especially considering his present engagements with the societies in Herkimer county.—We would therefore recommend to him, while we both respect the body and honor the motives of the Association above named, to proceed to fulfil his engagements with the societies whither he has removed, and to the societies to fulfil faithfully their engagements with him and render him all the encouragement in their power; hoping and believing that salvation both individual and social, will result therefrom, and that our brethren of the Genesee Association will have occasion to rejoice with us, that a soul has been saved from death, and much good done in the name of the holy child Jesus.

A. B. GROSH,  
B. S. KEELER,

D. SKINNER,  
EZRA GRAVES,  
DAN POST.

August 16, 1840.

EXPLANATION.—Br. GROSH—I give to you the following certificate from Fredonia; not that I am satisfied with its contents, but because you and I live far from the scene where it had its origin. I object to its taking for granted the supposed fact, of my habits having been bad. There possibly may have been *one* instance in which I was affected by ardent spirits, and but one, and that was owing to my ill health, at the time. I was not conscious even of that. But the evidence was against me, and I submit without debate.

Since last June, I have used no ardent spirits, and shall hereafter abstain, wholly, from its use, because of my complaint, (erysipelas,) which will not admit of the use of any thing stimulating.

I am truly desirous of promoting the cause of unbounded grace, and shall, I trust, knowingly, do nothing to check its prosperity, or prevent its rapid progress.

May the name and religion of the great Head of the church, prosper and spread throughout our land, and the peace of his kingdom fill the whole earth.

DAVID PICKERING.

Fredonia, August 19, 1840.

To all whom it may concern—

This is to certify that we are fully convinced that Br. Pickering's reformation is genuine, and that he has returned to the path of rectitude with full purpose of heart. We are furthermore of the opinion, that he will keep inviolate the solemn pledge he has made, that, under the blessing of God, he will never again indulge in the use of ardent spirits. Br. Pickering has written us a letter expressive of his sincere regret that events so painful to us all, should ever have been occasioned by himself, and prays fervently that they may not in the least shake our faith in the great salvation. We feel to forgive him all that is past, that has been wrong; and feeling an ardent wish for his happiness and prosperity, remembering his great usefulness as a minister of Christ, we pray that he may again receive the confidence of the public, and go forth as a herald of salvation to proclaim the unsearchable riches of Christ, and be sustained by the illimitable love of God and the power of his Gospel. To this end we joyfully commend him to the great Parent of all, and to the confidence, hospitality and friendship of all with whom God in his providence shall call him to labor.

DAVID McDONALD,  
WILLIAM MILLEN, SYLVESTER A. DANFORTH,  
LEVI CLOUGH, JESSE BALDWIN,  
E. WINCHESTER, JOHN CULVER,  
THOMAS WARREN, T. C. EATON,  
THOMAS GILLIS.

NOTE.—Rev. T. C. Eaton, who signs the above, was pastor of the society in Fredonia at the time the charges originated and were preferred in that place—and D. McDonald, another signer, a justice of the Peace in

Dunkirk, near by, has forwarded another certificate commending Br. Pickering to public confidence, which we omit, being of the same tenor as the above.

There is also another certificate, by Rev. S. W. Remington, a member of the council of the Genesee Association, certifying that he believes the appearance of Br. Pickering was caused by erysipelas—that the vote finding him probably guilty met with much opposition, and recommending him to the confidence and employment of the friends in Herkimer county. A letter from Rev. J. S. Flagler was also received, dissenting from, and regretting the proceedings of the council—all of which we omit, as they are of the same tenor with the foregoing, and their mention here is deemed sufficient. No doubt many other letters and certificates could have been procured from preachers and laymen had it been deemed necessary.

A. B. G.

#### A BEAUTIFUL IDEA.

Conversing with a much respected friend one day, on the subject of how many individuals, and even preachers, of other denominations, were secretly leaning to the Restitution, he alluded to a conversation which he had many years since with a Presbyterian clergyman of his acquaintance. Among other things, the clergyman proposed the following queries. "Might not the State Prison in Auburn, its cells and whips remain, though there were no prisoners to endure them; and would not the very sight of the prison, its cells and whips, make our rejoicing greater, that society was so pure as to render them useless? And may not hell, its fires, its smoke going up forever and ever, always remain as memorials of what sin had done, even after all sinners were reclaimed? May not a view of them excite greater joy in the heart, and greater praise to that Divine Grace, which liberated and reformed all sinners? Mind now—I do not believe this—I only propose these queries for consideration."

What a beautiful idea is shadowed forth in these queries! They show that the mind of their author was doubting endless misery. A fact proved by subsequent events; for he rejected the doctrine of endless misery—though so far from adopting the cheering views embraced in his own questions, he now advocates the notion that the wicked will be annihilated. How has the fine gold become dim!

G. W. M.

#### NEW BOOKS.

Knowledge under difficulties, being vols. xiv and xv, of the Massachusetts School Library. Columbus and Vesputius, being vol. xi; do. Juvenile Series Ballou's Review of Stuart's article in defence of Endless Misery.

Also a new supply of  
Purge's Selections, Whittier's Notes on the Parables, Williamson's Exposition of Universalism, Ellen Clifford, Williamson's Argument for Christianity, etc.

#### RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. A. O. WARREN, in McDonough Village, and once in four weeks—Br. C. S. BROWN, in Prompton—Br. E. WELLINGTON, in Stockbridge—Br. M. B. SMITH in Middleville.

There will be preaching on the first Sunday in October, by Br. C. S. BROWN, in Mount Pleasant—Br. J. S. KIBBE, in Lebanon—Br. W. J. GOSS, Mason's Factory at 3 o'clock P. M.—Br. E. WELLINGTON, in Madison—Br. N. GUNNISON, of Manchester, N. H. in the Bleeker Street church in New-York city.

There will be preaching on the second Sunday in October, by Br. A. O. WARREN, in Baldwinville, four miles east of McDonough Village, and once in four weeks thereafter.

There will be preaching on the third Sunday in October, by Br. G. W. GAGE, in Russia—Br. J. R. MACK, at Walton, and at Sidney Centre in the evening—Br. J. S. KIBBE, in Laurens Village as our friends may appoint.

Br. J. R. MACK will preach in Hobart, Delaware county, N. Y., Thursday evening, October 15th, and in West Hartsfield, Friday evening 16th.

The Susquehanna Association of Universalists will be held in Troy, Bradford county, Pa., on the first Wednesday and Thursday in October. Ministering brethren in this State who can make it convenient are requested to attend.

G. S. AMES.



For the Magazine and Advocate.

## INNATE, CONNATE AND INBORN DEPRIVITY.

BY REV. W. H. GRISWOLD.

"Undoubtedly it is one of the grand pillars on which the Andover Institution rests." [Dr. Dana to Prof. Stuart.]

The reader, by this time, must have become convinced that one of the grand pillars of the Temple of Darkness is undergoing the process of dilapidation. And to render this intelligence still more cheering we find that the dilapidators are they of its own household. We do not predict a speedy downfall. The works of decay we all know are slow at best, but then they are sure. And it is more by the slow work of decay than by any thing else, that we are to expect chartered error to crumble away. It is true that there are those who will do much towards hastening its process, and perhaps they will so far succeed that they will now and then remove a stone from the foundation wall. But then, there will also be those standing ready with stone and mortar in hand to fill up the breach thus made. Every effort of which human nature is capable, and every means which money can command, will be employed to paralyze the arms of the dilapidators and put a stop to the work of decay. This Institution may be characterized as the beloved *Alma Mater* of error. And her children are numerous; they were born there; they received their first impressions there; they were educated there; her blood circulates in their veins; and her doctrine of innate, connate, hereditary, constitutional and total depravity, has been instilled into them from their youth up, and it is now, as it were, a part of their very bones; and think you that they will speedily give it up? No! a change—a great change—a change of the whole inner man—a radical uprooting of all the evils of a wrong education, and an entire clearing away of all old habits, together with a tearing up of prejudices of long standing and deep root, is what must be expected before those things which have been drunk in youth, and which have been growing and strengthening ever since, will be given up. And no such change as this can reasonably be expected, till the spirit has escaped from the thralldom of the flesh—from the prison-house of clay, to the liberty of a glorious and incorruptible body—a house not made with hands, where mind will no longer groan under the iron heel of matter. Then there will be a change—a radical change—a change of the whole man. We can have little or no hopes that men who were born and bred in the "old fashioned sentiment," will ever be led to radically change their views; some of them may perhaps modify them, and endeavor to soften them down, but still they will have the old garment, though rent and torn, along with them. The present generation must pass away; another generation must arise from the ashes, indeed, of that which is to pass away; but not with their views, their prejudices or their habits of thinking. No, thank Heaven! prejudices, habits and mal-thinking are not wholly hereditary—are not born, but are made. And the rising generation are to grow up amidst controversies; are to be taught in a school of reason; are to see the land mark of Augsburg and Dort disregarded; are to hear the infallibility of the old Westminster divines called in question; are to see with their own eyes, the old platform washed away by the swelling tide of evangelical truth, and the decayed turrets, the crumbling walls, and the falling columns of another spiritual Babylon will be before them. And they must—they can do no less than imbibe the spirit of the dilapidators. Already, has a Stuart called in question the man of sin; and a Beecher and a Barnes have become very erratic in their journeys around a Calvinistic san. Charges of heresy in high places, are not unfrequent. Satan is losing his former attributes; he is no longer omnipresent, because this is an attribute belonging only to God—so says the heretical professor, and this certainly is no mean authority, if it is not light in a dark place. Prof.

Stuart shows conclusively that the old school men are wrong—fundamentally wrong; and Dana shows beyond controversy that the new school men are not right—and fundamentally so. And yet these are children of one family; this is a "house divided against itself;" these are men in high places—the brightest lights in the theological heavens! And if men who are leaders in the army now, discourse in tones of thunder to the vicars, cardinals, and bishops, may we not ere long expect to see a spiritual Bonaparte scaling the Alps of theology, and hear him discoursing in no uncertain tones, in the very Vatican of orthodoxy! I am no prophet, nor the son of a prophet, neither do I expect heaven as a reward; but if there is any reliance to be placed in the signs of the times—if it be a gospel truth that a house divided against itself can not stand; and if there be any truth in that prophecy, which says that the stone which smote the image became a great mountain and filled the whole earth, many generations shall not pass away till another proud family of spiritual tyrants is buried beneath its own ruins.

This number will close what I propose at present to write concerning the man of sin, which is one of the grand pillars of the Calvinistic order of architecture. When I commenced, I intended to have given some of the beauties, proportions, and unique appearances of the base and capital of this great column; but subsequent considerations have led me to a different conclusion. The best idea I can give you of its present appearance is as follows: conceive to yourselves a form, the worst that you possibly can; and then patch up, tear off, deface, and do all you can to make it more hideous than the most hideous, and you will have something nearer the likeness of this grand pillar than any thing I can possibly give you.

"O wad some power the giftie gie us,  
To see ourselves as others see us,  
It wad frae monie a blunder free us,  
And foolish notion;  
What airs in dress an' gait wad lea'e us,  
And e'en Devotion!"

Here endeth the sixth lesson.  
Andover, Mass., 1840.

For the Magazine and Advocate.

## THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XXXVII.

MATTHEW xx: 28. "And to give his life a ransom for many." That is to deliver or rescue many from sin and misery by means of his gospel, which was confirmed by his death and resurrection. Thus God is said to redeem or ransom the Israelites from Egypt, by an exertion of his power, not by giving a price for them.

John xii: 28. "Then came there a voice from heaven." This is the third time that Jesus was honored in this remarkable manner by an audible voice from heaven. 1st, At his baptism. 2d, At the mount of transfiguration. 3d, On this occasion.

Matthew xxv: 46. "And these shall go away into everlasting punishment." Properly the punishment of an entire period, age, or dispensation. See Priestly, and Imp. Version.

Matthew xxiii: 39. "Blessed is he that cometh in the name of the Lord." The address of which this is a part, was the last our Saviour ever delivered to the people at large. Mark, then, the closing part of it, as it demands serious attention.

Matthew xxiii: 9. "Call no man father upon earth." It is remarkable that notwithstanding this prohibition, this very title of father has been most of all affected by the professors and teachers of religion; as for instance we say the Christian fathers, etc.

Matthew xxvi: 26. "This is my body." The paschal lamb was called by the Jews the body of the passover, and therefore Jesus here seems to give to the bread the title of my body, or body of me—a memorial of me, as the paschal lamb was of the passover—as if he had said, This is a representation and memorial of my body, which

like this bread, is shortly to be broken for you. Verse 28. This wine also, is a representation and memorial of my blood, which is shed in confirmation of that Gospel, in which the doctrine of repentance and forgiveness of sin will be preached to all nations.

John xiv: 28. "My Father is greater than I." This text was always understood to express a real superiority in the Father over the Son, even after the notion of the divinity of Christ had gained ground in the Christian church. There was a long interval between the notion of Christ being God, in some low and qualified sense of the word, and that of his being God equal in power and glory to the Father. Such a great corruption of Christianity as this did not take place all at once, but by very slow degrees.

John xv: 26. "But when the Comforter is come whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me."

This is an important passage and demands particular attention. Here this spirit which is promised to the disciples, and which was to enable them to work miracles, is said to proceed from the Father, being in reality nothing more than the power or spirit of God the Father, the same power by which Christ himself had worked his miracles. Afterwards when this spirit was thought to be a proper intelligent person, distinct from the Father, or the Son, and yet God himself and the Son, for all were one, it was imagined it derived its origin from the Father by way of emanation from him, and not in the manner of proper creation. But because this spirit is likewise said to be sent by Christ, or to proceed from him, it was imagined that the spirit must, in some way or other, proceed, or issue from both the Father and the Son.

Strange as it may appear, upon this idle question, the two great parts of the Christian church, the eastern and the western, divided, and communicated one another; the Greek church maintaining that the holy spirit proceeds from the Father only, and the Western, or Latin church, that he proceeds from both the Father and the Son. Upon either of these hypotheses, we can not wonder that they were puzzled to account for this spirit's proceeding from the Father, or the Father and Son, and yet be equal in eternity, power, and glory with each of them.

The ancient Christian writers, who were advocates of the pre-existence and divinity of Christ, always said that these doctrines were not taught to the apostles, because, said they, they were not prepared to receive them; for having expected a mere man for their Messiah, such sublime tenets as these would have shocked all their prejudices. They supposed, therefore, that the disciples considered Christ in no higher character than an eminent prophet, till the descent of the holy spirit upon the day of pentecost; and also that, though from that time the apostles were acquainted with the true character of Christ, they did not think proper to divulge the secret to many, lest they should be offended in consequence of the same prejudices. What a miserable subterfuge was this. Of itself it was sufficient to condemn the doctrine.

It is thought that the early Christians resorted to this doctrine in order to meet the objections of the Jews and other unbelievers, who objected to Christ as being the Messiah, because of his low extraction and humble appearance.

Luke xxiii: 43. "To day shalt thou be with me in paradise." By paradise, the Jews meant the place of rest for good men, where they were to sleep until the resurrection. It was one region in the imaginary hades, but supposed to be separated from the place of the wicked.

Matthew xxvii: 63. "After three days I will rise again." That this means the third day, is evident from the fact that Christ rose on the third day, and from consulting II Chronicles, x: 5, and comparing with verse 13.

John xx: 31. "That ye might believe that



Jesus is the Christ, the Son of God." By the phrase "Jesus is the Christ," John means to oppose the doctrine of the Gnostics, who held that Christ was a super-angelic being, and a man only in appearance, or that this being descended into Jesus. He therefore says in plain language that Jesus, (the man,) is the Christ.

John xxi: 22. "Tarry till I come." Meaning till I come at the destruction of Jerusalem, an event which John, and it is thought no other apostle, survived.

For the Magazine and Advocate.

## ESSAY ON WAR. NO. XVIII.

BY REV. C. SPEAR.

"In reference to our Revolutionary war, since which so much prosperity has followed in these United States, it may be observed that the war was not the cause of our felicitous circumstances; but that the foundation of our national happiness was laid in the principles of the men that emigrated from Europe, and settled this country." MALCOLM.

At the close of the American Revolution, Dr. Franklin made the following remark in a letter written to a friend: "I rejoice with you in the peace God hath blessed us with, and in the prosperity it gives us a prospect of..... We are now friends with England, and with all mankind. May we never see another war! for in my opinion, *there never was a good war, or a bad peace.*" This last remark does great honor to the War. War in all its forms is evil. Hence, it is evident that men celebrate evil, whenever they celebrate war, or deeds of human slaughter.

We are hardly far enough removed as yet from the events of the American revolution to decide upon the merits of that long and sanguinary conflict. We are prepared to admit in the very outset that the leading men were the true friends of their country; that they deserve on many accounts to be held in affectionate remembrance. They were right in principle, but wrong in the measures they pursued. In making this remark we look at it on the principles of the Gospel, the only true standard for nations as well as individuals. Our fathers supposed that war was the only way finally to bring all their grievances to a close. Nations had long, very long, been in the habit of settling their disputes by going into the field, and the one who could bring out the greatest amount of physical power and skill, gained the victory as a general thing, whether right or wrong. Moral power was unthought of. "There is," says Channing, "moral power enough in Christianity to conquer any circumstances, to correct any evils—to modify all governments, laws and institutions—to obtain knowledge and virtue—and to enable us to rise to a point of elevation which the world has never yet seen or conceived of."

But we can not dwell long. What else could have been done? Here we want room to point out the various modes which might have been adopted. We think continued, earnest, respectful and patient remonstrance would in time, have accomplished much. We know this was tried, but then it ought never to have been lost sight of for a single moment. We might have labored until the present time, and all that might have been suffered, would not have been equal to the expense, and loss of life, and the ten thousand evils connected with the revolution. The time spent was about eight years. The cost to Great Britain, 600,000,000. To America, 400,000,000. Loss of life on the American side, 200,000. And all this to destroy members of the same great family of man, and considering the connection then existing, there must have been a destruction of members of the same families. And what have we gained? I verily believe that even now we have not so much liberty in our own country as exists in that very country from whom we were so anxious to be severed. Were this admissible here, I would prove the remark.

Our fathers might have continued to refuse the taxed articles. This course would have resulted in great good. And even if they had used them, the cost would not have equalled that of the revolution. I am aware that this remark may seem as

though I was attaching more importance to *wealth* than *principle*. But then I believe that in time every thing would have become right. The colonies had many warm friends in Parliament. With them the friends of liberty would in due time have labored throughout the world, and it appears to the writer that we might have been carried through without all the blood and expense and vices connected with this long and sanguinary conflict. But we must stop while we are full of the great subject. The revolution has brought on a flood of immorality and infidelity, and I tremble for the fate of my country, for with all her faults I love her still.

"My native country! thee—

Land of the noble free—

Thy name I love:

I love thy rocks and rills,

Thy woods and templed hills;

My heart with rapture thrills,

Like that above."

Yes, I do indeed tremble for the fate of America when I think of my Saviour's prophetic declaration, with which I close. "All they that take the sword shall perish by the sword!"

For the Magazine and Advocate.

## LOVE AND FEAR.

We are commanded to love God. But it is impossible to love a being unless there is something about it that appears lovely. We see this exemplified in the gold image which Nebuchadnezzar, the king of Babylon, set up in the plains of Dura. It will be remembered that the king had to have a burning, fiery furnace, by which to frighten the people and cause them to fall down at the sound of music, and worship the image. Why was this? The plain reason was, because there was nothing in the image itself to influence the people to love and worship it.

Thus it is with the God which some theologians describe at the present day. They represent him as being so cruel and revengeful, that people can not love him if they would; and we dare say they would not love him if they could, for the plain reason that they regard such a being as totally unworthy of the love of a rational creature. Hence these doctors of divinity are obliged, like the king of Babylon, to keep a burning, fiery furnace before their people's eyes continually, in order to compel them to worship their God. Thus they have a form of godliness but deny the power thereof.

Could the truth become prevalent, that God is a being of unchanging love, as represented by Christ and his apostles, there would be no more need of this fiery furnace in a future state to cause mankind to love and adore him.

L. W. M.

## MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, SEPTEMBER 25, 1840.

## BIBLICAL INTERPRETATION.....NO. XVII.

2 Peter ii: 1-9. (Continued.)

But, not to dwell too long on the negative side of the question, I shall proceed:

I. To prove my conviction, that the passage under consideration does not teach the common views of it, by endeavoring to point out its correct meaning and application.

In performing this duty an important question presents itself—who were the unjust persons reserved for punishment unto the day of judgment? To answer this, we are led to the very first verse of the passage—"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." In this language, the apostle mentions two facts. 1. There were false prophets

among the people. He here alludes to the existence of false prophets who pretended to be inspired of God, during the period when God spoke to the Jews, and by their false teachings deceived the people. 2. As there were false teachers in olden time, so there would be false teachers in the present time, whose object was to deceive the people of Christ. In these two facts the apostle makes a comparison. In the previous chapter he had been speaking of the holy prophets of old, and this led him to illustrate present circumstances in the church—as there were false prophets among holy men of old, so, there shall be false teachers in the church of Christ.

Who were these false teachers? I answer, a careful reading of the epistle will show, that the great source of error in the Christian church, previous to the destruction of Jerusalem, was the Judaizing teachers, who forsook the purity of the gospel and mingled with it the forms, ceremonies and principles of the Mosaic law. This also seems to be evident, from the method by which Peter characterized them—"denying the Lord who bought them." Peter said to the Jews, in one of his discourses, recorded in 3d of Acts, "but ye denied the Holy One, and the just, and desired a murderer to be granted unto you." The Jews were peculiarly bought by promises, bought by being the people among whom prophecies were spoken, bought by having the gospel first preached to them. From these Jews, thus bought, converts were made between the day of Pentecost and the destruction of Jerusalem—but these converts fell back from pure truth, as it flowed in the gospel, and sought to introduce their old notions in room of the principles of Jesus. Therefore, both Pyle and Gilpin, eminent commentators, style these heresy-dealers, "raging zealots of the Judaizing faction." It was they who introduced Sadduceeism into the Corinthian church, to refute which Paul wrote the 15th of 1st Corinthians. It was they who introduced those errors, so frequently alluded to in the letter to Galatians. And such was their influence throughout the ranks of Christianity, that Peter affirms in verse 2—"And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." Thus fulfilling the language of Christ, which he spake to his disciples as one of the signs which should precede the destruction of Jerusalem—"And many false prophets shall rise, and shall deceive many." Matt. xxiv: 11. For this wicked conduct, the false prophets were not to escape due punishment—they were watched by the eye of the Deity, who certainly would visit them with a just retribution for their sins. This is declared in the 3d verse—"whose judgment now of a long time lingereth not, and their damnation slumbereth not"—the sentence upon their sins was not to linger, nor was their condemnation to slumber—it was ready to fall upon them.

The apostle's proposition is now clear and manifest.

1. There were false teachers in the primitive ages of the church. 2. These false teachers were to be punished.

He then proceeds further, and produces three direct instances to prove the certainty of their punishment and of the utter hopelessness of escape. These three instances are as follows, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;" 2d, "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;"—3d. And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly." The apostle introduced these three instances, showing that God did punish sinners, as proof that the false teachers would not escape. Now a question arises—from whence did Peter get these three instances? The history of the flood he derived from the Old Testament—and so did he the history of Sodom and Gomorrah. Where did he get the history of



the angels? If it has reference to angels who were driven from heaven, it did not come from the Old Testament; for there is nothing said in the Old Testament about angels falling from heaven. True, we may be referred to the garden of Eden as proof of the common notion—but the account there given, can not be tortured even into an improbable account of a rebellion in heaven. On the supposition, then, that Peter refers to angels which fell from heaven, no source can be found from whence he derived information on such a subject, while the other two instances can be clearly traced. But on the supposition that he had no reference to angels falling from heaven, the whole subject is perfectly plain.

When therefore, a person affirms that those angels are angels which fell from heaven, it becomes him to remember, that not only is no account of such angels found in the Old Testament, but that the language of Peter affords no proof of such a notion; for the word *heaven* is not found in the passage. And when he also affirms that their doom is endless misery, it becomes him to remember that the antediluvians and the inhabitants of Sodom and Gomorrah suffered no more than drowning and burning—why should the angels receive a punishment so awfully disproportionate, when they could not be much wicked than those people whose punishment was finite?

But the main difficulty in this subject, is the term *angels*. Most readers of the Bible, when they meet with this term, associate with it the idea of spiritual beings who live in heaven. This is a mistake, for the term is indefinite in its meaning, and may be applied to spiritual or human beings, as the case may be. Authority for this position shall be given. Buck in his *Theo. Dic.*, p. 21, Art. "Angel," says—"The word *angel* (*angelos*) is Greek, and signifies a messenger. The Hebrew word signifies the same. Angels, therefore, in the proper signification of the word, do not import the nature of any being, but only the office to which they are appointed, especially by way of intercourse, between God and his creatures. Hence the word is used differently in various parts of the scriptures, and signifies, 1. Human messengers, or agents for others—David sent messengers (*Heb. angels*) to Jabesh Gilead." 2 Sam. ii: 5. 2. Officers of the churches, whether prophets or ordinary ministers. 3. Jesus Christ." To this view of the subject Cruden gives full assent. We see then, that the term *angel* is indefinite, and that its meaning is determined by the subject to which it is applied. Hence, when we read in Luke ii: "And suddenly there was with the *angel* a multitude of the heavenly host," the very subject proves that it was a spiritual being. But when we hear John the Revelator ordered to write to the *angels* of the seven churches of Asia, we know that these angels were the messengers or teachers sent by the Saviour, as pastors of those churches. And when Paul says the Galatians—"And my temptation which was in my flesh, ye despised not, nor rejected; but received me as an *angel* of God," iv: 14, we know that Paul was a man, and that he was called an angel, only because he was sent of God. In this view of the subject, the question arises, who were the angels spoken of by Peter? There is but one way of deciding this point, and that is, by reference to the Old Testament, from whence Peter obtained the two instances of the Sodomites and Antediluvians. Before doing this, I repeat what has before been said, that there is no account of angels falling from heaven, in the Old Testament; and if such a thing ever did take place, it was never recorded until the time of Peter—which would be strange indeed, that a subject which is said to be intimately connected with our fate, should have been left unrecorded for so great a length of time.

Who were the angels or messengers that fell? The 13th and 14th chapters of Numbers give us the needed information. When the children of Israel with Moses at their head, came near to the promised land, God said to Moses, "Send thou men, that they may search the land of Canaan which I gave unto the children of Israel,

of every tribe of their fathers shall ye send a man, every one a ruler among them." Num. xiii: 2. These men were messengers or angels, as much as Paul was a messenger or angel to the Gentiles. They were selected one from each tribe, a ruler—consequently, they were men of reputed worth and veracity—this was their *first estate*. These men went into the land of Canaan, and after examining the land, ten of them brought back an *evil report* which was not true. "And they brought up an evil report of the land which they had searched unto the children of Israel, saying, the land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it, are men of great stature," 32d, and 33d verses. Now, in bringing back this report, they fell from their first estate—they had been men of veracity, but now they were traitorous liars. And surely this was a great fall, fully justifying the expression of Peter, "and the angels which fell from their first estate."

For this wickedness they were to be punished—and hence were cast into hell to wait for judgment. What hell? I put this question, because there are four words in the original, which are rendered *hell* in the common version. Which of these words occurs here? It is neither Sheol, Hades nor Gehenna; but Professor Stuart, affirms that it is a denominative verb, *tartaroo*, and occurs but once in the Bible; the passage we are now considering. This being so, is it not a singular fact, if the common views of the passage be correct, that a word which has reference to an endless place of torment, is used but once in the Bible—and even in that instance, not as speaking of destruction to men, but only to apostate angels? On a subject of such importance, we should expect frequent allusion and repetition—but it is not so, and how a person can suppose it means endless misery, when all the other writers of the Bible are silent about it, I am at a loss to conceive. If the Deity was spoken of but by one of all the scripture writers, we should think that his existence was doubtful, so far as the Bible is concerned.

The question then arises; what is the primary meaning of the word? Professor Stuart says, "In Greek, the word Tartarus is employed to designate a supposed subterranean region, as deep down below the upper part of Hades as the earth is distant from heaven. It is occasionally employed, in the later classic writers, for the under-world in general—but in such a connection as to show, that it is only when writers mean to speak of the whole as a region of gloom, that they call it Tartarus." Ex. Es., p. 137. What a striking figure this in the hands of the apostle, to denote the state of mind into which the Israelitish messengers fell! The judicious Campbell calls Tartarus the *prison of Hades*. We have only then to ascertain his view of Hades, to know what is to become of Tartarus. Speaking of Hades, he says, "In my judgment, it ought never in scripture to be rendered *hell*; at least in the sense wherein that word is universally understood by Christians. In the Old Testament the corresponding word is *Sheol*, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery." 6. Dis., p. 181. Hades then, of which Tartarus is the prison, means simply the state of the dead—hence, it can not mean an endless place of torments. Besides, Hades is to be destroyed. The prophet Hosea says, "O grave, (or hell, Hades,) I will be thy destruction," xiii: 14—while Paul said, "O grave, (hell or Hades,) where is thy victory? 1 Cor. xv: 54. If Hades is destroyed, its prison, Tartarus, must go with it.

From these remarks, it is evident that Tartarus or hell, whatever the heathen may have thought was in it, was looked upon as a lower region of gloom—and hence, was used by the apostle to denote the state of mind into which the spies fell, after their false report. When David committed a great sin, he said, "The sorrows of death compassed me, and the pains of hell gat hold of me; I found trouble and sorrow." Ps. cxvi: 3. He thus alluded to the gloom of Hades as indicative of

his state of mind. So did Jonah, when in the fish, he said, "out of the belly of hell I cried." The messengers had enjoyed a good character as rulers—but when they went on a message of the Lord and brought a false report of the land, they fell from purity into the state of a benighted and troubled mind, prefigured by the gloom of Tartarus, where they were reserved until judgment was passed upon them and they were punished. What was their punishment? "And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord." Num. xiv: 33, 37.

This view of the subject, is farther strengthened by the fact, that, although in common creeds, the antediluvians and Sodomites are supposed to be in hell, yet the apostle does not represent them as being in Tartarus—but the spies only. There are three punishments—the antediluvians were drowned, the Sodomites burned, and the spies died with a plague.

If these things are correct, and I know not how they can be doubted, the common notion fails, and the idea of fallen spiritual angels reverts to its true source—the poem of Milton.

These three instances of signal punishment from the Old Testament were adduced by the apostle, for the express purpose of proving that the false teachers of his time would not escape chastisement—hence he says, "making them an ensample unto those that should after live ungodly." Verse 6. Having established this point, he makes still another quotation from the Old Testament, "And delivered just Lot, vexed with the filthy conversation of the wicked." Verse 7. The deliverance of Lot was, salvation of the body from the destruction of Sodom—which fact strengthens the idea, that the punishment in the other instances, was in the present world—and that the whole number of instances was brought up to illustrate facts existing in the time of the apostle. This we shall see, by considering the last verse of the subject, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Verse 9. The phrase "*day of judgment*," is much misunderstood. People generally suppose that it refers to a period beyond death, where all mankind will be gathered before God; the sinner to be cast off to burn forever, and the righteous to enjoy endless peace. That this is an erroneous view of the phrase in the present instance, is obvious from the fact that Peter was speaking, not of all men, but of false teachers alone, *whose judgment did not linger*. But with what propriety could Peter affirm that their judgment lingered not, if he meant that they would not receive it until millions of years perhaps, at a supposed general judgment?

That the common view of the phrase in this passage, is incorrect, can be successfully argued from the term *punish*. In the government of God all punishment is intended for good, aiming at the correction of the offender. Any other view of punishment than this, is unworthy of the wisdom, justice, power and goodness of God; for "while his tender mercies are over all his works," he will always consult their ultimate happiness. In all Scripture views of punishment, this glorious object is admitted. Paul says, "Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii: 11. Consequently, the idea of unending misery can not be true. Besides, the phrase "*day of judgment*" has no reference to one particular day to the exclusion of all other days—but means any period when the judgment of God is poured upon any nation or people. Thus, the prophet Malachi, speaking of John the Baptist, says, "Behold, I will send Elijah the prophet before the coming of the great and dreadful day of the Lord." iv: 5. This great day had reference to the destruction of the Jews as a nation; as any per-



son may see, who will examine the quotations, which our Saviour made from this chapter. Ezekiel, speaking of judgments against Pharaoh, says, "For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen." xxx: 3. In this instance, it will be discovered, that the punishment of Pharaoh is called "the day of the Lord;" which shows that the expression is not confined to eternity, nor does it have exclusive reference to a particular day, but it means sometimes a longer and sometimes a shorter period. The term is thus used in modern times. For instance; we say that such and such events will not be in our *day*—by this, we mean, our life-time. Hence, in the Bible, the term has relation to any and to every period, when the judgments of God are manifested.

The day of judgment spoken of by Peter, is the time of the destruction of the Jewish nation, when, not only its citizens in Judea were to be deprived of their influence, but also all those who were scattered abroad. The false Judaic teachers took part with them in this destruction, which is expressly called *a day* by our Saviour; for speaking of the destruction of Jerusalem, he said, "but of that day and hour knoweth no man." Matt. xxiv: 36. Other instances might be adduced, but one alone is deemed sufficient to settle the matter.

With this view of the phrase: "day of judgment," the verse under consideration is clear. Let us dissect it and see.

The apostle says, "The Lord knoweth how to deliver the godly out of temptations." By this statement the apostle endeavors to comfort those to whom he was writing, assuring them that God would deliver them from all the trials which might surround them, as well as from the pernicious communications of false teachers. This fact he makes doubly impressive, by allusion to Noah and Lot, who were delivered from the drowning and burning, which came upon the people to whom they belonged. The apostle farther remarks, "and to reserve the unjust unto the day of judgment to be punished." In this statement, he assures them that the false teachers could not escape just chastisement. But who were the unjust? I answer the Jews, for it is manifest from the book of Acts, that at the time this epistle was written, which was previous to the destruction of Jerusalem, they were almost the sole persecutors of the Christians and the inculcators of false doctrines—many of whom called themselves Christ, and deceived many, to which our Saviour makes express reference, in the 24th chapter of Matthew. These individuals were reserved, or put by, or kept in store for punishment. But because their punishment did not come immediately, it was no proof that it would not come. The instances which he adduced from the Old Testament fully settled that point. The Antediluvians were reserved for 120 years, while the ark was building—then judgment came upon them in the shape of a flood. The Sodomites were reserved until Lot escaped—their judgment was fiery destruction. In the same manner the whole Jewish nation, including the false teachers, were reserved until about the year 70, when destruction came upon them like a storm, their city was levelled with the dust, their temple with its worship ceased to exist, while the influence of the whole Jewish people, whether at home or abroad, was entirely lost; for, as they became scattered abroad among the nations of the earth, they were looked upon with contempt and treated accordingly. At the same time the deliverance of the godly from trial was effected, for not one was destroyed by the overflowing scourge which desolated Palestine.

An earthly destruction, Dr. Clarke expressly admits to be a day of judgment. On Matt. x: 15, which reads, "It shall be more tolerable for the land of Sodom and Gomorrah, in the day of Judgment, than for that city," (Capernaum,) he says, "In the day of judgment or punishment. Perhaps not meaning the day of general judgment, nor the day of the destruction of the Jewish State by the Romans; but a day in which God should

send punishment on that particular city, or on that person, for their crimes; so the day of judgment of Sodom and Gomorrah, was the time in which the Lord destroyed them by fire and brimstone, from the Lord out of heaven."

With all these considerations, we shall close the explanation with a paraphrase of the whole passage, as containing a summary of our views upon it. "But there were false prophets among the ancient Jewish people, even as there shall be false prophets among you, who will cunningly bring in damnable heresies, denying the Lord who bought them, bringing upon themselves swift destruction. Many shall follow their pernicious ways; and by reason of them, the way of truth shall be evil spoken of. And through avariciousness, they shall, with hypocritical words, make merchandise of you: but their judgment, declared a long time since against sinners, lingereth not, while their condemnation slumbereth not. For God spared not the messengers, who sinned in making a false report, but cast them into the hell of debasement, and delivered them into the chains of a darkened mind, to be reserved for the judgment of the plague. And spared not the old world, but saved Noah the eighth person who was a preacher of righteousness, bringing in the flood upon the world of the ungodly. And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample for those who should live ungodly in after times. And delivered just Lot, who was vexed with the filthy conversation of the wicked. So the Lord knoweth how to deliver the godly believers out of trials, and to reserve the unjust Jews unto the day of destruction which ended their power to deceive." G. W. M.

#### THE U. S. CONVENTION.

Another joyful and we trust eminently useful annual meeting of this body has been held, and the proceedings will soon be published. But it may be interesting to distant readers to know some of the attendant particulars and circumstances, so far as we can give them.

The weather for several days previous had been pleasant, travelling good, and the season favorable—the "times," only, were against a large attendance, and a large political Convention at Syracuse was calculated to draw away some who would have been with us. On Tuesday evening a large number had already arrived. The Universalist meeting-house was filled with an attentive auditory to hear Br. P. Morse deliver an interesting Sermon from Isaiah xxxv: 10—in which the primary use of it to depict the return of the Jews from Babylonian Captivity, was ably shown to embrace and picture forth the present salvation by faith, and the final salvation from sin and death by the Redeemer, and a touching contrast was drawn between the nature of the joys afforded by each kind of deliverance promised by the Lord. After services, the council was called to order by Br. S. Laws, of Vermont, (instead of the Standing Clerk, who was not present,) and after prayer by Br. H. Ballou, Br. Ballou was chosen Moderator, and Br. P. Morse, Clerk. On Wednesday morning the Baptist meeting-house, (the largest in the place, and which was kindly granted us for the occasion,) was early filled, even to the occupancy of extra seats, and of the steps of the pulpit, to hear the occasional Sermon by Br. K. Haven, of Shoreham, Vt. As this sermon will soon be published, we will only remark that it was a strong, plain, practical discourse, delivered in a good style corresponding thereto, and was listened to with great attention and deep interest. In the afternoon more extra seats were provided and occupied, and the vacant places in the gallery, aisles, and around the pulpit were filled with those who stood and heard with attention and delight a very animated discourse by Br. W. S. Balch, of Providence, R. I. His text was—"By this shall all men know that ye are my disciples"—John xiii: 35. After alluding to the various tests of discipleship among Christians, he showed that the test laid down by Jesus was one that enabled the disciple not only to hope, or to trust, or to believe that he was a disciple, but to know it—nor to know it for himself alone, but to manifest it so that it might be known of others—of all men—and not only that it *may*, but *shall* be thus known. Then commenced an examination of the various tests furnished by the creeds and practices of various professing Christians, including the practice of too many Universalists in calling any one a Christian merely because of the profession of a particular faith. The conclusion exhibited the *true* test, laid down by the

Master himself, in precept and example—"that ye have love one to another." The sermon was a powerful one, and thrilled to many hearts with the power of sweet conviction. It can not fail to do great good. In the evening the house was again crowded nearly as full as in the afternoon (though many had left the village to seek places for refreshment and repose, a considerable distance in the country,) and Br. E. H. Chapin, of Richmond, Va., preached from Eccl. ix: 18—"Wisdom is better than weapons of war." My relation to the speaker forbids saying more than giving a sketch of the sermon. After an introduction stating the duty of man to leave the mere narrow or selfish, and consider his relations to others, and his connection with the world around him, and feel their calls on him for action, he proceeded to illustrate the text. 1st. The physical improvements of the Present age. He contrasted the country when a wilderness, with its present state—the difficulties overcome, and obstacles removed, before the canal could connect the lakes with the ocean, or the rail car speed from the one extremity of the land to the other—the facilities of commerce, agriculture and the useful arts, thus created—and the blessings of peace, prosperity and extensive social feeling resulting therefrom. These were further contrasted incidentally, with the effects of ancient war and barbarian feats of strength—all showing that "wisdom is better than weapons of war." 2d. Intellectual improvement of the present age contrasted with those ages when the mass of mind was chained down in ignorance—and the happy effects, even of deep political excitement created by the diffusion of knowledge among the people—the superiority of mental over physical conflicts—all proving the truth of the text. 3d. Moral improvements of this age over those ages when converts were made by the sword, the flame and the tortures of the Inquisition; and the results in the modified and abrogated creeds of the dark ages, and the advancement of Christianity in its true spirit and power. He then addressed *all who touch* mankind, and all who occupy the pulpit, and individuals, on their duties, in view of these improvements. On Thursday morning Br. R. Tomlinson preached a good practical Sermon, on the parable of the Prodigal Son, in the Baptist meeting-house—and Br. J. Boyden, of Woonsocket Falls, R. I., preached in the Universalist house, from Heb. xii: 1, 2, showing that Christ is the author of our faith in doctrine, precept and example, while in neither has he authorized a belief in endless sin and woe. The other subjects of the text were clearly explained and enforced in a pleasing, practical manner.

I had to leave at noon, but understand from those who remained, that a universal desire to hear our venerable Father in Israel, Hosea Ballou, prevented services in any but the Baptist house, which was accordingly crowded, jammed full, to overflowing. He dwelt on the importance of preaching *Jesus Christ*, and not *ourselves*, and laid down the rules by which the true minister of Jesus may be distinguished from others; and his peculiarly impressive, plain, and powerfully simple style sent it home to every mind. Br. D. Skinner delivered the customary addresses in his usual felicitous manner; and so closed this annual session of the United States Convention of Universalists. It meets next year in the city of New-York.

Br. T. J. Sawyer preached to a full house, in the evening, a thrilling discourse on the future state, its enjoyments, and especially on the pleasure of there recognizing our friends. It is highly spoken of by those who heard it.

Our friends in Auburn and vicinity deserve great praise for their hospitality—their unwearied exertions to accommodate the floods of people, and their general arrangements to do it in order and regularity. The Baptist house will seat very comfortably, about 1200 persons—add to these, those occupying extra seats and standing places, and the number in that house must have been about 1800, before Thursday afternoon; while the Universalist house held about 600 more. There were about 80 preachers present—and some 20 absent who *should* have been there but were not. I allude especially to some brethren from the East, who promised to attend; and to one, in particular, who very urgently invites the western brethren to come to the East whenever a Convention is held there. Does our Brother of the Trumpet know why *this one*, so well able to attend, did not enforce his invitations by a reciprocity of kindness?

In conclusion—the meeting was a very joyous one—will tell powerfully for the cause in this region, and I trust will long be remembered with profit by those who came from abroad. A. B. G.

Messrs. Perkins and Paine, Booksellers of Coopers-town keep a supply of Universalist books constantly on hand. Our friends it is hoped will encourage such Book sellers as are independent enough to keep our books.



## POETRY.

[From "Ollapodiana," in the Knickerbocker.]

## DIRGE IN AUTUMN.

Tis an autumnal eve—the low winds sighing  
To wet leaves rustling as they hasten by,  
The eddying gusts to tossing boughs replying,  
And ebon darkness filling all the sky;  
The moon, pale mistress, paled in solemn vapor,  
The rack, swift wandering through to void, above,  
As I, a mourner, by my lonely taper,  
Send back to faded hours the plaint of love.

Blossoms of peace, once in my pathway springing,  
Where have your brightness and your splendor gone?  
And *Thou*, whose voice to me came sweet as singing,  
What region holds thee in the vast *Unknown*?  
What star far brighter than the rest contains thee,  
Beloved, departed—empress of my heart?  
What bond of full beatitude enchains thee,  
In realms unveiled by pen, or prophet's art?  
Ah! loved and lost! in these autumnal hours,  
When fairy colors deck the painted tree,  
When the vast woodlands seem a sea of flowers,  
Oh! then, my soul exulting, bounds to thee!  
Springs, as to clasp thee yet in *this* existence,  
Yet to behold thee at my lonely side,  
But the fond vision melts at once to distance,  
And my sad heart gives echo—*she has died!*

Yes! when the morning of her years was brightest,  
That angel-presence into dust went down:  
While yet with rosy dreams her rest was lightest,  
Death, for the olive, wove the cypress crown;  
Sleep, which no waking knows, o'ercame her bosom,  
O'ercame her large, bright, spiritual eyes;  
Spared in her bower conubial one fair blossom—  
Then bore her spirit to the upper skies.

There let me meet her, when life's struggles o'er,  
The pure in love and thought their faith renew,  
Where man's forgiving and redeeming Lover  
Spreads out his Paradise to every view,  
Let the wild autumn, with its leaves descending,  
Howl on the winter's verge!—yet spring will come:  
So my freed, soul, no more 'gainst fate contending,  
With all it loveth, shall regain its home.

W. G. C.

## CREATION.

BY DR. S. WORCESTER.

For what purpose did the infinite Creator give existence to this majestic monument of his mighty power? For what purpose did he create the earth and the heavens, with their unnumbered hosts? Was it not, evidently, that he might communicate happiness: and does not this design appear conspicuous on the open face of nature?—What is the plain and unequivocal indication of those marks of infinite wisdom, and skillful contrivance in the general dispositions, and in all the parts of surrounding nature? Is it not, that the Creator of all things is infinitely good? Is there not a display of infinite goodness in the regular and harmonious disposition of the heavenly orbs? Instead of this benignant harmony of the spheres, why was there not a perpetual jar, and the most disastrous conclusion?

Is there not a display of infinite goodness in the grandeur and beauty of the creation—so favorably adapted to elevate, to inspire with admiration, and to fill with the purest pleasure, the devout and contemplative mind?—Why was not the whole creation so formed as only to excite amazement, terror, and despair? Is there not a display of infinite goodness in the beautiful scenery of our globe—so agreeably diversified with continent and seas, islands and lakes, mountains and plains, hills and valleys, adapted to various beneficial purposes, and abounding with productions, in endless variety, for the convenience, the support, and the happiness of its diversified inhabitants?—Why was not the whole earth like the burning sands of Lybia, or the rugged and frozen mountains of Zembla? Why was it not one wild dreary waste producing only briars and thorns, and poisonous and bitter fruits?

Is there not a display of infinite goodness in the grateful vicissitudes of the seasons: each bearing upon its bosom its peculiar delights: the spring arrayed in the most beautiful verdure, and decorated with flowers; the summer abounding with delightful prospects, and teeming with luxuriance; autumn loaded with golden harvests, and the richest variety of fruits; and even

winter supplying in social enjoyments, and the nobler pleasure of study and contemplation, what it lacks in external charms? Why was not the whole year one continued scene of dull uniformity, or so irregular in its changes, as utterly to baffle all the calculations, and arrangements and pursuits of life? Why was not every sight a spectacle of horror, every sound a shriek of distress, every sweet a most pungent bitter, every gale a blast of pestilence? Is it not because the Creator and Preserver of the world is a being of infinite goodness?

Is it not strange, that we do not constantly perceive the glory of God, which the heavens declare, and gratefully recognise his goodness, so richly spread abroad through all his works? Happy, happy, were it for us, did nature constantly appear to us as it really is, animated and enlivened by the presence of its glorious Author! When the sun rises or sets in the heavens, when spring adorns the earth, when summer shines in its glory, when autumn pours forth its fruits, or when winter returns in its awful forms, happy were it for us, did we constantly view the great Creator and Preserver of all, continually manifesting himself in his various works! Happy, did we meet his presence in the smiling fields, feel his influence in the cheering beams, hear his voice even in the whispering breeze, and taste his goodness in every gift of nature and providence! Happy, did we feel ourselves every where surrounded with the glory of that universal Spirit, who fills, pervades, and enlivens all; and did we live in the world, as in a great and august temple where the presence of the divinity who inhabits it, fills the mind with awe, and inspires the heart with devotion.

## THE NAME UNIVERSALIST.

This term was first applied, by way of derision, to those who held to the possibility of the salvation of all men. They prevailed about the year 1600, in various parts of France and Germany; and in fact this sentiment was embraced by almost all the Protestant Universalists. It was not what we call Universalism now, but was more like what we call Arminianism. Thus it will be seen that the word Universalist was not originally applied to those who believed in the salvation of all men; but to those who believed only in the possibility of universal salvation.

Believers in the final holiness and happiness of all the human race have been known from the earliest period of the Christian history. But they were not known by the name of Universalists. For three or four centuries after the death of Christ, they were not distinguished from the rest of the church by any peculiar name. Many of the highest and most orthodox of the Fathers maintained this sentiment. The church soon began to grow corrupt, and departed from the pure doctrine of Jesus Christ; and then it was regarded as an offence to believe in the final happiness of all. When the distinction took place, the believers in the salvation of all, were called by some, merciful doctors, by others Origenists; but they were not called Universalists.

We have shown that the word Universalist was not used until about 1600, and then it was applied only to those who held it possible for all men to be saved. At the time of the reformation by Luther, the Anabaptists of Germany, who believed in the final happiness of all men, were never called Universalists. But when believers came to multiply in Europe, especially in England, and set up a separate worship, the world gave them the name, UNIVERSALISTS. We have no objection to the name. It is now used to signify all those who believe in the ultimate holiness and happiness of all men, without any reference to their peculiar views on other points. By the same rule which gives the name Universalist to those who hold to universal salvation, we give the name Partialist to those who hold to a partial salvation. It is a proper name in either case, in one as much as in the other. Those who call us Universalists, certainly can not object to being known by a term which is the exact counterpart—*Partialist*.—*Trumpet*.

WASHINGTON'S REPUTATION AMONG ENGLISH VETERANS.—One of them said lately, that he might have shot the American commander, and pointed out the time and place. "Why not, then? It was your duty to have done so?" "No, it was not, neither," the old man replied; "it was him we depended on for treating our prisoners right; and we'd sooner have shot an officer of our own, my master!" This was expressed roughly, but I saw the old man was in earnest. It roused a tear out of him, and I took him by the hand, and thanked him. There never was a nobler eulogy upon George Washington since he was born.—*Boston Transcript*.

Light, whether it be material or moral, is the best Reformer; for it prevents those disorders which other remedies sometimes cure, but sometimes confirm.

## MARRIAGES.

In this city, Sept. 17th, by A. B. Grosh, Mr. ALEXANDER C. HART, to Miss FRANCES B. POND, all of this city.

In Salisbury, September 9th, by J. D. Hicks, Mr. LEVI SARVAY, of Wilna, Jefferson county, to Miss MALVINA TUTTLE, of the former place.

In Bainbridge, August 26th, by Rev. J. T. Goodrich, Mr. LORENZO D. PADGET, to Miss CHLOE A., daughter of Daniel S. Buck, both of that place. In Smithville, September 9th, by the same, Mr. ANDREW SMITH, to Miss BETSEY A. COREIN, both of Smithville. In Oxford, same day, by the same, Mr. SAMUEL T. BENEDICT, to Miss MARTHA NEWTON, both of Norwich. Also in same place, September 13th, by the same, Mr. JAMES TYRRELL, to Miss POLLY BARBER, both of Oxford.

In Berkshire, September 14th, by L. P. Akins, Esq., Mr. WILLIAM LAWRENCE, of Berkshire, to Miss LAURA WOODRUFF, of Caroline.

## DEATHS.

In Salisbury, August 18th, of the dropsy in the head, PHILIP, the only surviving child of Florence and Amina Schott, in the 2d year of his age; the funeral was attended on the 20th at the meeting house in Salisbury Corners, and the evidence of the restoration of all intelligences to life and immortality beyond the tomb, presented for the consolation of the mourners, by the writer. Text, Job v: 17, 18.

J. D. HICKS.  
Also, in Salisbury, on September 1st, of Consumption ELIZABETH ANN, eldest daughter of Richard and Polly Whitney, aged 18 years and 10 months. The funeral was attended on the 3d, in the Meeting house at the Corners, and a discourse delivered to a large and sympathising congregation, by the writer. J. D. H.

In Rome, on the 20th of August, of Dropsy on the brain, JANE, daughter of Ira and Phebe H. Gibson, aged fifteen years, two months and twenty-seven days. Her unassuming manners, retiring modesty, the memory of her unaffected dignity of mind, together with the graceful meekness of her pure and virtuous spirit, will remain, when the beautiful casket which contained it, shall have mingled with its native element. She has left parents, brothers, and sisters, to lament their loss, but they mourn not as those who have no hope; but they

"Weep for her though she hath fled,  
In the blossom of beauty, and prime;  
The flower's transplanted, not dead—  
The sunshine of Heaven is her clime."

Sermon by D. BIDDLECOM.

In Duanesburg, August 15, Col. AMOS BENNETT, aged 70 years. Col. B. was for many years a Universalist, and in death was firm in the faith of his life. He was an active and efficient member of the society in the place of his late residence, and few of its members could be taken who would be more missed than will he, or more deplored. When such men die, the world suffereth loss, for he was a good man and delighted in goodness. L. O. M.

In Duanesburg, August—, Mr. FREEMAN S. SWAN, aged — years. Left early in life without father or mother, brother or sister, his condition was peculiar and lonely. But his mild, peacable and friendly disposition, and the uprightness of his general deportment, secured to him many friends who were unwearied in their attentions and contributed much toward his comfort in the last days of his earthly pilgrimage. Mr. Swan was a Universalist. No other faith could find a home in his bosom congenial to his hopes, desires and affections, and he testified his opinion of its worth by leaving to the Universalist Society in Duanesburg one thousand dollars. For this legacy and his many virtues his name will be long remembered. L. O. M.

In Conesus, August 19th, of fever, Mr. ALEXANDER L. PATTERSON, aged 22 years and nearly 7 months. The deceased was a young man of exemplary character. The mildness of his disposition, the kindness of his heart and virtue of his examples, endeared him to all around. He died without an enemy, and died perfectly resigned to the will of God, with a sure and steadfast hope of meeting a ransomed and purified world in heaven above. A large assembly composed of members of different denominations convened at the house of the deceased on the 21st, and were addressed in the words of consolation (Isa xxxiii: 24) by O. ROBERTS.

## THE MAGAZINE AND ADVOCATE

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, OCTOBER 2, 1810.

NO. 40

For the Magazine and Advocate.

## THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XXXVIII.

**Acts.** This book was written by Luke, A. D. 64, at what place is not known. It contains a considerable part of the history of Peter and Paul, and of the Christian church for a period of about 30 years. Its authority is not questioned.

**Acts vi: 2.** "It is not reason that we should leave the word of God, and serve tables." By serving tables we are to understand, attending to secular affairs, in which purpose they sat and did business at tables.

**Acts viii: 33.** "Who shall declare his generation." Who will take his part by speaking in his favor, in a court of justice. Some understand it, as an exclamation against the wickedness of that generation.

**Acts viii: 37.** "I believe that Jesus Christ is the Son of God." How short and simple was the faith of the primitive Christians! Happy would it have been for the church, and the world, if no more articles of faith had been added to this apostolic, primitive, and Christian creed.

**Acts x: 25.** "And as Peter was coming in, Cornelius met him and fell down and worshipped him." This was the same worship which was paid to Christ on some occasions, but no more was meant by it, than that he showed him marks of the greatest reverence and respect.

**Acts xi: 2.** "They that were of the circumcision contended with him."

Let the reader take his Bible and read this whole chapter, and notice this one particular—viz, That neither Peter in particular, nor the apostles in general, were considered as infallible by the body of Christians, in those days of primitive simplicity, and freedom from arrogance and unfounded pretension. This is evident, otherwise they would not have thought of arraigning Peter, and censuring his conduct, as we find they did. Let the papists then no longer claim the infallibility of the Pope, nor the church of England claim the infallibility of their Church.

**Herod.** There are several Herods mentioned in Scripture, and unless we distinguish them, we shall be apt to confound the names with one another. The first Herod, was called Herod the great. This is the one who ordered all the male children, under two years of age to be slain, in order that he might be sure of putting the Messiah to death, being jealous of his throne, or government. The second Herod is called Herod Antipas. He had the kingdom of Judea left him in his father's will. He was a son of Herod the great, and the one that put John the Baptist to death. He reigned when Christ was crucified. The third Herod is called Herod Agrippa. He was a grand son of Herod the great, and father of that Agrippa, before whom Paul was arraigned. This is that Herod who was smitten by an angel, and eaten up of worms. See Acts xii: 23.

**Acts xiii: 48.** "And as many as were ordained to eternal life believed."

By "ordained to eternal life" we are not to understand that by an arbitrary decree of God they were predestinated to eternal life in a future state of existence, for the eternal life here spoken of is the life of the Gospel, and their receiving or rejecting it could have no influence over their destiny in a future world. By those who were ordained to eternal life, we are to understand those who were disposed to receive and believe

the gospel. Wakefield renders the passage thus, "And as many as were so disposed believed to eternal life." The Imp. Version, and Kneeland, render it, "And as many as were disposed to eternal life believed." Archbishop Newcome renders it in this way, "As many believed as were disposed to receive the doctrine of eternal life."

For the Magazine and Advocate.

## NATURAL RELIGION.

BY REV. L. G. WARREN.

Man is a religious being. Yes; kind reader, we mean what we say, *wicked man* is naturally a religious being. Undoubtedly to some, it will appear very bold to aver this; yet it is no less true, and all history, as well as experience and observation confirm the statement. Go where you will; search the most obscure parts of earth, and wherever you find people, wherever you find a human being, there you will find religion; there you will find the creature worshipping a God which he regards as his Creator.

Even the light of nature is abundantly sufficient to teach man that there is a God, who created the heavens and the earth, and who is the fountain and source of all life, love, and intelligence. The simplest ideas, which we seem capable of forming in relation to this Being, are that he is intelligent, and that he is uncaused. Intelligent he must be, for there are in his works proofs of amazing and exquisite skill; "and if there is anything of which we may be certain," (says Dr. Smith,) "it is, that wherever there is contrivance, there must have been a contriver; and that an adaptation of means to an end can not possibly exist, without the operation of a Being who perceived and designed the end, and fitted the means to accomplish it."

If we were disposed to be skeptical upon this subject, we might possibly persuade ourselves that *matter* is eternal and uncaused; but then, we know, as well as we know that we exist, that we have thought and are intelligent beings; we also know that this thought or intelligence has not been eternal with us, and therefore must proceed from an intelligent and self-existent first Cause. It is this Being that we call God.

Hence, we see that "simple nature" has demonstrated to our minds, that there is an eternal, self-existent, and intelligent God. Although the discoveries of modern science have exhibited in the most striking light, how the matchless skill of the Creator is admirably displayed, in the simplicity of the means which he has adopted to accomplish his vast and mighty purposes; that by the one single principle of attraction, he preserves the planets in their orbits, regulates and adjusts their various movements, determines the descent of bodies to the earth, and retains them at its surface; notwithstanding the advantage of all these sublime and interesting discoveries, "the poor Indian, whose untutored mind, sees God in clouds and hears him in the wind," knows as well as the most enlightened astronomer, that there is a Great Spirit of wisdom. As says the poetess,

"There is a God—all nature speaks,  
Through earth, and air, and sea, and skies:  
See; from the clouds his glory breaks,  
When first the beams of morning rise."

Of the existence of the Deity, it is impossible reasonably to doubt. We see his works—we feel his power; but in what manner he exists, we do not know, even as we understand nothing of the mode of our own existence. But although we can not comprehend the manner of our exis-

tence, still it is impossible to doubt the fact. So it is impossible reasonably to doubt the existence of a Supreme Power. Even the unbelievers of infidel France, when they had denied the true God, and had written on the tomb-stones, "*death is an eternal sleep*," set up the goddess of reason, and the people bowed down and worshipped.

For the Magazine and Advocate.

## THE GOSPELS HARMONIZED AND EXPLAINED.

BY REV. W. E. MANLEY.

SECTION VI.

### Specific Instructions.

**Luke iii: 10** And the people asked him saying, What shall we do?

**11** He answered and said unto them, He that hath two coats let him impart to him that hath none; and he that hath meat let him do likewise.

**12** Then came also the publicans to be baptized, and said unto him, Master, and what shall we do?

**13** And he said unto them, Exact no more than that which is appointed you.

**14** And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

**Verse 10.** *The people asked him.* John had been telling them that they must repent, and foretelling the awful consequences of crime. He had not however specified any particular duties which he would have his hearers perform, or particular crimes from which they should abstain; but had given injunctions of general application. It was for this reason that the several classes propose the question, *what shall we do?*

*He that hath two coats, etc.* General benevolence is here required. Our Saviour expressed the same thing when he said, "thou shalt love thy neighbor as thy self."

**12.** *Then came also the publicans.* The Roman tax gatherers are desirous of knowing their duty, and John gives them instructions adapted to their situation.

*Exact no more, etc.* The publicans were accustomed to exact of the people more than what they were authorized to receive. The excess of these exactions they put into their own pockets. Zaccheus had been thus guilty, and on his repentance offers to restore four fold. **Luke xix: 5.** The injunction of John to the publicans was intended to correct this evil.

**14.** *And the soldiers likewise demanded of him.* The Romans kept soldiers in all their provinces to quell insurrections, and keep the people in subjection. Such may have been those whom John addressed. About this time also, war was being carried on between Herod Antipas, and Aretas, an Arabian king, on account of the divorce of Herod's wife, the daughter of Aretas, that he might marry Herodias. And as the place of John's preaching was somewhere in the intervening space between the contending parties, it is not improbable that some of the soldiers of one or both these princes, were among John's hearers.

John's instructions were eminently adapted to the soldier's profession. To do unnecessary violence arising from an insensibility that war always produces—to *accuse each other falsely*, for self promotion; and to complain and mutiny on account of *low wages*, are evils to which the military profession is peculiarly liable; and to counteract them were John's instructions given.

### Conclusion.

**Luke iii: 18.** And many other things in his exhortation preached he unto the people.

**Remarks.** It is here stated that John preached much more than what is recorded. But it is



reasonable to conclude that what is not recorded was in harmony with what is. Hence we may understand the nature of his communications, and the sentiments he advanced, from what the Evangelists have recorded.

It may be remarked also that John preached many things, or in other words that his ministry continued for a considerable period after that to which the above language relates. For though Luke immediately adds an account of John's imprisonment, it is plain that that event did not occur till a subsequent period. As however, what is hereafter said of John is incidentally introduced in connexion with other subjects, I shall close the present section here.

#### CONCLUDING REMARKS.

*Chronology.* The dates which we found it necessary to establish at the commencement of this section, in our comments on Luke iii: 1, 2, have suggested the propriety of offering in this place some remarks on the Chronology of the gospels.

The question has sometimes been asked, why did not the Evangelists observe some system of chronology in their history of the Saviour? Why did they not say for instance, of his birth, the commencement of his ministry, or his death that it occurred in such a year of the world, or of Rome, or of the Seleucidae, or in such a year of such an Olympiad? Or if they did not wish to adopt any of the systems of Chronology in use among the surrounding nations, why did they not adopt one of their own, by which we might have ascertained the precise time of the principal events which they record? In answer to this question it may be remarked, in the first place, that several plausible reasons might be offered why they did not adopt any of the Chronological systems then in use. And in the second place they *did* adopt a system peculiar (or mostly so) to themselves; and one that is equally accurate with any that could have been selected in its stead. Their system is that of associating the events which they record, with others, the date of which was well known when they wrote, and may be accurately ascertained at the present day.

What, I would ask, is the difference between saying that John the Baptist commenced his ministry in the 15th year of the reign of Tiberius Cesar, or in the 779th of the building of Rome, or in the 4030th of the world, or in the 338th of the Seleucidae; or in specifying the time of that event by any of the other chronological data that were employed for dating events at that time? The candid, honest man will answer, *there is no difference*, and the objection to the gospels, sometimes urged on this ground, is utterly foolish. We might make similar inquiries respecting some other important (and indeed all other *important*;) events recorded in the gospels; and we should find the answer to be the same.

That the statements of the Evangelists do not harmonize with well established dates, has been often and vehemently urged, but has never yet been proved. On the contrary, the more rigid the scrutiny with which the Gospel narrative has been examined, the more obvious it has become that the events therein contained took place at the time of other events with which they are associated. Out of the alleged chronological discrepancies, I will notice the following because they are intimately connected with the main subject of the present remarks. 1. It is said of the commencement of John's ministry that it must have taken place in the 12th, and not in the 15th year of Tiberias Cesar. Why it is supposed necessary to place the event at that time we have not seen stated. But whatever the reason may be, it is obvious that the objector overlooks the fact that Tiberias was associated with his predecessor in the government *three* years before the commencement of his *sole* reign, which, being added to the 12 years of his exclusive reign before John's ministry commenced, would make the 15 referred to by Luke. And that Herod, Philip, Lysanias, Anas, and Caiaphas filled the respec-

tive offices mentioned by Luke, (chap. iii: 1, 2,) in the 15th of Tiberias' entire reign, we have shown in our comments on that passage. Thus the veracity of Luke is not only vindicated, but attested by a particularity of reference, that will never be found associated with imposture. Even the *apparent* discrepancy above noticed is an evidence in his favor; for an impostor would have added some explanatory remarks, while Luke, from an unsuspecting and incautious integrity omits such explanation.

2. It has been objected, that Herod the Great, according to the best accounts, died two years before the vulgar era; that is *before* the birth of the Saviour, while Matthew places that event two years *after* the Saviour's birth, (See Matt. ii,) from which it is concluded that Matthew's account is not to be relied upon.

This objection may indeed be urged against the infallibility of Dionicius, the Little, who, in the 6th century established the vulgar era, and gave rise to the practice of dating events from the birth of Christ, yet that the veracity of Matthew is affected by it is yet to be proved. The era of Christ's birth should be placed four years earlier than the common reckoning. This will not only remove the objection we are noticing, but do away several anachronisms that would otherwise occur. Herod died about the year of the building of Rome 752, and the vulgar era corresponds with the year of Rome 754; but by supposing that the true era of the Saviour's birth was the year 750, we bring the death of Herod two years after the birth of Christ, according to Matthew's statement.

Here perhaps is the most proper place for offering some observations on the much controverted term (*dietes*;) used by Matthew (ii: 16,) and rendered *two years old*. This term has been greatly restricted by many critics, for various purposes. By some it has been thought to denote those infants that had just entered on the second year of their age. By such it is contended that the Jews called those children two years old, who were more than one year old, reckoning a part for the whole of the year. Others have restricted the term still more, even making it applicable to children of a single month, week or day! The reason offered is that it was customary with the Jews to call a child two years old, who, being born in one year, had passed into the next, however brief the space he had lived. Among the first class, may be named Parkhurst and Campbell. See Parkhurst on the word *dietes*, and Campbell's Notes on Matt. ii: 16. Among the second class, are Calmet and Horne. See Horne's Introd. Vol. II. p. 77.

This restriction has been made for various purposes. Principally, to diminish the cruelty of Herod, and make Matthew's account of the slaughter of the infants more credible, and thus answer an infidel objection.

But after having examined a large number of arguments (and we presume the strongest that can be urged) in favor of the restriction of the term as stated above, we must confess that they are altogether unsatisfactory. And though we have seen no arguments advanced by others, in favor of a contrary opinion, yet our own limited investigation has suggested those that preponderate in favor of the unrestricted sense of the term. That the Jews sometimes reckoned a part for the whole of a day or year is not doubted. The passages referred to by Horne, (Introd. Vol. II. pp. 76, 77,) make this perfectly obvious; but among all those instances where this practice is developed, I find none sufficiently analogous to the present, to have any just bearing upon it. And as to the cruelty of Herod, there can be no possible difference whether we restrict the term or not. The order of Herod to destroy the infants did not embrace all that were *under* the age denoted by this term, down to a month or a day, as some seem to suppose, (a supposition which ascribes extreme *folly* as well as great cruelty to Herod,) but all that were *under* that age, *according to the time which*

he had inquired of the wise men; that is so far under that age, as to make it certain that the Saviour would be included. Hence if the period defined in Herod's order, in which the infants of Bethlehem were devoted to destruction, was *one month*, (and it could hardly have been more, as his inquiries of the wise men had been *accurate*;) it follows not only that the infidel objection drawn from the cruelty ascribed to Herod by Matthew, is founded in misapprehension of the extent of that cruelty; but also that nothing is gained toward removing that objection by limiting the term we are noticing. It is not probable that more infants would be embraced in one month under *two years*, than in the same space under *one*.

The reasons why I suppose the term is not to be understood in a limited sense are these. 1. It is obvious that Matthew intended to inform us of a particular period, embraced in Herod's order, beyond which the infants were not to be destroyed. The persons sent on this cruel mission were not to go beyond certain definite limits. Now the moment we restrict the term rendered *two years old*, all becomes uncertainty as to the extent of the massacre. Herod's order, critics tell us, was to destroy all the infants *from those entering upon the second year and under*. But who I would ask would know his duty if sent to execute such an order as this. The question would arise *how far* must those devoted to destruction, *have entered upon the second year*? One month or two, or more? It is plain that some definite period must have been stated and that *dietes* used by Matthew was intended to denote it; and as those restrictions we have named, render the period denoted by the term, wholly indefinite, we are constrained to reject them.

2. The same term, occurs, with a trifling variation of form, but with the same sense I think, in Acts xxiv: 27, and xxviii: 30, where it would be folly to pretend any restriction in its sense. And why in these passages it should be understood in its most extended sense, and in a limited sense in Matt. ii: 16, we are unable to determine. Finally, I see no reason why Herod should have been in haste to execute his ambitious and cruel purpose, since he could not certainly have apprehended any danger to his throne from a child not two years old.

We may with the utmost confidence therefore place the death of Herod two years after the birth of Jesus; and it probably exceeded that period some months.

We will now show the age of John the Baptist, when he commenced his ministry. In our notes on Luke iii: 1, we intimated that he was thirty years of age at that time, since the Jewish priests usually commenced their public duties at that age. How does this agree with what we have before said. Let us see. John was at least six months older than the Saviour, (see Luke i: 35, and the comment thereon,) which would probably place his birth in the year of Rome 749. Now by adding to this number, thirty years, we have the year of Rome 779 which was the 15th of Tiberias' administration.

Our Saviour commenced his ministry about six months after John commenced his. Hence after recording the baptism of the Saviour, Luke says, (iii: 23,) "And Jesus himself began to be about *thirty years of age*."

We did think of offering some remarks respecting the duration of our Saviour's ministry, and the time of his death, but these particulars will be reserved for another place, as our present remarks have been much farther extended than we had at first anticipated.

For the Magazine and Advocate.

#### U. S. CONVENTION OF UNIVERSALISTS. *Minutes of Proceedings, for 1840.*

The Convention met according to previous adjournment, September 16th, in the Universalist church, in the village of Auburn, N. Y. Br. S. Laws, Clerk of the last session, called to order, and read the roll of the Convention, and delegates



took their seats from the following States, viz. New-Hampshire, Massachusetts, Rhode Island, New-York, Pennsylvania and Vermont.

1. After prayer by Br. H. Ballou, organized the council by choosing Br. H. Ballou, Moderator, and Br. P. Morse, Clerk.

2. Adjourned till 8 o'clock to-morrow morning. Prayer by Br. Potter.

3. Met at 8 o'clock on Wednesday morning. Prayer by Br. C. S. Brown.

4. Appointed Br. Russell Tomlinson, Assistant Clerk.

5. Voted that Br. C. S. Brown be admitted a delegate from Pennsylvania as a substitute for Br. J. S. Gallager.

6. Voted that Br. T. S. Barbour, of Maine, be admitted honorary member of this body.

7. Voted that Br. E. H. Chapin, of Virginia, be admitted honorary member of this body.

8. Read By-Laws of this Convention.

9. Voted that Brs. S. A. Davis and N. Doolittle, of Ohio, be admitted honorary members of this body.

10. Voted to appoint all necessary business committees at this time.

11. Appointed Brs. N. Gunnison, J. Boyden and R. Bacon, committee to arrange business for this session.

12. Appointed Brs. J. Potter, K. Haven and C. S. Brown, committee on adjournment.

13. Appointed Brs. R. Tomlinson, M. B. Smith and G. S. Ames, committee to nominate a preacher to deliver an occasional discourse at the next session of this body.

14. Adjourned till the close of the afternoon service.

15. Met according to the adjournment.

16. Voted to hear statistical reports from the several States.

17. Voted that Br. D. K. Lee, of Michigan, be honorary member of this body.

18. Voted that Br. G. Messenger, of Ohio, be honorary member of this body.

19. Voted that Br. George Rogers, of Ohio, be honorary member of this body.

20. Voted that Br. Hiram Horton, of New-Jersey, be honorary member of this body.

21. The committee to nominate a preacher to deliver an occasional discourse before this body at its next session, reported in favor of Br. T. J. Sawyer. Report accepted.

22. Voted, that Br. K. Haven be requested to furnish a copy of the occasional sermon delivered at this session, for publication.

23. Voted to adjourn till to-morrow morning at 8 o'clock.

24. Met according to adjournment. Prayer by Br. J. Potter.

25. Voted that Br. Samuel Gregory, Esq., of Pennsylvania, be honorary member of this body.

26. Voted that the request of the Ohio State Convention for admission into this body, be granted.

27. The committee on adjournment reported in favor of adjourning to the city of New-York, on the third Wednesday and following Thursday in September, 1841. Report accepted.

28. Voted that the thanks of this body be tendered to the Universalist society in Auburn, for their hospitality and kindness to visiting friends on this occasion.

29. Voted that the thanks of this body be presented to the choir of singers for their interesting services in the house of public worship during this session.

30. Voted that the thanks of this council be presented to the Baptist society for the use of their spacious church on the present occasion, and that a copy be directed by the Clerk to said society.

31. Voted that Br. P. Morse prepare the minutes of the proceedings of this body for publication in the Magazine and Advocate.

32. Resolved, That in our opinion, the proper education of the young is of vast consequence to the prosperity and happiness of the world, and this Convention affectionately recommend to our

brethren scattered abroad, the duty of establishing Sunday schools and Bible classes, and encouraging a punctual attendance upon the institutions of religion.

33. Adjourned. Prayer by the Moderator. H. BALLOU, Moderator.

P. MORSE, Clerk,  
R. TOMLINSON, Assistant Clerk.

#### DELEGATES AND HONORARY MEMBERS PRESENT.

*Maine*, T. S. Barbour, layman. *New-Hampshire*, N. Gunnison, minister; E. Glover, layman. *Massachusetts*, H. Ballou, R. Tomlinson, R. S. Pope, T. Beede, ministers; I. Edgerton, R. Bacon, A. Tompkins, laymen. *Rhode Island*, W. S. Balch, J. Boyden, ministers; James Salisbury, layman. *New-York*, T. Clowes, L. L. D., Pitt Morse, M. B. Smith, J. Potter, ministers; S. A. Budd, S. Doubleday, J. M. Elwood, W. Berry, H. H. Brown, laymen. *Vermont*, K. Haven, S. Laws, W. Parker, E. Wellington, ministers; S. Walbridge, layman. *Pennsylvania*, J. S. Palmer, G. S. Ames, C. S. Brown, ministers; S. Gregory, layman. *Virginia*, E. H. Chapin, minister. *Ohio*, S. A. Davis, N. Doolittle, G. Rogers, G. Messenger, ministers. *Michigan*, D. K. Lee, minister. *New-Jersey*, H. Horton, layman. 38.

#### MINISTERS PRESENT AT THIS SESSION.

*New-Hampshire*.—N. Gunnison.  
*Massachusetts*.—H. Ballou, R. Tomlinson, R. S. Pope, T. Beede.  
*Rhode Island*.—W. S. Balch, J. Boyden, Jr.  
*Vermont*.—K. Haven, S. Laws, W. Parker, E. Wellington, T. C. Eaton, D. Chapin.  
*New-York*.—T. Clowes, M. B. Smith, J. Potter, P. Morse, O. Roberts, S. Miles, H. Van Campen, N. Brown, T. D. Cook, J. Chase, A. Kelsey, H. Boughton, W. Queal, T. J. Whitcomb, L. L. Spaulding, I. George, A. B. Grosh, J. D. Mack, H. Green, A. O. Warren, C. G. Person, H. E. Whitney, L. C. Marvin, T. S. Bartholomew, D. S. Morey, S. Barnes, H. Roberts, W. M. DeLong, J. T. Goodrich, J. Babcock, M. B. Smith, K. Townsend, E. M. Woolley, G. W. Montgomery, J. Foster, W. E. Manley, D. Biddlecom, J. M. Day, A. C. Barray, S. J. Hillyer, D. Ackley, W. H. Waggoner, H. B. Soule, A. R. Bartlett, H. L. Hayward, C. M. Patterson, J. A. Aspinwall, T. J. Smith, T. J. Sawyer, B. B. Bunker, A. G. Clark, R. Thornton 2d, M. L. Wisner, D. Skinner, O. Ackley, G. W. Gage, S. Jones, W. Sias, J. M. Cook.  
*Pennsylvania*.—J. S. Palmer, G. S. Ames, C. S. Brown, R. W. Cheney, J. Sargent.  
*Ohio*.—S. A. Davis, N. Doolittle, G. Rogers, G. Messenger, C. L. Shipman.  
*Michigan*.—D. K. Lee.  
*Virginia*.—E. H. Chapin. 84 in all.

Sermons were delivered on the occasion by Brs. P. Morse, K. Haven, W. S. Balch, E. H. Chapin, J. Boyden, R. Tomlinson, H. Ballou, and T. J. Sawyer.

**REMARKS.**—The present session was one of the deepest interest to believers in the Gospel of universal grace. Our friends came from the East, the West, the North, the South, and sat down in sweet harmonious council together. Statistical information from various directions gave evidence of the general prosperity and triumphant onward march of the holy cause, which embraces the salvation of the world. The sermons, with perhaps one or two exceptions, were of a very superior character, furnishing undoubted evidence that those who ministered at the altars of the God of infinite grace, had drawn largely from the inexhaustible fountains of divine wisdom, knowledge and goodness, and came unto the furnishing multitudes in the "fulness of the blessing of the Gospel of Christ."

Thronging numbers of hearers, who came in clouds, "like doves to their windows," till two houses of public worship, one very spacious, were more than filled, listened with tearful eyes and heart-thrilling delight to the glowing language of inspiration, revealing the unalterable truth of God,

in the glorious system of man's redemption from sin and death, proclaiming the unlimited and changeless love of the Father of mercies in the reconciliation of all things to himself, and the production of final holiness and joy throughout the moral universe. Long will that season of "refreshing from the presence of the Lord" be remembered with indescribable joy.

May every true believer remember that "it is good to be zealously affected always in a good thing"—good to illustrate our profession by our conduct, and produce harmony between theory and practice—"good for brethren to dwell together in unity"—good to let the moral light of the Gospel universally shine in our practice to the everlasting glory of God—good to labor and suffer reproach for our "trust in the living God, who is the Saviour of all men"—good to enjoy special salvation through faith—good to promote "peace on earth and good will to men." And may the God of all grace sanctify our hearts, and lives, redeem the world from all sin, and grant an incorruptible inheritance in the light and life to all for whom Jesus gave himself a ransom.

P. MORSE.

#### REV. J. BABCOCK.

The following certificates in relation to the case of Br. J. Babcock are published by the advice of the Alleghany Association, before which they were submitted at its last session, when they investigated the charge and acquitted him.

To all whom it may concern: I hereby certify that, in regard to the reports put in circulation in the summer and fall of 1839, prejudicial to the character of Rev. Judah Babcock, although at first I was of the opinion there was at least some truth in them, yet upon a full and thorough investigation, I became convinced and fully satisfied that the whole and sum total of them were false, and without the least shadow of truth, and remain of that opinion still.

W. A. STACY, M. D.

Dated Centreville, June 29th, 1840.

Centreville, June 29th, 1840.

We the undersigned do hereby certify, that we have been acquainted with Rev. J. Babcock from ten to twenty years, and have witnessed, within that time, a number of attacks upon his moral character by the tongue of slander; but in every instance that has come under our observation, his accusers have uniformly shrunk from the task of proving their charges, or substantiating their allegations; therefore we feel disposed to regard him still as an innocent man, and one entitled to the confidence and good esteem of the community in which he resides, or wherever Providence may direct or call him to labor.

Nathan Bingham, Russel Trali, Wm. C. Morse, Daniel Wight, Benj. Wight, Sam. Crowell, Ziel Wight, Lewis Brown, inhabitants of Centreville. Stephen Wight, Peter Weaver, Chas. Mathews, Esq., Town Clerk, C. G. Ingham, Elijah Partridge, Supervisor, R. Alger, L. Bishop, Hartley Weld, A. Utley, A. Skiff, Miles Wright, S. H. Pratt, G. H. Sweet, (7 years acquaintance.) Joseph Bobeam, P. M., D. Bemis, Elijah Scott, John Fuller, residents of Hume.

#### SPRING FLOWERS

By Miss Sarah C. Edgerton. Just received and for sale by the dozen or singly by O. HUTCHINSON.

THE REGISTER AND COMPANION can be had of P. Price, New York; Abel Tompkins and T. Whittemore, Boston, and Rev. W. Wilcox, Cheshire, Mass.; J. H. Gihon & Co. Philadelphia, Pa.; Rev. E. H. Chapin, Richmond, Va.; Gad Chapin, Louisville, Ky.; Rev. J. A. Gurley, Cincinnati, and Rev. G. Messenger, Springfield, O.; S. Van Schanick, Albany; H. F. Gibbs, Auburn; Geo. H. Roberts, Rochester; Rev. M. B. Smith, Gaines, and T. & P. Miles, Watertown.

#### LETTERS CONTAINING REMITTANCES,

Received at this Office since the publication of our last No. D T B, Chardon, (O) for H H M—Rev E E G, Walton—P M Fleetville (Pa) for self, W S, and J M G—Rev A U, H R, Louisville for J P, Z H, V V and U—P M, Sterlingville W S and J S—E C, East Bloomfield, (Pa)—P M, Pomeria, (S C) for H S—P M, Busti, for P Y, J K, L H, S A, and R P.



For the Magazine and Advocate.

THE DISCUSSION WITH MR. CAMPBELL,  
(Concluded.)

Utica, Sept. 23d, 1839.

MR. CAMPBELL—Dear Sir, Your favor of the 13th inst. has just come to hand. As you decline, and seem to think it useless, to correspond with either the Bible or any other societies heretofore named, on the subject of publishing our discussion, and also decline a partnership in the publication, I hereby accept the tender made me in the P. S. of your last published letter, and will see that an edition of as many as 2000 copies is published as soon as our printer can conveniently get it out. He is now absent and I know not how soon it will be convenient for him to go about it. You can have 1000 copies of the work in sheets at cost, and appropriate the profits as you see fit, and I shall bestow mine where I see fit. I do not calculate to reserve them to myself.

As to the insertion in the work of the two Notes from your Appendix, I deem that indispensable if we would do ourselves or our readers justice; and neither party can object to it without cashing his own honor and veracity. For they have been made the subject of controversy between us and freely commented on by both, I affirming and you denying that they were inconsistent with what you have advanced in this discussion. How can our readers tell which is right unless they see them? The Notes being from your own pen, and you as well as I having commented on them pending the controversy, and moreover you having said, of the one on Matt. v. 22, "I request our readers to examine the whole note," and subsequently asked me to "lay the whole note before my readers," it is now a most singular and unheard of requisition that you should ask the occupancy of a space equal in length to the Notes themselves, to gloss them over and try to neutralize their force. I shall consent to that only on condition that I also occupy an equal space with remarks of my own. I shall wish of course to insert the remarks which I prefixed to those in the separate article in which they were published in the Magazine and Advocate, unless you insist on accompanying them with additional remarks of your own. I will not object to your occupying half, or a whole page on this or any other point or points in the controversy, in notes or otherwise, I being allowed the same space. Yours truly, D. SKINNER.

Bethany, Va., October 4, 1839.

MR. SKINNER.—Sir, As you seem disposed to yield nothing for the advantage you suppose to accrue to your side of the question, from the publication of certain notes, and as you have already unjustly commented on said notes. I am not disposed to allow one single addition of any sort, note or comment, to the finished debate. And as you have consented to publish an edition on the offer that I first made you, go on and do it as expeditiously as possible. My booksellers will order what copies they please from you, when they see the work consummated. They, if they like your edition, as a matter of interest, will buy from you as many copies as they can sell. You are aware I presume, that I have sometime since given up the publication and sale of books, and that a house in Pittsburg does all that business. I will of course advertise, and take every pains to encourage the sale of the work, provided only, it is faithfully published without note or comment. If it should not be published correctly, I shall with their consent print for them an edition. But of this I hope there will be no necessity. I think 2000 copies a very small edition of such a work. Please inform us timously of the completion of the work, that all pains may be taken to get it into the market.

In all benevolence I remain as ever, yours,

A. CAMPBELL.

P. S. We would be glad to receive proof sheets of the work while in progress. A. C.

Utica, October 19, 1839.

MR. CAMPBELL—Dear Sir, Yours of the 4th inst., is before me. In reference to its subject matter I remark that we must know before printing, whether you take of us, and if so how many you take of our discussion, so that we may calculate on the size of the edition accordingly. I say *we*, because I suppose you are aware that I have long since given up the printing and sale of books; and hence the printing and sale of this discussion will be by Messrs. Grosh and Hutchinson, the publishers of the Magazine and Advocate.

You speak of printing an edition yourself if you do not like ours. In the first place I do not conceive that you have the right to do so, having offered me and I having accepted, the exclusive copy-right of the work. In the next place, if we agree to publish the work without alteration or addition, it will be so done. And we are willing you should have a voice as well as I, in regard to the title page, index of contents, (or reference to subjects, and scriptures discussed if there shall be any,) preface, etc.

In the next place concerning the two notes from your pen and your appendix—if you are really afraid to let them go to all our readers without comment, as I have no doubt you are—and indeed no one will wonder or blame you for this fear, but only for wanting *candor to acknowledge it*, and that the said notes are inconsistent with the ground you have taken in this discussion—if, I say, you are thus afraid to let your readers see the notes, we will print as many copies as you choose to order without appending them; but I shall claim the undoubted right to annex said notes in an appendix unaccompanied by comment, to that part of the edition, which we sell, if I choose, though I do not now say positively that I shall do so.

And now for the title page, preface, etc. I would propose something like the following:—

[Here I inserted the title page and preface as they appear in the book, (which it is unnecessary we should copy here,) expecting Mr. C. would add his signature to the preface, it being impartially written for both to sign, but he pays no attention to it, neither signing, nor approving, nor condemning it.]

I would have the questions and rules adopted for the discussion inserted at the commencement of the book (with a note at the margin informing the reader that said questions and rules were adopted and signed by the parties respectively, at the dates of letters 6 and 7,) as a matter of convenient reference to the reader, and to inform him in the beginning what questions are discussed in the work. As to an index, or table of contents and scripture references, or a running title designating the subject at the top of each page, I am not particular, and know not that it is of much consequence whether there is or is not any thing of the kind.

Any alterations you may suggest in regard to those matters or to the proposed form of the title page and preface consistent with the true exhibition of the facts pertaining to the discussion will be treated with due deference and respect. The size of the edition we publish will depend somewhat on the number of copies you agree to take. We shall probably publish 2000, and possibly 3000. We will endeavor to furnish you with proof sheets of the work as it progresses; but our printers may not find it convenient in all cases (especially where they know that no alterations can be made in the copy) to wait after sending it, for a return from you. Please therefore send us complete copies of your own letters just as you wish them printed, correcting any typographical or slight errors not affecting the general sense. Address Magazine and Advocate.

Your earliest answer, touching the several particulars mentioned in this, is respectfully solicited by, dear Sir, Your obt. serv't. D. SKINNER.

The second copy of the above was mailed to

Mr. C. December 20th, and the following added thereto, viz.

Having received no answer to the above letter, and having already waited over two months, I send you now a second copy, requesting an immediate answer. For it is time these matters were settled, and that our printers were at work, so as to get the work out by Spring.

P. S. If we sell you or your bookseller the quantity of the work you wish at cost, we shall expect payment to be made, and in funds at par here or in New-York, as early as we have to pay for the paper and printing. Printers generally expect pay down, and paper-makers either down or within three months.

What form would you prefer, 12mo. or 8vo? and what price do you think the work ought to sell for at retail? Our prices ought to be alike, and should be announced before the work is out.

Yours, etc., D. SKINNER.

Mr. C.'s pretended answer to the above was received January 21, 1840, and is as follows, being the last communication of any kind that I have received from him.

Bethany, January 9th, 1840.

MR. SKINNER—Sir, On my return from a tour to the South West, I found a letter from you of the date of October 19th, 1839, and before I had time to answer it I have now received another, a copy of the same under date of the 20th ult.

I am at a loss to understand your views of this matter. When I tendered you my interest in the discussion, or asked yours—it was not for a co-partnership concern—nor did I ask you to guarantee me, or to take any number of copies as a condition, etc.

Nor do I contemplate any other work than the actual debate, as it is reported in our periodicals—not a page more or less.

And now unless you design to insult me, I know not on what principle you should use such language as—"If you are really afraid to let them (the notes,) go to all our readers without comment," etc.

I now believe you do not wish to publish the book at all. If you publish the identical debate, I will notify the public of it, and my booksellers also and especially. But furthermore for myself I shall not contract with you. Should you not publish the identical work, I shall also inform my readers of it, and shall have nothing to do with it. I again say I do not believe that you will publish the work, and if you do not on your own responsibility alone, let me know, and I will relieve you from all risk in the affair.

As formerly, yours etc.,

A. CAMPBELL.

Such, kind reader, is the state of the matter between Mr. Campbell and myself. He apparently delayed on purpose, as long as possible, the adjustment of our differences respecting the publication. And after I had agreed to accept the copy-right and publish the work—even after I had notified the public that it would soon be issued, and got my prospectus out, and urged him to a speedy answer, because it was time our printers were at work—he delayed answering my last letter between two and three months, and when he did answer, had the unblushing effrontery to tell me he did not believe I wished to publish it, or would publish it at all, and repeated this insult twice in one short letter!

What will, what can an enlightened public think of the candor, honor and honesty of such a man; or rather of his effrontery and tergiversation? When I quoted from his note on Matt. v. 22, concerning *gehenna* pending our debate, he complained of my garbling and misrepresenting the note, and requested me to publish and our readers to examine "the whole note taken together." I did soon after publish the whole note and his whole note on *aton* and requested and repeatedly challenged him to do the same in his paper. He declined to the very last. And when



I demanded as an act of justice to me, and his and my comments thereon, that they should appear with the discussion in our appendix, he utterly refuses assent and virtually declares that such a procedure would be destroying the identity of the work and making another work of it! Notwithstanding the notes were entire and all his own, unaccompanied by any comments of mine! How courageous, how honest, how honorable is that man who dare not meet his own authority, nor face his own productions in print! Who is it that chooses darkness rather than light? Is it the honest or dishonest? He would reluctantly consent to his own notes being appended, if he could be allowed as much space as they occupy in glossing over or attempting to nullify their meaning! Would an honest man require this? The truth is, the notes were written before he engaged in this controversy and undoubtedly expressed the truth and the honest opinions of the man. When he found that they completely refuted all his criticisms in this discussion and established mine, he wished to keep them out of sight and had rather sacrifice both truth and honesty than acknowledge himself vanquished. How much to the honor of this redoubtable champion is it now to tell the public that I designed to "mislead the reader" by appending those notes, which he once asked me to publish, and called himself highly honored by my approval of them!

Again, Mr. C. now complains that I have "affixed notes to one of" his "letters, containing comments and assertions which no honorable man would have presumed to do." As to this matter I am willing both our readers and the whole world should read and judge between us. The whole of my notes do not amount to twenty lines. And to what do they relate? To matters of absolute and palpable untruth contained in Mr. C.'s last letter, to which he well knew (it being the last) I had no opportunity of replying to, or noticing at all in any other way.

In his last letter Mr. C. *falsely stated the first and second propositions under discussion, and inserted the third in a mutilated form.* Not only so, he stated that I had conceded the truth of the first proposition in his distorted form of it. Although this was absolutely false and Mr. C. knew it, yet when by a brief note I inform the reader it is "an error—I have made no such concession," why, such note is "what no honorable man would have presumed to do"! It was perfectly honorable in Mr. C. to state the propositions falsely and in a garbled and perverted form; but very dishonorable in me to inform our readers of the fact and refer them to the pages where they could detect the error! It was very honorable in him to state falsely that I had conceded his first proposition; but very dishonorable in me to inform our readers that I had made no such concession, and refer them to pages where they would find the falsity of the charge! It was doubtless very honorable in Mr. C. to make the many egregious misstatements contained in his last letter which he knew I was not permitted to answer; but very dishonorable in me to correct them by referring to the discussion itself, letter and paragraph!

Will Mr. C. have the goodness to lay the foregoing correspondence and all these facts before his readers and then let them judge whether or not the work is "unfaithfully published?" If he will we shall feel greatly obliged to him. And moreover, if he is anxious the work should be circulated and read by his friends and thinks I have done him injustice in the brief notes annexed to his last letter, I will supply him or his bookseller in Pittsburgh with a few hundred copies, if he applies soon, and allow him full liberty to occupy as much space as said notes of mine occupy, in correcting their errors if they contain them, and to paste the leaf on which they are printed in the last end of the book. Is not this fair, Mr. C.? If he can in twenty lines or less satisfy the reader that he stated the propositions correctly, and did not misstate facts nor misrep-

resent me in his last letter, I shall greatly rejoice at his exculpation, and will publish the same to the world. We shall see whether he or his party believe his triumph is complete over Universalism, or whether they are anxious the work should be circulated generally or not. Mr. C. does not pretend but what I have faithfully published all the Discussion from beginning to end, without alteration, diminution or addition, except the annexation of these brief notes of correction to his last.

D. SKINNER.

From the New York Christian Messenger.

#### CIRCULAR

To the Universalist Public.

To most of the readers of the Union and Messenger a statement of many of the circumstances to which I shall allude in this Circular would be unnecessary, as they are already aware of them. But as there are some who have only been readers of the present volume, and as this is designed for a wider circulation than the ordinary issue, and may, therefore, meet the eye of some who will wish to know the *why* and the *wherefore* of it, I am necessitated to go over ground familiar in a degree to others. But I will be as brief as possible.

It is known to many that in former years several attempts had been made to sustain a paper, advocating our peculiar doctrines, in this city. The pioneer in that work was the old Gospel Herald, by Br. H. Fitz. Then followed the Olive Branch, and I believe another small work entitled the Dialogical Review, or Instructor. Afterwards the New York Gospel Herald, which was suspended after a few numbers on the third volume, in the spring of 1831.

Subsequent to this I was strongly solicited to remove to New York and revive the Herald, or commence a new paper. And during the summer of 1831, I had frequent interviews with several friends in this city on the subject, which resulted in my final conclusion to embark in the undertaking, and I accordingly left a safe and increasing business in the country, and removed here in the fall of 1831, for the express purpose of commencing the Christian Messenger.

To all of our friends in this city, and many abroad, it is unnecessary to speak of the state of Universalism here, about that time. It was emphatically dead—prostrated in the very dust of the earth—had hardly a name to live. I thought at the time I had weighed all obstacles—had fully counted the cost—but experience has taught me differently. I was sensible of great difficulties in the way, but like thousands of others, I was full of hope—confident in my own ability to shun the rocks on which others had made shipwreck, and having a small capital (some two or three thousand dollars) to start upon, with, I believe tolerable habits of economy, I embarked confidently upon the work. For three years, the business did not sustain its own expenses, aside from any consideration for my attention to it. Such had been the vicissitudes of other papers here, that the Universalist public were slow in reposing confidence in any publication of the kind from New York. But the aspect of affairs was constantly improving, which encouraged me to continue on, and the fourth volume of the Messenger began to yield something of a support over its expense of publication.

Encouraged by the brightening prospects of the establishment, and the general prosperity of business, in the latter part of 1835, arrangements were entered into for a considerable extension of its business, in the book line, etc., and its expenses much enhanced by enlarging the paper, though at the same time its issues were much increased, and provisions were made for what was deemed a suitable additional capital to be brought into the concern. On the strength of this, the book business was much extended in the fall of 1835, and through 1836. But the arrangement for additional capital failing, the whole responsibility of the concern reverted back, as before, on myself

individually. My original capital was mostly scattered the first two or three years of the paper—that is, swallowed up in the expenses and changed into out-standing subscriptions which are not exactly available capital to do business upon—and under the new arrangement a large amount of additional debts had been contracted, though the debts due the establishment for books and subscriptions had increased in a corresponding ratio. But the total prostration of business in 1837, and which began to be felt in the latter part of 1836, and the great trouble of collecting from that time forward, will best explain to those concerned or interested, the difficulties under which I have since labored.

In addition, at the close of the fifth volume of the paper, (the first volume of the Union) it was found necessary to discontinue a large number of papers, owing to my inability to incur the expense of sending them out to individuals who had been notified of their indebtedness, and failed to cancel it. And such has been the state of business from that time to the present, that no one could look for an increase of subscription, unless under peculiar circumstances, and few have been able to retain their usual number. Retrenchment has been the order of the day, and periodicals have felt it as much as any one branch of business.

At the commencement of the present volume of the Union and Messenger, I was compelled by my circumstances to adopt an entire new course in regard to its publication, of which previous notice had been given; that is, to send out no paper but such as was expressly ordered under the new published condition—payable in advance or guaranteed by some known subscriber or agent—that I might know my reliance, and whether I could safely proceed with another volume. As was expected, it greatly reduced the circulation of the paper, but I had no alternative. In justice to those I was owing, I could not proceed with the business on the old conditions, and to be continually dunning in its columns, was out of the question altogether. As a final result, the present volume will not much if any more than meet its own expenses, leaving me little or nothing for a close and undivided attention to its business for the whole year, amid many other troubles and trials.

I can not continue thus. Indeed, such has been my accumulated difficulties, from one cause and another, though resulting in a good degree from the state of the times, that I have already been compelled to assign for the benefit of my creditors—not for the want of property and debts sufficient to meet my liabilities, for there is enough, at fair estimates, with my debts, could I collect them, to meet all claims, and still leave a considerable surplus—but because of the large amount of out-standing debts, and the almost utter impossibility of collecting back debts for some time past. The lessened circulation of the paper, also, and the limited sale of books the present year, has increased the difficulties, and left me no other course. And to close my business now, with such an amount of out-standing debts, would be attended with ruinous sacrifice. And this must be done with the present volume, and I be compelled—(after nine years of unremitting attention to its business, with an economy in my home expenditures which I doubt not will satisfy the most scrupulous)—to retire from it, and see all pecuniary benefit of my past labors pass out of my hands, and go for naught, with the capital which I brought in, and which constituted my little all, without some special exertions in my behalf at this particular juncture. If I can have the necessary encouragement on the next (and thus in prospect for succeeding) volumes, to put the paper in a saving condition, there is fair prospect that I may so arrange my affairs, as to retain a hold upon the business, and be able to go on with it under a hope of better times, and in the course of time, succeed in collecting a considerable amount of my out-standing debts, and event



ually save the business, and something from the wreck of its present affairs. I feel it incumbent on me to make one effort to this end, ere abandoning all, and throwing myself upon the world again, to begin it anew, at my time of life. I am the more strongly moved to this, on account of those who are dependent upon my exertions. Some it is true are removed to a state where want or vicissitude can not come, yet there are others left, dearer, perhaps, for the very consideration of their lessening number, who have claims upon my protection and support, which can not—must not be disregarded.

Thus circumstanced, I am induced, though with much reluctance, to make this special appeal to the Universalist public for one united and persevering effort to extend the circulation of the "Union and Messenger" on the next volume, whereby I may make such arrangements as will enable me to retain possession of the business, and proceed with it, and be enabled finally to derive whatever benefit may result from the many years hard labor I have devoted to it.

Its main embarrassments are the result of three principal causes—the sacrifices incident to all new undertakings of this kind, and particularly under the circumstances of this; the extraordinary hard times through which it has had to struggle for four years past, and the credit system on subscriptions, which has paralyzed almost every periodical in the country. The first difficulty is now overcome, and the last done away with, and with the hope of a more safe and regular business, as is now generally anticipated, I may confidently expect to recover it from its embarrassments, within a reasonable time, if I can have the necessary encouragement to start anew. But without this, I can not safely make any propositions, and must see it brought to a close.

If, then, the paper has been of any service in our common cause—if I have been faithful at all to the charge which has devolved upon me, shall this appeal be in vain? Will not the more active friends throughout the country make one powerful effort, as a free-will offering in this case?

I ask not to interfere with other, and equally, and perhaps more deserving laborers. But is there not other and ample room for an effectual effort for this temporary aid? Are there not some in almost every vicinity who may be induced to take the paper a year or two for this purpose, till it surmounts some of its difficulties? Are there not many throughout the country who will subscribe under these circumstances, even though they are taking other papers? Can not almost every one of our four or five hundred preachers get a few in their respective vicinities? Can not almost every one of our present subscribers get one—at least, average one each?—and even this latter would probably enable us to proceed.

The necessity of sustaining a paper here can not be questioned. That the Messenger and Union has been of some service in its "day and generation," I hope admits of as little doubt. That it must draw its largest support from abroad, is equally certain. The idea has extensively obtained, that New York, of itself, afforded ample support. But this is a great mistake. I have never received the average cost of my city circulation, after deducting expense of delivery and collecting. In all probability there is not equal ability here, according to numbers, as in the country. And then people are not so remarkable for their reading propensities, in populous places, as in the country, especially religious periodicals. So that I have had to look, and must continue to look abroad for a good share of support, though I hope every one in the city, feeling an interest in it, will not spare exertions. And I should be glad, if the influence that it has exerted thus far entitles it to that favor, to see an early meeting of its friends here in its behalf.

The course, and general character of the paper is known, and unless I am misled by many whom I have been accustomed to esteem, has been generally approved of. May I then, under the existing

circumstances, look with confidence to the Universalist public for the desired aid? Whatever effort is made, should be done immediately, that I may arrange, if possible, and give seasonable notice before the close of the volume.

*I shall not commence a new volume without the necessary arrangements to complete it.*

Let every one then who feels an interest, make the effort in his vicinity without delay, and advise me immediately. They can request their Post Master to send in the names, or write the letter after this manner—"Send Union, (the octavo) or Messenger, (the folio, as the case may be,) on the next volume to," (here insert the names legibly,) and hand it to the Post Master for signature and to forward. They are privileged to do this, and few will refuse. I do not ask a remittance of the subscriptions till I determine to go on with the volume. But as this is a call for substantial and prompt aid, send no names but those who will comply with the terms—payable in advance, or on receipt of first No., unless the name is guaranteed by some known individual or agent. I now simply ask the return of names, present subscribers, as well as new ones, of ALL who will take the next volume on these terms, that I may see what arrangements I can make, what I can depend upon, and whether I can go on with the volume, and so give timely notice thereof.

Trusting that my past labors in the management of this paper have met with a reasonable share of approbation, I look with confidence for indulgence in this special appeal for aid in my present emergency, hoping it may meet with a prompt and favorable consideration, from both preachers and laymen.

PHILO PRICE.  
Union and Messenger Office, 130 Fulton-st., New York.

#### THE APPEAL TO UNIVERSALISTS.

I know not when a heavier cloud fell on my spirits, for months past, than when I read that Br. Price, of the Messenger and Union, had been compelled to assign his property, and appeal to the Universalist public for aid to recover himself out of his pecuniary difficulties. Independent of the friendship always subsisting between us—a friendship increased by uniform acts of courtesy and kindness as publishers, and strengthened by mutual sympathy with each other's similar cares, perplexities and embarrassments; I was compelled most painfully to feel that unless those indebted to us, soon made payment better than they lately have done, and unless our friends procured us more subscribers—good, prompt paying subscribers—we, too, must follow the same course. The number of papers circulated in this large State, embracing so many professed believers in Universalism, is but little more than half as large as it was three years ago. There are thousands who could, and who should take a paper, (and some of them, two papers,) who do not take any. Could their support be obtained, with advance pay, both the papers could be well sustained, and their publishers and editors, live. Add to these, those who now take one paper, and are able to take both, and who might be prevailed on to take one copy of each, and the support for each paper would be as abundant as we could ask.

But, at present, the main difficulty with Br. Price and ourselves, is, that those who owe for former volumes, do not pay up what they owe. Give us the half of what we have earned so hard, and waited for so long, and we shall get along without difficulty; provided our present subscribers will pay promptly in years to come. We know—we have long felt the pressure of the times, which prevents many from paying, and others from subscribing; but is it not easier for each one of these to pay a small sum, than for us to suffer so much anguish and care for the want of a great number of those small sums combined? Nor are we the only sufferers—our creditors—the very cause we advocate, suffers severely for the want of papers which have been withdrawn from circulation, and the inferior quality of periodicals issued under these difficulties.

Friends and Brethren—may we not respectfully appeal to you for a reformation in these particulars? Will you not sustain your papers, and prevent the further sufferings and losses of those who have endeavored to conduct them so as to advance the good cause? The State Convention at its last session passed approbatory and recommendatory resolutions in favor of Br. Price's paper and this—will you not heed their voice by action? I humbly believe that our papers have done much good, and could do much more if we could increase their circulation, and somewhat improve their course—I verily believe each is well worth its subscription price to every family where it is taken and read—and hence my endorsement of Br. Price's appeal in these remarks. Permit me, then, to point out how you may aid us.

1. Let every agent of each paper, collect all that is due in his neighborhood, and remit it immediately to where it is due. If any has not the money, let him borrow it—each one can borrow the small sum, easier than a Publisher can borrow the large sum which those small sums would make. If there is no agent, let each one owing, immediately get the Post Master to send on what he owes—even if it be only a dollar. These many small sums make up our all.

2. Let every subscriber to each paper, who is able to take the other paper also, immediately order the other paper and pay for it in advance. After it has been read by the family, it can be circulated among opposers, and thus do great good. Besides, one paper seldom copies from the other, and both may therefore be read with equal interest and profit.

3. Let every agent and every subscriber to each paper, look around in his neighborhood, and see what liberal Christians take no paper of the kind. Go to them—show them the papers, and the cheapness of each—and you surely can get a number of paying subscribers. What a benefit would result to these new subscribers, to their families, and to the cause at large, if this was faithfully done in every section of our State! In less than six months the circulation of our two papers would be doubled—double information be diffused among the people—double interest be taken in the cause; and Universalism, now retrograding in New York, would advance in all her borders!

Brethren—shall it not be done? It can be done—it should be done—and will not each one of you arise, and do your share of the great and good work?

4. Be sure however, in procuring subscribers, not to load us with a greater burden, by getting mere patrons—we want supporters—those who will pay. And while procuring subscribers collect all you can from all who can pay—and let those who owe, remember that it is but justice we ask—that we have waited long and suffered much on their account, and that every week's delay is inflicting on us more care and anxiety. Let them remember this, and we are sure that no real Universalist—no truly honest man, will refuse to pay immediately the small sum owing to either of the old or new partners of this establishment, or to Br. Price, even if he has to borrow the money from a neighbor to do it with. Let every one imagine himself in Br. Price's or our situation, and realize the importance of his action on the cause at large; and I am persuaded that these united appeals to the honor, justice and generous feelings of our brethren will not be in vain. A. B. GROSH.

N. B. Let our friends and agents who are engaged in the political meetings of the day—those in each party—remember at the various meetings they attend, to find some time to speak to their religious brethren on these matters, and induce them to support the papers engaged in advancing the great cause of God and humanity.

A. B. G.

#### STUDY.

If the existence of mind, with the human species, depended upon the exertions of each individual, we should not see many idle persons, admitting they could in that condition perceive its dignity, importance and



office. Such a supposition, I am aware, is preposterous. The nearest such a condition can be approached is to suppose man a mere animal, but endowed with instinctive powers which teach him that there is such a thing as mind—a principle which is capable of originating, of perceiving, of striking out a new path in the onward course of progression, which shall lead him above the everlasting sameness, the intuitive imitation of the brute, to the bold constructions, and creations, and conclusions of intellect, and which shall live forever, with the capacity for progression and expansion. How hard would he struggle—how would he strain every nerve, even to desperation—how would he rush into the strife regardless of the sacrifices he might make, or the obstacles he might encounter—how would threatenings, and intimidations, and discouragements fall upon an ear deaf to all but the voice of thought and of hope, in his efforts to secure that prize, that rich treasure, which is to raise him thus far to the sphere of angels and to the image of God!

And is this treasure less valuable because God has conferred it upon us without our aid? Shall we neglect to polish, and refine, and beautify it, because we have had no hand in its creation, and no agency in our possession of it? Alas! how many in the possession of mighty intellects, the native powers of which are capable of learning, and admiring the lessons of wisdom, and the calls to duty, and the bliss of usefulness, which greet them on every hand, have stupified their powers by mental idleness, and debased their faculties by stooping to unworthy and insipid and useless pursuits, rather than use the necessary exertions to seize the golden privileges before them, like beings hastening to an immortal destiny! Many would like to improve their minds if they were not obliged to encounter the first fatigues of study—the first wearings of unaccustomed application. They have found that *effort* is necessary to bring the mighty energies of mind into the field which they should occupy, and, despising the fact that the toil of their first exertions will merge into the bliss of habit, they prefer to remain as God has made them, or sink even beneath that condition, regardless of what he has made them for. Give such men ten talents—yea, give them the talents of seraphs, and they will bury them in a napkin, and call their benefactor a “hard master,” for imposing duties upon them in connection with his gifts.

The reader has doubtless read the story of the young man, who, on his leaving the paternal roof for college, was presented with a Bible, with the solemn charge to read it through. The parent had conceived a plan by which to ascertain the studiousness of his son, and at the same time strengthen his moral capacity. But the son locked up his Bible, and gave himself up to the extravagance and indolence of fashionable students. After awhile he became destitute of spending money, and appealed to his father for a new supply. But the old gentleman knew that if he attended to his collegiate studies as he should do, he would find no occasion or opportunity for his spendthrift habits. Besides, he knew that if his son had attended to his private Scripture readings according to instruction, he would have found generous supplies of money which had been deposited occasionally along between the pages of his Bible. So, as often as he appealed to his father for money, he received for an answer the command to study his Bible, but no remittance. All he needed was there, but he knew it not. So men have had the blessing of intellectual existence bestowed upon them, and the field is open before them for its improvement. In giving their mind, the book of Wisdom is placed in their possession, and the voice of God calls upon them to study and reflect and ponder upon its instructions. There may be found the records of experience, philosophy, science, and revelation; and all that man needs, aided by moral principle, is to bend his powers of thought and contemplation to its rich lessons. The treasure is there

whether he uses it or not. The fountain from which he is to satisfy his present spiritual wants, is there, whether he has discovered it or not. And though he may complain that he is not qualified for the high offices of humanity—though he may grieve that the enjoyments of an active and cultivated intellect are wanting—though he may pine that he can not meet the same responsibilities which are met by his associates, yet the only answer he gets, is the stern command to study the book of Wisdom—to train and discipline his mind. He will not murmur long after he does this.

The fact is, men must study if they would know what are the capacities, the strength and power of mind. Study—not merely for the sake of variety of employment, and with a disposition to make it as light as they can, but with the determination of gaining something by it, let the cost of labor be what it may. God never gave man a blessing without designing that his improvement of that blessing should increase it and enhance its value; while many which he has conferred upon him are perverted and abused by neglect. This is the case with the mind. Exercise strengthens, and invigorates, and expands the powers, so that every advance we make does but add to its value, and increase its happiness. While on the other hand, neglect depraves and weakens it, until it is almost paralyzed by the errors and vices with which it is surrounded. What blessing does man derive from mind, when its powers are corrupted by apathy, and it sees no temptation strong enough to draw it from its unnatural indolence? Boast as much as we please of our strength of intellect; that mind never existed in man which could not find ample compensation for study, in the advancement which it would enjoy. Boast as much as we please of our natural strength of mind; that mind never was upon mortals so strong that it could not be shamed and disgraced by neglect and mental indolence.

Every man can find time to devote to study. Books are around him in profusion, and if he can not find time in any other way, let him take fifteen minutes every day for reading, and reflect upon that in the workshop, in the field, and at his meals. But he need not be confined to such narrow limits. He can find time enough to heap up gold and silver, and time enough to count it over and over, and time enough to devise means for its preservation. If he can do this, it is a shame to him to say that he can not find time to study. Let him devote a little less time to the accumulation of wealth, be content with once counting, and trust to prudence, honesty, and to God for its preservation, and the time which he will gain thereby, if devoted to mental culture, will give him riches more valuable than all the gold and silver of earth.

Upon the minds of youth the importance of these considerations should be impressed. Early study—early, sober reflection, is easiest identified with the habits of mind, and will surely lead to after usefulness and peace. Let the youth watch the progress, and actions, and enjoyments of the wise in middle age. And where he finds high usefulness, conspicuous excellence, and brilliant talents, enjoying the confidence of community, he will generally find the result of deep if not early study. Let him observe the aged, after their loss of sight and hearing, and see if there are not some among them who rejoice even in the midst of their deprivation. And who are these? They are men who, in their younger days, garnered up, in the storehouse of mind, the rich treasures of study and mental discipline. And now, in their age of helplessness, when the world is gradually closing its scenes upon them, memory furnishes themes of amusement and instruction, and keeps up the holy impetus which has been given to the intellect, even though the body may be hourly descending to the dust.

But while studying to improve the intellect, the moral powers should neither be neglected, nor made secondary to the former. The importance of study is not greater than the importance of *what* we study. To

study how to avoid duty, or how to escape detection in vice, or how to cheat and deceive the unwary, or how gain favor without deserving it, is but to superinduce mental and moral depravity. All this is but the perversion of mind to unholy purposes, and will lay the foundation for disappointment and sorrow. But to study books and ideas with a view to usefulness, to read the lessons upon nature's wide spread chart, to know one's self, to learn the capacities and incapacities, the qualifications and weaknesses, the virtues and deceptions of human nature, and last of all, to ponder upon the word of truth—these are the sources from which the mind is to draw its strength, its usefulness, its glory and its happiness.

A. R. B.

#### SUNDAY SCHOOL CELEBRATION IN AUBURN.

The Sabbath School attached to the Universalist Society in Auburn, held a celebration of the most pleasing and beneficial character, on the 26th of August, in the afternoon. The School numbers fifty scholars, and is moderately flourishing. On the day mentioned, the scholars, with many of the society, repaired in teams to a mineral spring, a few miles from Auburn, where a bower was erected. We then engaged in prayer, singing, and speaking by the scholars. There was next a recess, during which the scholars engaged in mirth and play, such as the observer of childhood loves to see. Next, we all sat down to a table bountifully spread with the good things of this life, of which all partook freely—things provided by the liberality of our friends. After this, we enjoyed a ride, and then parted to our homes, delighted with our excursion, while the scholars were incited to love their Sunday-school more, and to learn their lesson a better.

In concluding this article, I remark, that our Sunday-school has advanced our cause in this place, and our celebration has increased the interest of parents in the school. While the whole institution warrants us in recommending all our societies who are without Sunday-schools, to speedily establish them—for they will find that Sabbath-schools will enlarge their zeal in the cause of truth.

G. W. M.

#### A REQUEST.

To BR. T. CLOWES:

Dear Sir.—Having heard one of your discourses, in which you dwell upon an *intermediate state for departed spirits*, and which caught my deepest interest—interest, which excited not only my admiration of the doctrine, but increased my desire for more means of examining it thoroughly—I take this method of requesting you to favor us with an essay, or a series of essays on the subject, in the columns of the Magazine. I make this a public request, that it may, should you comply with it, have a public answer; so that our brethren can have access to your views of an intermediate state, as well as myself. Respectfully Yours in truth.

G. W. MONTGOMERY.

Auburn, September 25th, 1840.

P. S. A compliance with the above request by Br. Clowes, would oblige many of our brethren in this section, who differ from the Dr. in opinion on the subject; but who, without wishing any controversy about it, are desirous of reading his opinions for themselves.

A. B. G.

#### RELIGIOUS NOTICES.

There will be preaching next Sunday by Br. E. F. GUILD in South Bainbridge, A. M. and P. M.—Br. E. WELLINGTON, in Madison—Br. TOMLINSON, (of Plymouth, Mass.) in the Court house at Albion, A. M., and P. M., and at the old church in Gaines Village at 4 o'clock P. M.—Br. S. MILES in Mottville—Br. GROSH in Bridgewater, and in Winfield, near Br. Carver's, at 5 P. M.

There will be preaching on the second Sunday in October, by Br. A. O. WARREN, in Baldwinville, four miles east of McDonough Village, and once in four weeks thereafter.—Br. N. BROWN, in Oran Village, (Pompey,) Subjects—A. M., Divine Sovereignty; P. M., Parable of the prodigal son—Br. E. WELLINGTON, in Troy—Br. GROSH in Lee, and in Delta in the evening.

There will be preaching on the third Sunday in October, by Br. GEO. W. GAGE, in Russia—Br. J. R. MACK, at Walton, and at Sidney Centre in the evening—Br. J. S. KIBBE, in Laurens Village as our friends may appoint.—Br. N. BROWN, at Howlet Hill, (subject Divine consolation,) and in Salina, at such place as the friends may provide, at 7 o'clock P. M.

Br. J. R. MACK will preach in Hobart, Delaware county, N. Y., Thursday evening, October 15th, and in West Harpersfield, Friday evening 16th.



## POETRY.

[From the New England Magazine.]

## A REAL SCENE.

It was a lowly dwelling. Round the room,  
The half raised curtain threw a twilight gloom;  
Beside a scanty fire, upon her breast,  
A mother rocked her infant to its rest:  
Coarse was their humble fare and hard their lot—  
Yet, mid their keenest wants they murmured not.

In that small room, through each successive day,  
In lingering pain, a grey haired woman lay.  
Her body worn by toil and ill at ease,  
Stricken in years and feeble with disease.

I stood beside her bed. Her quick-drawn breath  
Brought to my saddened mind the thought of death—  
(If by the name of death we call that strife  
Which leads the spirit to Eternal Life.)  
I gazed upon her face. Her sunken cheek  
The trial told, of which she did not speak:  
Trusting by kindness, to give faint relief,  
I spake in love and sorrowed for her grief.

"Oh, sir," she said, "how can I speak the praise  
Of Him, who so has blessed me all my days,  
And, mid the sickness and the wants I've known,  
Has taught my heart His holy will to own?"

I stood amazed. What! could the human mind  
Remain, amid such bitter pangs, resigned?  
Still feel that every grief was sent in love,  
And meekly drink the cup, and look above?  
Could Christian faith have such stupendous power,  
To sooth the mind in such a trying hour?—  
I looked upon her pallid face again;  
Her parted lips were quivering with pain—  
Her cheek was ashy white—her spent frame shook;  
Yet there was calmness in her tranquil look—  
A leaning upon God—a faith sublime,  
That he would aid her in his own good time.

R. C. W.

For the Magazine and Advocate.

## THE CAYUGA ASSOCIATION.

The Cayuga Association held its annual session in Mottville, Onondaga county, on the 9th, and 10th, of September, 1840. The council was opened with prayer, and organized by choosing Br. T. Clowes, Moderator, and G. W. Montgomery, Clerk. The business of the council proceeded with harmony, and was finished without the least thing to mar our peace. Only so much of that business, however, as is necessary for the public to know, will appear in the published minutes.

1. The Committee of Discipline for the present Association year, is Brs. N. Brown, H. Boughton and I. Clift, of Onondaga. The former Committee reported thus—"no cause of complaint."

2. The Committee on Fellowship and Ordination, is Brs. G. W. Montgomery, A. C. Barry and C. Clark of Skeneateles.

3. Delegation to the State Convention, consists of Brs. G. W. Montgomery, T. J. Whitcomb, Charles Eldred and Chester Clark.

4. Br. A. C. Barry was chosen to preach the next occasional sermon.

5. Brs. G. W. Montgomery and T. J. Whitcomb were chosen as a Committee on Conferences for the year.\*

6. The Association was adjourned to meet at Cortlandville, the second Wednesday and following Thursday in September, 1841.†

T. CLOWES, Moderator.

G. W. MONTGOMERY, Clerk.

Ministering brethren present.—N. Brown, K. Townsend, A. C. Barry, T. J. Whitcomb, H. Green, A. G. Clarke, H. Boughton, D. K. Lee, T. Clowes, G. W. Montgomery.

Lay Delegates present.—C. Clark, A. Thumb, Mottville; P. G. Fosdick, W. Coffin, Auburn; D. Brewer, B. Roberts, Homer; T. Cushman, I. Babcock, Scipio; A. Crittenden, Cortland; C. Land, 2d. Society in Onondaga; I. Clift, I. F. Clarke, 1st. Society in Onondaga; T. Simons, Genoa.

Six Sermons were preached, by Brs. Green, Barry, Townsend, Clarke, Whitcomb, and Clowes; and a Concert of Praise was joined in with much pleasure.

\* If any brethren within the limits of the Association desire a Conference at any particular place, they can write to either member of the Committee.

† Will Br. Price please copy?

and benefit. The meetings were well attended, the weather was pleasant, and all among us was harmony and peace. And we trust that all were incited to love God and men more, and to be more near the cause of a world's salvation in word and deed. G. W. M.

## MINUTES

Of the proceedings of the Hudson River Association, for the year 1840.

The Hudson River Association met at Greenfield, Saratoga county, on the first Wednesday in September, according to adjournment. After uniting in prayer with Br. LeFevre, proceeded to business by appointing Br. C. TOWNSEND, Moderator, and Br. L. C. MARVIN, Clerk. Received the credentials of delegates. Received Br. J. W. Creal as honorary member of this Council. Chose Brs. P. Hathaway, H. Peacock and N. Morehouse, a committee to arrange the public services. The Committee of Discipline reported that no cause of complaint had come before them the past year.—Chose Brs. C. F. LeFevre, J. A. Aspinwall and L. C. Marvin, a Committee of Discipline for the ensuing year. Chose Brs. S. R. Smith, J. A. Aspinwall and C. F. LeFevre a Committee of Fellowship and Ordination.

The Committee on Fellowship and Ordination reported in favor of granting a letter of fellowship to Br. C. M. Patterson of Duanesburg, N. Y. Report accepted. Voted unanimously, that the Constitution of this Association be so amended as to comport with the times and circumstances of the present; and that Brs. C. F. LeFevre, S. R. Smith, and S. Van Schaack be a committee for that purpose, and that they present the Constitution so amended for the consideration and action of this Association at its next meeting.

Resolved, That it be the duty of the clerks of societies to report by letter through their delegates, the numbers, standing and prospects of their respective societies, together with such information as they may deem useful.

Resolved, That the Standing Clerk shall have power to appoint not exceeding four conferences during the present year, at such times and places as may be requested.

Appointed the following delegates to attend the New York Convention at Watertown, in May, 1841. C. F. LeFevre and J. A. Aspinwall, (clerical,) and J. Bump, and J. W. Creal, (lay,) S. Van Schaack and D. M. Moore, substitutes.

Voted, That when this Association adjourns, it adjourn to meet at Hartford, Washington county, N. Y. on the first Wednesday and following Thursday of September, 1841.

Voted, That Br. L. C. Marvin be appointed to preach the occasional sermon at its next session.

Voted, That Br. C. F. LeFevre prepare the minutes of this Association for publication, and request the insertion thereof in the "Universalist Union" and "Magazine and Advocate."

The following resolution was introduced by Br. LeFevre and adopted:

Whereas, it is evident that the formation of Sunday schools has had a very beneficial influence, not only in training up children to a knowledge of our principles, but also by more deeply interesting the parents themselves in the promotion of our cause; therefore.

Resolved, That we recommend to the societies within this Association, whenever it may be feasible, to give their diligence in the formation of Sunday schools.

The following introduced by Br. D. J. Mandell, was adopted:—

Resolved, That the heartfelt thanks of this Association be rendered to the Universalist Society in Greenfield, for generously opening their hearts and homes for our reception, and for their Christian kindness and hospitality towards us.

Ministers present.—S. R. Smith, Albany; C. F. LeFevre, Hudson; J. A. Aspinwall, Hartford; C. Hollister, Granville; P. Hathaway, Amsterdam; Guy Brooks, Athol; Stephen Cook, Day; L. C. Marvin, Duanesburg; C. M. Patterson, Braman's Corners; Wm. Parker, Vergennes, Vt.; D. J. Mandell, Westbrook, Maine.

Lay delegates present.—C. Townsend and J. Bump, Hartford; C. M. Patterson, Duanesburg; P. B. Jenkins and M. Wetherby, Fort Ann; L. Cook, and O. Bentley, Saratoga; J. W. Gwinn and J. B. Lull, Lansingburg; W. H. W. Loop and L. Holmes, Hudson; A. D. Shepherd and T. Guest, Albany; A. Medbury and G. Sax, Greenfield; J. Sherburne and D. Smith, Amsterdam; D. Moore, Schenectady; W. Eddy, Pittstown.

Sermons were delivered in the following order. C. F. LeFevre, (occasional,) D. J. Mandell, L. C. Marvin, J. A. Aspinwall, S. R. Smith, who also delivered the addresses. The Eucharist was also administered and a large number partook.

REMARKS. The meeting of this Association was very

delightful. The weather was very pleasant and the services of the sanctuary very fully attended. The congregation was attentive and devout. It will be seen from the minutes that an alteration in the Constitution of this Association was resolved upon. This was rendered necessary from several considerations. There has been no alteration since its first adoption, and as it now stands, it would take within its territorial limits that portion which has been since set off for the New-York Association. There are also some articles which clash with the provisions of the New-York State Convention.

It was deemed advisable to bring to the more immediate notice of the clerks of societies the importance of furnishing delegates with letters respecting their condition, which might serve as a valuable record of statistics of the respective societies. The constitution provides for such reports, but as they have been neglected, it was deemed necessary again to invite attention to the subject.

The importance of Sunday schools has of late been felt and appreciated, and attention is now called to the subject. In some country churches, where the population is sparse, it may not be feasible to establish such schools; but wherever it can be done, it is urged upon our societies to pay that care to these "nurseries of the church," which they demand from the friends of our cause.

C. F. LEFEVRE.

## MARRIAGES.

In Litchfield September 22d, by Rev. A. B. Grosh, Rev. ABNER R. BARTLETT, Assistant Editor of the Magazine and Advocate, of this city, to Miss ESTHER R. GAGE, youngest daughter of James Gage, Esq., of the former place.

Well—we are "in luck" this week. With the above notice, we received the "tallest kind" of a present. The Printers' best wishes, of course.

In this city, on Tuesday evening 22d, by Rev. P. A. Proal, Mr. WILLIAM B. HUBBARD, to Miss M. CAROLINE LUNDEGREN, all of this city.

A refreshing present accompanied the above notice, which was soon properly disposed of. Long lives, and happy ones.

In this city, September 21st, by Rev. T. D. Cook, Mr. GEORGE TRAIN, to Mrs. PULLEY YEOMANS, all of this city.

In Marathon, April 12th, by Rev. A. G. Clark, Mr. WILLIAM B. SMITH, to Miss HARRIET CONSTOCK, both of Marathon. Also, by the same, in Smithville, August 30th, Mr. RUFUS THAYER, to Miss JOANNA TARBELL, both of Smithville.

## DEATHS.

In Brooklyn, Susquehanna county, Pa., Mr. EPHRAIM HOWE, in the 68th year of his age.

Mr. Howe was among the first settlers of Brooklyn—hence has endured toils of which the rising generation have but little experience. But it was his to look forward to a better day. Long has he known by happy experience, the joyful sound of the Gospel, which has been his soul's anchor in life, his support in his long, tedious illness, and his triumph in death. By faith he saw the world redeemed from sin, death and the grave, which he lived but to honor, and died but to evince its saving power.

May the consoling influence of the Gospel be with the widow, children and numerous friends who are called to mourn the loss of a kind husband, faithful father, and good neighbor. A Sermon was preached at his funeral by the writer from 2 Timothy iv: 6, 7, 8.

J. S. R.

In Henderson, Jefferson county, on the 6th of July last, Mrs. NANCY STANLEY, consort of Mrs. Jedediah Stanley, aged 65 years. Mrs. S. possessed many excellences of character, rendering her very useful in all the duties of domestic life. She enjoyed the faith of the Gospel of universal grace, the rich consolation of which she greatly needed to sustain her during twelve long years of pain and sickness, which she endured with Christian patience and resignation. Her bereaved companion, children and friends will fondly cherish her memory with the confident hope of meeting her again in that world where death, sorrow and pain shall be unknown.

P. M.

In Litchfield, September 18th, ALONZO VELOUS, only son of Danford and Margaret Wheelock, aged one year.

The shaft of the destroyer came suddenly and unexpectedly, and smote the beloved child; but his spirit has gone where death can not come, for Jesus, the conqueror is there. Funeral on the 20th—Sermon by

A. R. B.

## THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY.

By A. B. &amp; C. C. P. GROSH.

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# EVANGELICAL MAGAZINE

## AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL,"..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, OCTOBER 9, 1840.

NO. 41.

For the Magazine and Advocate.

### OCCASIONAL SERMON,

Delivered before the UNITED STATES CONVENTION of Universalists, at Auburn, September 16th, 1840.

BY REV. K. HAVEN, OF SHOREHAM, VT.

In addressing this enlightened and Christian audience, on this truly joyful occasion, it is proper to remark that the position of your speaker is not like that of a pioneer travelling over a new and unfrequented country, where the hills, and valleys, and plains are loaded with the richest fruits and decorated with the most fragrant flowers, which have not before been beheld and tasted by man. Yet the consideration that he is addressing a fraternity to whose moral taste the riches of divine grace are ever sweet and palatable, however frequently participated in, or humble the presenter of them, or uncomely the "vessel" that contains them, shall sustain him, while he attempts to illustrate the Gospel truth that this, too, is the lowly yet truly enviable station of every ambassador of Jesus Christ.

For this purpose he has selected the following portion of divine Scripture as the foundation of the present discourse, to which he solicits your undivided attention.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. iv: 7.

In amplifying on our subject, we shall not come to you with "excellency of speech," nor "with the enticing words of man's wisdom," being assured in the context, that it is the duty of the ministers of the Gospel to "preach not themselves, but Christ Jesus the Lord, and themselves your servants for Jesus' sake." Hence it is their duty to stand behind the throne, and veil themselves in the greater glory and effulgence of the "Sun of righteousness," and while they listen to the "voice from the excellent glory, saying, I have glorified his name on the earth, and I will glorify it again," they should proclaim him, "The only begotten of the Father, full of grace and truth."

We shall not now call your attention to the rise and spread of the distinguishing doctrine of our denomination, in our widely extended domain; nor to the humble condition of those individuals who first proclaimed the Gospel, in all its fulness, on these western shores. Those fathers in our Israel, those humble vessels of mercy, have gone down to the grave, like a shock of corn fully ripe, and we have entered into their labors. Having, therefore, through our well directed ministry, measurably cleared away the rubbish in which errorists had enveloped this "treasure," it becomes us to pause and take a deliberate and elevated view of its divine excellency, and of our humble instrumentality, as *earthen vessels*, in conveying it to our fellow men, and in transmitting it down to the latest posterity.

I. The nature of "this treasure," and its superior excellency over all other treasures, claim our first attention. The phrase, "this treasure," is not to be confined to any one distinguishing truth of the gospel, to the exclusion of others. It is to be received as a designation of the whole plan of divine grace, "the glorious Gospel of the blessed God." Viewed in this light, it is, in all its celestial assurances, its quickening influences, its spiritual consolations, and its moral requirements, to the Christian, a treasure that is above all price. Such being its divine nature and intrinsic excellency, he can say,

"It is a land of wealth unknown,  
Where springs of life arise;

Seeds of immortal bliss are sown,  
And glory never dies."

Indeed, to feel its renovating operations, its chastening influences, and its soul-melting and passion-subduing power, is to be furnished with indubitable evidence of its inestimable value. Hence it is, by way of pre-eminence, denominated "the unsearchable riches of Christ." Why? Because it can not be searched out, scanned, weighed or measured, like worldly treasures. No one "can fully comprehend the height, and depth, and length, and breadth of the love of God which passeth all understanding." Other treasures may be exhausted, but this is inexhaustible. The richest mines of Peru, or Golconda, may be excavated, till by the deepening and deepening process, the last particle of shining dust is laid open to human view; but eternity, ETERNITY, would be too short for either men or angels to comprehend the height and depth of "this treasure."

Again—earthly treasures "perish with the using"—the moth doth corrupt them; the rust cankers them, thieves break through and steal them; or, in an unexpected moment, when their possessor thinks he holds them firm, or has permanently secured them, they make to themselves wings and fly away—they are gone—scattered—like chaff before the whirlwind, or stubble before the flame!

Such is the perishable nature of human wealth, whether it consist in gold and silver, houses and lands, splendid edifices and richly adorned palaces, with marble domes, Corinthian columns, and all the appendages, drapery and gewgaws, the offspring of human vanity, pride and glory. When these shall all have perished; when the last monument of human art, and skill, and genius shall have crumbled into dust; the last gem, though as rich as that which dazzled on the bosom of a Cleopatra, or sparkled in the royal diadem of a Cesar, shall have faded away, then this treasure will be as pure, as bright, and as beautiful as ever. Being a treasure which moth can not corrupt, and safely deposited in heaven, where no thieves can break through nor steal, it is emphatically one that is "incorruptible, undefiled, and that fadeth not away." Hence it is called "durable riches and righteousness;" and it is for this reason that we are to sell all that we have, and purchase it; to part with "houses and lands, father and mother, brother and sister," every thing however dear to us, and "go and buy this field," this "pearl of great price," whose "merchandise is better than silver, and her treasure than fine gold, and all things that may be desired are not to be compared with it."

Permit me to state that I esteem this treasure to be the whole of the Gospel of Jesus Christ, who denominates himself the bread of God, that cometh down from heaven, and giveth life to the world. Hence, unlike gold or silver, or precious stones, or pearls, it is a nourishing, life-sustaining, life-imparting treasure. Indeed, it is the "revelation of grace, mercy and peace from God our Father, and from the Lord Jesus Christ." It is the un purchased grace of God to sinners, the unsought, unmerited love of God to the world, the death of his dear Son, Jesus Christ, our Lord, who by his own blood hath ratified and sealed the testament of God's eternal love and grace, and brought life and immortality to light by his resurrection; and the glorious assurance we have, by all the "great and precious promises" made to the patriarchs, prophets and apostles, that all nations, families and kindred of the earth shall be blest in Christ.

These divine favors, these holy truths constitute the treasure spoken of in our text. And oh, how priceless it is! How precious to sinners! How invaluable to the world whom Jesus came to save! Well might the apostle say, "To you who believe he is precious!" He is precious to every saint, to every believer; and not only to them, but to every sinner, every unbeliever; for he is "the DESIRE of all nations,"—as Dr. Whitley says, "all need him, although they know nothing of him." Hence "the earnest expectation of the creature," (which Clarke says, "we render the creation,") "waiteth for the manifestation of the sons of God."

This is the Gospel which Christ's ministers should, or, rather, do preach. It is not of human origin, like the vain religions of the heathen, who "change the glory of the incorruptible God into an image made like unto corruptible man," and seek to appease his wrath and propitiate his favor by human and brutal sacrifices. Neither is it like the paradise of sensual delights anticipated by the deluded followers of him whose ashes lie immured on the plain of Mecca, dishonored by the pomp and pride of human glory. Nor like the false creeds of men; which are the legitimate offspring of worldly pride, hypocrisy, and partiality, which rob God of his glory, and limit the "riches of his grace," and the operations of his love, to only a part of his intelligent, moral, sinful, dying offspring.

Such, my hearers, is the elevated view we would take of this treasure. And such is the view that every child of Adam must take of it, before he can be brought to love it, to set his heart's best affections on it, to see its perfect adaptation to his moral wants and sinful condition, and to honor it with a holy walk and godly conversation.

Do you, dear brothers and sisters, so receive it? Then we can verily say, To you it is precious. Do not, then, withhold from the world an open and unwavering profession of a belief in it, but let your light shine by glorifying God in your body, and spirit which are his.

We shall now proceed to present several reasons why "this treasure" of universal love and grace is calculated to have these salutary influences on our affections and practices.

1. Because it presents to the mind of the believer a rich feast, a feast of divine knowledge. The mind can no more exist without nutritious aliment, than the body. It craves that which is adapted to its constitution, want and appetite. And it will as surely become diseased and sickly under the opposite of these, as the body will while subsisting on unnutritious or deleterious food. This position is supported by the laws of our moral nature, and by facts. No natural effects of natural laws could be more clearly demonstrated. Hence if man is an intellectual, moral being; if he partakes, in any degree of "the divine nature," that nature must have food suited to its capacities and requirements. This food the Gospel pre-eminently furnishes, and that, too, of the richest kind, and in the most ample degree. It imparts to the mind the knowledge of life and immortality beyond the grave; hence "It brings a better world to view."

If it be "eternal life to know God, and Jesus Christ whom he hath sent," it is through the Gospel that the mind obtains this knowledge. If the Christian "grows in grace and in the knowledge of our Lord Jesus Christ," it is only by drinking deeper and deeper of this divine and unfailing fountain, and by becoming more and more



acquainted with its eternal truths and moral excellences.

To know that we all have one Father in heaven; that he is changeless and immortal; that his divine and eternal nature is Love; that his omnipotent power constantly sustains us; that his infinite wisdom guides, guards and defends us; and that his superabundant grace, benignity and mercy crown our lives with the richest blessings, and by the cheering influences of faith and hope, add thereto the glories and beatitudes of eternity—surely such knowledge must fill the soul with unspeakable joy, and engross its warmest affections.

To not only know God here, by being the recipients of his natural bounties, and becoming, in some degree, acquainted with the mysterious ways of his Providence; but to know that we shall, hereafter, see him as he is, infinitely amiable and lovely; that being clothed with immortality, like the angels of God in heaven, we shall tread the fields of light, and pluck ambrosial flowers from the tree of life, fast by the throne of God; that our society will then be that of God and Christ, of angels, saints and glorified spirits innumerable, and that among that blessed throng we shall recognise the objects of our dearest attachments, where we and they shall enjoy a higher, holier, indissoluble union, purified from all the sensualities of earth and forever exempt from all the ravages of pain, sickness, disease and death—these present to the mind, by the eye of faith, a prospect indescribably beautiful and overwhelming, and one, too, that fully meets its moral wants, its yearnings after immortality, and its vast capacity for boundless joy. He that possesses this knowledge is rich, though clothed in rags. He that is deprived of it is "poor indeed," though decorated in the gorgeous trappings of royalty, and swaying an earthly sceptre.

2. The perfect adaptation of the riches of the Gospel to all classes and conditions in life, is another evidence of its salutary, reforming power. It is suited to the rich and poor, the high and the low, the bond and the free. Neither circumstances, changes, sufferings, or disappointments can deprive us of its blessed influences; but its happyfying, sustaining power is most felt in the dark hour of adversity, sorrow and death. These only furnish this treasure by bringing its excellences to be more and more beheld and enjoyed. O, how poor is man without it! How wretched in the hour of dissolving nature! To have no Father to love and trust, in this trying moment; no Saviour on whose soft bosom we may repose our aching head; no home to anticipate beyond the tomb; no re-union with the dearest objects of our hearts' gushing, warmest, best affections—but to behold death as a *leap into the dark*, an extinguishment of life, light, hope and joy, and all that is beautiful and desirable—surely this is poverty and wretchedness indeed! It is not only natural, but intellectual and moral death. We do therefore affectionately beseech all those who reject the Bible, the Saviour, and a Father in heaven, yea, even their own lives also, to buy this pearl of great price. It will make them rich in faith, and heirs of the kingdom.

And we would also entreat all who are under the greater fear of the ceaseless agonies of a death that never dies, to come and take of the waters of life freely, "without money and without price." Leave it to the heathen whom God has not blessed with a revelation from heaven, and whose ignorance he "winked at," or "suffered," leave it to them to pay to senseless idols or imaginary demons the servile homage of slavish fear and selfish adoration, but do not thou, with the Bible in thy hand to "get wisdom," and this priceless treasure before thee, attach to thy Father in heaven a character that robs him of all his essential glories and perfections, while it deprives man, his moral offspring, of every pure motive and elevated incitement to love and obedience.

To some this may appear dogmatical; but we esteem it consistent with the truth of Heaven,

right reason, and pure morality. We lay it down as an unquestionable position, that we can not love that which does not appear to us lovely—that is, that has not to our minds some *charms or attractions*. If it be said, "We can not then love our enemies;" I reply, mercy always has misery for its object, and their condition is such as to attract our attention and excite our sympathy; for we do not love them for their *enmity*, but because they are human beings, and hence our brethren, and it is this affinity that is still lovely, though enveloped in ruins.

3. I am led, therefore, to remark that the Gospel has the most salutary influences over our affections and practices, because it lays the foundation of moral duty to God, to our neighbors and to ourselves.

Do you ask whether those who know not this Gospel are absolved from all moral duty? We answer, no. They are under obligations just in proportion to the light and knowledge they enjoy. But those who *know not* or can not appreciate God's love to them, can not love him as we should; for "we love him because he first loved us," "and we *know* the love which the Father has for us; God is love." Do the heathen know this? Neither can we love our neighbor until we can answer rationally and scripturally the question, "who is my neighbor?" Or until we shall be able to behold in him a brother, a precious rational, (however degraded) being. Neither can we love ourselves, in the sense the Gospel requires, until we have proper views of our high origin, exalted relationship to God, noble intellectual and moral powers, and future immortal destiny—that is, all the incitements to virtue, to noble purposes of soul, to high attainments in mental and moral culture, and to cherished hopes of future good depend much on a proper knowledge of ourselves. Hence all these duties are summed up in the two great commands of the Gospel, viz, the supreme love of the *Divinity*, and the equal and impartial love of *humanity*. On these two injunctions, all the moral law, all the Gospel is suspended. Hence there is no act, the performance of which will increase our real happiness, which the Gospel does not enjoin. There is no vice, however specious, which it does not prohibit.

Now, is it the duty of man, imperfect as he is, possessing the light of the Gospel, to obey these commandments? And can it be possible that a holy God can be governed by any other principles? Does he enjoin it on man to overcome evil with good, and can he overcome evil with evil? Does he command us to forgive those who trespass against us, while he will never forgive those who disobey his laws? Does he require us not to let the sun go down upon our wrath, while his wrath will burn throughout an eternal day? Does he forbid us to give place to anger, (assuring us that it rests only in the bosom of fools,) while he will be angry with his moral offspring forever?

He has laid us under all these commands and prohibitions, and can he practically contravene every one of them? No, it were the height of impiety to ask such questions concerning the principles of action and of government of a holy God, did not the unwise teachings of a false theology force them on our notice. True, language is applied to the Deity which is erroneously construed so as to attach these imperfections to him whose government is, and always was, in accordance with the purest parental principles. But shall we, in this day of light and knowledge, when the Gospel, like a lens, is pouring directly on us the beams of infinite grace and love, so apply it? Shall we not rather say that God's anger is his justice, and that this is so exercised as to accord with his mercy, seeing "that to him belongeth mercy, because he rendereth to every man according to his works"? Hence his anger and jealousy are but the fervency of that righteousness, truth and love by which he governs the moral world. It is only by this construction of

these terms, that we can avoid attaching infinite imperfection and misery to the Almighty; for as anger (as a passion) in finite beings will always produce finite misery, so in an infinite being it must produce infinite misery. Hence God would be the most miserable being in the universe.

Lastly. The Gospel is not only an unerring guide to the path of every duty here, but it teaches man to appreciate, in some degree, his true dignity and standing in the scale of intellectual existences. He does not contemplate himself as a mere animal that is doomed to sweat and toil, and eat and drink, and sleep and die. No, it shows him that he is a child of God, and a joint heir with Jesus Christ—that though clothed with mortality, he stands on the confines of eternity, "and the next step is spirit." Although to him the objects of earth are beautiful, however fading, because they are the productions of infinite wisdom and goodness, and the love of kindred, and the attraction of friends are strong and indissoluble, still he longs to depart and be with Christ which is far better; for "he seeketh a better country," where the inhabitant shall no more say, I am sick, but pain will be exchanged for pleasure, misery for happiness, death for life, and earth for heaven.

It is then that man's happiness, which is his being's end and aim, will be consummated. And it would seem that then, and then only, will he perfectly answer the end for which he was created, viz, to "glorify God and enjoy him forever." Neither are we to suppose that he has then arrived at a point beyond which advancement is impossible. No, the riches of divine grace and knowledge will be developing themselves throughout a ceaseless eternity. The soul will be drinking deeper and deeper at the intellectual fountain, as it ranges the fields of light, and unceasingly contemplates the glories of their divine Author. And will not its moral advancement be commensurate with its intellectual? Or rather, will not divine knowledge (for it can have no other when it shall see God as he is) produce supreme love, reverence and adoration?

Let no one suppose that, by these views, we set aside the operations of divine grace in the salvation and sanctification of sinners; for it is by the blessed influences of the Gospel that all men are to obtain these. Jesus Christ "will draw all men unto him;" not by physical force, contrary to their volitions and inclinations, but through the instrumentality of moral means. These are the teachings of the Gospel, the influences of the Holy Spirit, and the manifestations of the infinite love of God to the world. The last of these possesses a blessed constraining power. "The love of Christ constrains us." "We love God, because he first loved us." Like the fabled golden chain of Jupiter which he let down from heaven, and "winding it round the huge Olympian, lifted the earth and its inhabitants to himself," so the chain of divine love, which reaches from heaven to earth, and winds around the eternal throne will draw the moral world from the depths of human woe, wretchedness and guilt to heaven, where, through its regenerating influences, all men will be sanctified, redeemed and restored, and the Son become subject to him who did put all things under him, and God be all in all.

II. We now pass to a consideration of the medium through which God has seen fit to convey this treasure to mankind. This is through the instrumentality of human agency. The agents thus employed are denominated "earthen vessels." There is a peculiar fitness in the figure of earthen vessels, to represent the fragile nature and humble condition of the apostles, and all succeeding ministers of the Gospel. These vessels are not of gold, or silver, or the finest porcelain; but *earthen*, that is, they are manufactured of earth or clay. These vessels are esteemed of less value, from the fact that the materials are found in every part of the globe.

Let us now notice the adaptation of this figure to men. First, an earthen vessel is one that is



made of earth. So "man is of the earth, earthy." He was "formed of the dust of the ground," or of matter. Second, an earthen vessel is perishable. It is not only liable to be dashed to pieces by unforeseen accidents, but it certainly must perish with the using. So man is exposed to instant death in a thousand unforeseen ways; and should he escape all accidents, such is the construction of the material system, that it must decay and die. Hence it is emphatically denominated mortal. "For this mortal must put on immortality." Hence the apostles "always bore about in their bodies the dying of the Lord Jesus," (who was also mortal), "that Christ might reign in their mortal body." They were "always delivered unto death for Jesus' sake." Thirdly, earthen vessels are devoted to the most common uses. This is owing to their cheapness, which enables all to obtain and use them. Hence they are called vessels of *dishonor*. But this is not the case with golden vessels; they can only be possessed by those who are rich in this world's goods. In like manner, the Gospel is designed for the poor as well as the rich; yea, for all classes and conditions in life. And this stamps on it the impress of *divinity*. It shows that it is not of human origin; that it was "not received of man;" neither was it taught "but by the revelation of Jesus Christ." Such being its nature and object, it was peculiarly befitting that it should be committed to poor, obscure fishermen who had no worldly wealth or power to give a false consequence to their religion, or to recommend them to the notice and favor of their fellow-men. Doubtless from their obscure origin, their lowly condition, their humble appearance, and the impartiality and apparent *cheapness* of the religion they inculcated, the people were ready to exclaim, as they did of their Master, the despised Nazarene, "Can there any good thing come out of Nazareth?" Such, my friends, are the agents whom Jesus commissioned to "Go into all the world and preach the Gospel to every creature." Such the weak and fragile vessels in which are repositied its spiritual and immortal treasures. These men were sent forth two by two, like sheep among wolves, with no carnal weapons of defence girded on them; no sword, no purse, no scrip; no wealth, no popularity, or worldly power to sustain them; yet they were sustained by God, in their ministry, and lived to see the standard of the cross planted in all the then known world.

By this we see fully verified the last declaration in our text, viz., "that the excellency of the power is of God, and not of man." Here its divinity shines forth in its unclouded lustre, in its omnipotent power. As the plainness of the casket only serves to add lustre and beauty to the jewel it contains, so the weakness and frailty of man, only increases the apparent richness and potency of this treasure. It also prevents them from worshipping and admiring the vessel instead of the treasure it contains. So, if God had committed it to immortal, sinless beings, it would have been shorn of its chief glory and efficiency. They could never address mankind as fellow-sinners, fellow-sufferers, fellow-prisoners of hope. They could not groan with the whole creation, for a deliverance from the bondage of corruption into the glorious liberty of the children of God. And there would be something manifestly incongruous with the condition of an ambassador of Jesus Christ, in their preaching in earthly temples, in the open fields, in the market places, and "from house to house;" or in their visiting the sick and the dying, and pouring the balm of consolation into the bosom of sorrowing friends. These kind and holy offices must be performed by those who have a community of feeling and of interest with those who stand in need of them; who can weep with those that weep, and rejoice with those that rejoice. Again; there could not be that constraining love and attraction, in the mission of angels travelling over the world to preach the Gospel, that there would be in men of like passions and frailties. To the former, the calumny,

hatred and persecution of a wicked world would be perfectly harmless. The scoffs of the opposers of God's truth; the cold heartedness of professed friends, and the open hatred of enemies, could not reach them; neither could they die "for Jesus' sake." All these things the apostles endured; and all these things "the Great High Priest of our profession" endured, who was himself made perfect through suffering. And these sufferings and persecutions have been, more or less, the lot of all the ministers of God's truth, down to the present time.

Now it is from these attendant circumstances, that the apostle compares the ministers of Christ to earthen vessels. If they were golden vessels, men might pay them that homage that is due to God alone. If they were angels or archangels, men would be filled with fear at their presence, like the shepherds on Bethlehem's plains, or be induced to exclaim, "Behold the gods have come down unto us in the likeness of men."

FINALLY; the crowning excellence of this Gospel is, that it is "of God," that is, all of grace. It is the free gift of Heaven to man. Therefore the vessel that contains it and conveys it to others, could no more claim to be its author and bestower, than the prism that receives the rays of light could claim to be the sun.

Now it is the duty of the minister of Christ to preach his Gospel in its fulness. In doing this, he will never preach himself as the Saviour, but Christ Jesus the Lord. He will never preach his own affections for men, or love for human souls, (however ardent they may be,) as paramount to the love of God for them. He will never preach to please the ear, or the fancy of his hearers, or to gain the wealth, honor or applause of the world; but his great object will be to make his fellow-beings wiser, and better, and happier, by preaching unto them the unsearchable riches of Christ. Instead of being "conformed to this world," to its spirit, its errors, and its practices, his chief object will be to inculcate the spirit of love; to disseminate the light of divine truth, and to reform his fellow men. And instead of *striving* to be greatest in the kingdom of heaven, he will be emulous only to *serve* his Master faithfully, in whatever station he may assign him in his vineyard. In fine, he will determine to know nothing among men save Jesus Christ, and him crucified.

To such men, and to such only, has Christ committed this treasure. And O how solemn, how responsible is the office which they hold as stewards in the kingdom of their Master! We read, "It is required of stewards that they be found faithful." Mention also is once made in the Scriptures, of "the Lord's treasury." Now the treasury is the *depository* of the treasure of the nation, or of the ruler, whether it consist in gold or silver coin, or in bills, notes, or drafts, or other materials. Hence there must be a treasury for God's treasure. This treasury is the earthen vessels alluded to in our text. Christ's ministers are the *receivers, keepers* and *disbursers* of this treasure. It is their duty to be faithful in applying it according to the declared will and purpose of the owner, whose will is that "all men shall be saved and come unto the knowledge of the truth," and consequently *equally* share its blessings; and whose purpose is to gather together, in one, all things in Christ.

Brethren in the ministry of reconciliation, the ground on which you stand is holy. Your position is one that awakens a thousand thrilling emotions and interests. To be the bearers of these heavenly gifts to mortal man, is an employment which angels might desire. Yet when we think of the magnitude of the blessings designed to be conveyed; the responsibility devolving on those whose duty it is to expound the "lively oracles;" the nature and importance of the instructions they impart, and the influence of their example; when we reflect that these will tell on the records of time, to the latest posterity, and, if we recognise the past, on the records of eternity, we are led to exclaim, Who is sufficient for these

things? You have, however, much to strengthen your hands and encourage your hearts. God has prospered, in a high degree, your labors in promulgating what you sincerely believe to be the truths of Heaven, the divine riches of the Gospel. Millions have been brought to a *saving* knowledge of it, and thousands are anxiously inquiring the way to Zion. It will be your duty and joy to lead them there, and while you break to them the bread of life and present to them the waters of salvation, you will "send none away empty?"

For encouragement in the Christian cause, we refer you to the primitive apostles. They had the world, with all its pride, fashion, wealth and power, to oppose them, yet by their zeal in the cause of truth, their love of the religion of their Master, their devotedness to the welfare of their fellow men, their spotless life and character, and their Christian fellowship and brotherly love, they were enabled to see the Gospel so rapidly spreading, that, in three centuries, it changed the religion of the most powerful and extensive empire on earth, and millions were brought to rejoice in its divine truths. Indeed, so astonishing was its progress, that its goings forth were "like the morning," even like the sun travelling in the greatness of his strength. And why shall not similar means produce similar effects in the present age? What hindereth you my brethren, from going on to prosper, until under your labors, and those of kindred minds in other lands, the world shall be redeemed from mental and moral slavery, and, through the sanctifying influences of the Gospel, illuminated with the light of life, truth, peace and love?

Three things are essential in obtaining "a consummation so devoutly to be wished." These are, first, unblemished moral character. "Be ye clean that bear the vessels of the Lord." Or, as vessels, "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Secondly, union in feeling and in action. Without these no cause, however good, can prosper. Remember then that "union is strength," and be careful to "let brotherly love continue." And thirdly, zeal and perseverance in the cause of your Master. Eternal vigilance is no less the price of spiritual than of civil liberty. With the possession and practice of all these, you can not fail of seeing the cause which you ardently love, going rapidly onward, for the future, as in the past, until the *riches* of free grace are enjoyed by a regenerated world. Amen.

#### NEWS DEPARTMENT.

Several circumstances have prevented my attention to this portion of the paper, and a memorandum of removals was mislaid that should have appeared earlier. Next week we will attend to all that will be generally interesting as having lately occurred, when the removals will also appear. A. B. G.

REMOVALS.—Br. D. Van Alstine, has removed from South Livonia to Fredonia.—Br. T. C. Eaton from Fredonia to Hancock, Addison county, Vt. Br. N. Sawyer from Medina to Clarendon. Br. N. Stacy from Ann Arbor, Mich. to Coffee Creek, Crawford Co., Pa. Br. T. C. Adam has removed to Ann Arbor. A. B. G.

ERRATA.—A sad error occurred in Br. Skinner's letter to Mr. Campbell, in No 40, current volume. Page 316, column 1st 9th line from the bottom of the letter. It reads, "I shall wish of course to insert"—and should read, "I shall *not* of course insert," etc. On same page column 3d, 10th line from bottom, for "tergification," read, "tergiversation." A. B. G.

#### PUBLIC DISCUSSION.

Arrangements have been made between a Methodist and a Universalist minister, for a public discussion of the question, "Does the Bible teach the doctrine of endless misery?" to be held at Washingtonville, Oswego Co., commencing on the 18th of November next. God speed the truth. A. R. B.

Br. Gad Chapin is informed that his box of books is now on the way addressed as he directed. O. H.



For the Magazine and Advocate.

## THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XXXIX.

Acts xx: 28. "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

This passage of scripture demands particular notice and candid examination. I shall therefore throw all the light on it that lays in my power, after having consulted the best commentators on this difficult passage; difficult as we have it in our common version.

The passage is variously rendered in the ancient manuscripts, and by different translators. The authors of the Improved Version, and Kneeland, and Priestly, render the passage thus, "Feed the church of the Lord which he hath purchased with his own blood." And in a note the authors of the Imp. Version say, "The received text says, 'God,' upon the authority of no manuscript of note or value, nor of any version but the modern copies of the Vulgate. The Ethiopic uses an ambiguous expression, but this version is avowedly corrupt. See Marsh's Michaelis, volume 2, page 96. The word Lord is supported by all the most ancient and valuable manuscripts, whether of the Alexandrian, or the Western edition, by the Coptic, Syriac, and other ancient versions, and by citations from the early ecclesiastical writers. See Griesbach's excellent note on this text in his second edition. The expression, blood of God, is not quoted by the earliest ecclesiastical writers, and is rejected with horror by Athanasius as an invention of the Arians." Dr. Priestly supports the above in the following words, "In the best manuscripts it is the 'church of the Lord,' that is of Christ; and the Syriac version has it, 'the church of Christ.'" Again he says, "The best manuscripts and the oldest versions have a different expression from that in the common version, and therefore our translation ought to have been different from what it is." Wakefield, however, a very learned divine, translates the passage thus, "Take care to tend the church of God which he gained for himself by his own Son." This, it will be perceived, does not vary materially from the Improved Version. Instead of "church of the Lord," he renders it "church of God," and this he does on the authority of the Ethiopic version, and taking into consideration the variation of the Syriac and Coptic versions, the former of which has it, "church of the Messiah," and the latter "church of the Lord." Either of these translations probably comes nearer the sense of the original than our common version.

Let us now consider what is meant by redeeming, gaining, or purchasing the church, by his own blood, if spoken of Christ, or "his own Son" if spoken of God—for surely it will not be contended that God spilt his blood to redeem mankind, in a literal sense at all events. God is often said in a figurative way to redeem or purchase us to himself by the death of his Son. But be it remembered, we are no where said to be redeemed from the wrath of God, or the just punishment of our sins, but from sin itself. "He shall be called Jesus, for he shall save his people from their sins," not from punishment only as we are saved from meriting it—not from endless misery in a future state of existence, for no such salvation is mentioned in the Bible. God sent his Son into the world to recover men from a state of sin and wickedness, and this his Son does by his Gospel which he confirmed by his death and resurrection, and sealed with his own blood. And Christ is said to redeem us from all iniquity, and to wash us from our sins in his own blood, because he gave up his life in the undertaking. But that God can give his blood, which our translation implies, is impossible.

The word here rendered "overseers," is the same that is elsewhere rendered Bishop, which shows plainly that at this time, as there were several of them, there was no one person to whom the care or government of the church was committed; but that like the Jewish synagogues, the business was conducted by a number of persons called elders, as these overseers or bishops of the church of Ephesus are here called. Now mark the singular gradation to Popery.

In process of time, one of these elders or bishops, had first a nominal, and then a real pre-eminence over the rest; in consequence he alone had the title of bishop, while the rest retained that of elders only. This change from the primitive custom went on till the bishops of particular churches, or congregations, became what are called diocesan bishops, having an extensive authority, both spiritual and temporal, over other churches; and finally one of them, viz, the bishop of Rome obtained dominion over the whole Christian world.

For the Magazine and Advocate.

## ESSAY ON WAR. NO. XIX.

BY REV. C. SPEAR.

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his figtree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—MICAH iv: 3, 4.

How refreshing and encouraging is such a declaration in view of the desolations of war throughout the earth. The day of aggression and retaliation will certainly come to an end. But what can be done to bring on this bright and beautiful period? "It seems," says an amiable writer, who appears to have drank deeply at the fountain of truth and love, "it seems from the very nature of the case that the principal of non-resistance, based upon emotions of true and heartfelt love, must be the forerunner, the attendant and the grand security of that blessed state of the world." To hasten the time spoken of in our motto, we must show that peace principles are not only safe but in accordance with the word of God. In a warlike age, a peaceful man came and dwelt with a people trained to constant warfare. Degraded, ignorant, and fierce they were; but this unarmed man, relying on the protection of God, dwelt with these people secure and honored. None rose up against him. Even while the North and the South re-echoed to the bloody war whoop and the groans of the tortured white man, William Penn lived in peace and safety.

We must also enforce with power, the precepts of Jesus, such as "Love your enemies, bless those that curse you," etc. It must be shown that the laws of his kingdom are binding on nations as well as individuals, that if it be right for men in a collected capacity to fight, that it is right for individuals, and then duelling and private quarrels of all descriptions are right!

Another duty enjoined upon us, is to be willing to suffer and die ourselves, and not make others suffer and die for us. Such was the example set us by the great Saviour upon the cross. If we follow not him, then we are not Christians. If our blessed Saviour died for us, then we certainly ought to be willing to die for him or for his cause.

In the next place, we must disapprove all celebrations of victories. It is but celebrating evil or deeds of human slaughter. "Suppose," says one, "that the injustice of my neighbor had occasioned a sanguinary quarrel between him and me, which terminated to the advantage of myself and my family—my neighbor, however, was not killed, but one of his sons: would it not be unchristian, inhuman, and barbarous in me and sons publicly to celebrate my bloody feats by which calamity was brought on my neighbor and his family? If so, what ought we to think of the custom of celebrating the victories or feats

of public wars? This custom, surely, must have been derived from savages, and to savages it should be confined.

It must be shown that men do not die for their country when they die in battle. "Of those who fall in battle," says Dymond, "is there one in a hundred who even thinks of his country's good? He thinks, perhaps, of its glory, and of the honor of his regiment, but for his country's advantage or welfare he has no care and no thought. He fights because fighting is a matter of course to a soldier, or because his personal reputation is at stake, or because he is compelled to fight.\*\*\* He fights in battle as a horse draws in a carriage, because he is compelled to do it, or because he has done it before; but he seldom thinks more of his country's good than the same horse if he were carrying corn to a granary would think he was providing for the comforts of his master."\*

In conclusion. I have now finished all I have to say, upon the subject of Peace unless I should be requested to resume my labor again. I hope the reader who has followed me in my arguments and illustrations will weigh the whole matter candidly, and come to right conclusions. The cause which I have been permitted to advocate in this paper (and thanks to the conductors for their liberality and independence) lies near to my heart. I have done what I could. I am aware my arguments have often been imperfectly stated, and feebly illustrated, but this was greatly owing to the limits to which I have been confined. In drawing my series of essays to a close, there is one thought that gives me great consolation, and that is that wars will ultimately cease. But then, I feel that Christians ought to be actively engaged in hastening the period so luminously presented in prophecy. Let us all then labor in this great work, and at last the period will arrive when nation shall not lift up sword against nation, neither shall they learn war any more. Amen and amen.

\* An Inquiry into the Accordancy of War with the Principles of Christianity, p. 29.

For the Magazine and Advocate.

## AFFAIRS IN PITTSBURG.

BR. GROSH—I am now "cast down 'mid fire and smoke;" not the fire of brimstone nor the smoke of torment, but something which bears so striking a resemblance to that imaginary place of which we have heard so much, that one is almost convinced of its reality! I am now in Pittsburg. The "blackness of darkness is round about me," and it is emphatically true that this city verifies a portion of the Scripture—for we have "a cloud by day and a pillar of fire by night," and here too, the smoke ascendeth up forever and ever, both day and night! By the constant falling of smoke dust, which arises from the burning of stone coal, everything is made to wear the shade of darkness; a fit emblem of the religious state of society in the city. The majority of the people here possess a religion as black as Pittsburg, which destroys the light of truth, darkens the understanding, throws a gloom over the mind, and presents nothing but—

"Eternal plagues—and heavy chains,  
Tormenting racks, and fiery coals,  
And darts to inflict immortal pains,  
Dipped in the blood of damned souls,"

for their contemplation. A fine place is Pittsburg in which to make converts to popular religion!

I commenced my labors with the Universalist church in this city on last Sabbath. The meeting was very well attended in the morning, and in the evening there were many more "who came out for to see"—perhaps—"a reed shaken by the wind." There are quite a number here, like Nicodemus, who will go after dark to learn of the Saviour, and I am glad that there are such, for it denotes a spirit of inquiry, and they will soon be enabled to "put a candle upon the stand," that it may give light to those who are in the room, or in the same church with themselves.



It is far better to come in the night, than not to come at all, and I think that those who can leave their own church and go to hear Universalism, even though shaded from public view by the mantle of night, should be commended for their courage. It would be well for Universalists to think of these things, and not speak disrespectfully of this class, for some of our most zealous friends were once Nicodemuses!

I must confess that I found our cause in this city in not altogether so flourishing a state as I had anticipated. The society here for nearly three years past has been worse than destitute of preaching. The preaching which they have enjoyed has been very irregular. After Br. Davis left, they were without meetings for one year—thereby affording an opportunity for the friends to become scattered, and for the wolves to enter the fold and make captives of the sheep. Then Br. Andrews came and remained only a few months, for just as he had succeeded in waking the church out of its first sleep, and had collected a large congregation; when the circumstances of the society were prosperous, when the friends began to revive in the spirit, and to put forth their strength, and every thing around them was cheering; when the state of inquiry and public feeling foretold the prosperity of Zion, then, he bid adieu to the friends and left the city. And hence, the church were compelled to struggle with the agonies of the “second death.” The car of opposition was rolled on them still more heavily—some were disheartened and discouraged, and others were “filled with hope when nearest to despair.” As a necessary consequence, the majority of the society became rather cold, indifferent and lifeless.

But, however, on arriving in the city I was met with cordiality, and we have now, again, raised the standard of Truth, and our friends are rallying under the banner of Love, determined to press with vigor on, until they have permanently established Universalism in Pittsburg, where Truth had for a season fallen in the street, and equity could not enter. The opposition with which we are necessitated to contend is strong and bigoted—there seems to be a united and simultaneous movement on the part of the Orthodox churches to oppose the cause of God—they will resort to almost anything to effect that purpose, even to the tearing down of handbills by which we notify the public of our meetings—but vain are all the endeavors of man when directed against the arm of Omnipotence!

We consider that the prospect is now favorable for the permanent establishment of Universalism in this city. Our friends seem to be actuated by the right spirit, and have taken hold of the work with zeal and energy. We are firmly persuaded that God is for us, and that nothing, therefore, can be against us; and as “truth is mighty and must prevail,” we might anticipate the day when the morally lame, shall walk—the religiously blind shall see—and the intellectually dumb shall speak; when true religion shall take up its abode in the hearts of men, and Peace shall wave her bright banner over the wide world; when “truth shall spring out of the earth, and righteousness look down from heaven”—when all shall acknowledge with adoring gratitude that God is a universal Father—man a universal brother, and heaven a universal home.

Pittsburg, Pa., September 9, 1840. H. TORREY.

For the Magazine and Advocate.

## REFLECTIONS.

It has been beautifully remarked by some writer, that every thing in nature bears the impress, “passing away.” At no time is this sentiment more forcibly impressed upon us, than at the present. Nature but a little while since was decked in all the loveliness of spring and summer. The earth was robed in green and a thousand variegated colors; the little rivulet danced gaily along to its ocean bed, and flowers, bright and beautiful flowers, those silent ministers of heaven, bloomed

all around in rich profusion. All nature seemed to join in one grand *te deum* to the great Author of the universe! And now what a change! Nature is now robed with the greyness of age. In place of the soft flowing rivulet, rushes the deep toned torrent on to the mighty ocean, passing away to its resting place.

And thus it is with man. All are passing away. The young heart feeds on nought but the ideality of future happiness. Every cloud wears a golden hue, which is lost in the dazzling brightness of happy anticipations. And oh! how many are destined to be disappointed in their ethereal imaginations. Look at the young bride. Witness the joyous brightness of her eye, and that look of confiding affection as she pledges herself forever to the loved one at her side. She dreams of nought but happiness. She has become a mother, and oh! how her bosom swells with intense affection, as she presses the sweet cherub to her heart. But the destroyer has come, and has taken the sweet rosebud from her bosom. “Passing away,” was written on its innocent and lovely face. But this is not all. Her husband—he on whom she leaned with that confiding affection which every wife knows, he to whom she gave her heart’s holiest and best affections, is taken from her “by death’s resistless hand.” Oh! is not her cup of woe full? Where will she find balm for her wounded spirit? Will she sink beneath this accumulated load of grief, or will she fly to the creeds of men for the healing balm in this sad hour? Oh! no; she will look with an eye of faith through opening vistas into heaven, and there behold the loved objects of her heart, happy in the smiles of her Redeemer. There surrounded with the bright and glowing radiance which emanates from the throne of the Eternal, is the husband and the bud of their early love. Will she wish to call them back to the changing world, where all are passing away? No, for she sees not the blighting change there. The deep and lofty toned strings of the seraph lyres, re-echo through the cerulean domes of the house of many mansions. She longs to join them in the spirit land, where there is no passing away. How important then, that we should seek to place our affections on things eternal and that fade not away.

Earlville, N. Y.

H. M. T. R.

## MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, OCTOBER 9, 1840.

## MORALITY OF THE YOUNG.

I seldom see a grossly immoral young man, but what I feel a disposition to weep. It brings to mind the fond hopes of community, the anxious expectations of parents, brothers and sisters, all blasted in the blight and desolation which he has gathered around him—blasted did I say? yea, worse—mocked by his ingratitude, tantalized by his recklessness, insulted by his high handed daring! Only think of the bitter moments, and hours, and days, which such a character imposes upon those who look to him for comfort; of the scalding tears of the mother when she hears that he is away amid scenes of revel and shame; of the ashy paleness of the sister, who has clung to him like the tender vine to the unbending oak, even long after the death blast has chilled the heart; of the deep anguish which throbs the bosom of the wife when she follows him with her aching memory, an unreformed besotted inebriate as he is, and then tell me if the young man should not begin early, and sternly, and resolutely, to lay the foundation, and build the superstructure of moral character.

This is an extreme case, and it may be said that it is too highly drawn to be of extensive application. It may be. Would to God it was not as applicable as it is. Let the young man who tampers with small misde-

meanors, remember that the same excuse which he uses answers for more bold offenders, and that if he would escape the extreme, his surest way is not to tolerate, or countenance, or indulge in the beginning.

To whom must we look for the defenders and supporters of the institutions of this country, but to the young men? And yet these institutions can not abide the shock of depravity—can not live where virtue and morality does not. Leaving, then, the extremely immoral out of the question, shall we look for the perpetuation of our laws and our liberties to those who merely neglect to cultivate moral character? Suppose that here is a large number of young men, not infamous, but mere epicureans in character—given up to the gratification of the passions, as far as they can do so without open and shameless violation of social order. They will not steal nor rob, but they dislike the necessity of industrious habits. They will not get drunk, but they have no objections to associating with, and considering as rather “funny,” those who do—perhaps they will even offer the cup to their lips. They will not cheat, nor counterfeit, though they think it no harm to make a bargain out of a broken winded horse, or get rid of a spurious half dollar. They dislike to be called brawlers, yet they hesitate not to become the secret authors of scandal, or of insinuations, which will produce a brawl, or lay the foundation for future disorder where peace would have prevailed had it not been for them. And is it safe to trust the preservation of our laws to such men? All just laws and institutions are founded upon moral principle; and who does not know that he will dishonor laws which are based upon principles that he tramples upon every day of his life? Every young man who loves his country, will strive to preserve his moral character inviolate. And—yes—I must say it—every man who professes this love, and does not thus strive, is a defamer of his pretended integrity, and the truth is not in him!

And again. God has made the youthful mind tenderly susceptible of impressions, as if it was the design of divine Providence that he should begin early to lay the foundation for future excellence and usefulness.—To guard against necessary evil resulting from this arrangement of human nature, God has given him a native love for the good, and surrounded him with innumerable tokens of infinite goodness. The young man reads, and studies, and imbibes principles, from this very impulse of his nature to early impressions. Without some guidance in the way of righteousness, he would inevitably sieze upon some evil. But this guidance he has. Appealing directly to his judgment are the works of Heaven, declaring that God is good unto all and his tender mercies over all his works; the testimony of Holy Writ, that God will not look upon sin with the least degree of allowance; and the wise regulation which gives great peace to those who love the law of the Most High. Here are all the powers of guidance which are necessary to lead the tender mind in the proper direction. Here are the laws of God, in accordance with which, all the blessings which he enjoys are bestowed upon him; and it is a part of the laws of the same wise Being, which establish his happiness only as they succeed in establishing his moral purity. Shall he then receive the blessing of one part of these laws and refuse his allegiance to the other? No, he is bound to respect those instructions, and influences, and regulations in the divine government which provide for his happiness. How shall he do this? By striving with all his heart to become pure, as these regulations and instructions, and the source whence they originate, require. And I say again—he who professes thus to respect the principle, and does not thus strive for the perfection, detracts from the reputation which he should maintain—the truth is not in him!

Yet again. Man may struggle as much as he pleases, he can not be happy in any capacity unless his soul is exalted and elevated by active moral principle. With-



out this he can not enjoy the physical blessings which God has placed around him, because he is engaged in abusing them. He can not enjoy the promises and word of God because he has perverted them; and if he has not done this, they place the seal of condemnation upon his actions and desires. And it is equally clear that he can be happy with this, though he fails to excel in every thing else. Let him be capacitated only for a low station in life; let him have little or no talent as a literary or scientific man; let his name be known only to a few, and to those only as an unassuming and undistinguished one, and be associated with strict integrity, and he will occupy a station, and exert an influence for good which will be felt, when the proudest and most brilliant intellect, without morality, will blush at its own vain aspirations. These facts are felt and acknowledged by universal humanity. And especially is it so with reference to the young, whose minds are open to receive the impress of their future character. Hence parents, and brothers, and sisters, and friends feel a deep interest in every step which the young man makes on his entrance into manhood. They watch the deviations, and sinuous wanderings, and immoralities of the more advanced in abandonment, until with aching eyes they are compelled to turn to the young for some redeeming quality with which to comfort themselves. And they feel that they have a right to expect and demand that he step discreetly, and circumspectly, and to withhold their approbation and confidence until he does so. Are these feelings consistent and praiseworthy? Will the young respect them? If so, they will not profess without cultivating strict morality. Reader, these remarks are simple, and unadorned by aught but solemn truth, but they will do you no hurt if you reflect upon them often—may they do you good in the inner man. A. R. B.

#### THE ENHANCED PRICE.

Some of our subscribers feel unpleasantly toward us, for demanding two dollars and a half, when payment has not been made within the year—or two dollars, when payment has not been made in advance—and complain of the hardship, if they do not discontinue the paper. We feel very much to regret that they should feel thus about it—especially as we have stated to them, over and over again, that it is not our interest, nor our choice, to have payments delayed—that we prefer the advance price, within the four months, to the enhanced price afterwards. If the subscriber has the choice of time, it is but fair that we should have the choice of price, according to our published terms. We are now collecting in our accounts at an expense which nearly swallows up the difference between the enhanced price and the advance price; while the loss we have sustained by delay in payment, more than sweeps away the balance. Add to this, the losses we have experienced in consequence of giving credit, according to our terms, and every one must see, at once, that we are much worse off, than if every subscriber had paid in advance.

Why, then, the complaints? We compel no subscriber to delay his payment till the addition to the advance price is incurred—on the contrary, we beg and entreat every one to pay in advance. Each subscriber knows the terms—each one has been solemnly assured, over and over again, that we must and will enforce those terms in all ordinary cases—and if any one prefers to delay after that, he does it, knowing the price of the delay, and should not grumble at being held to his bargain—especially when we are not gainers, but losers, by the delay of so many of our subscribers.

"But," says one, "why not bring your paper to the cash plan at once, and so end subscribers' complaints and your losses together?" Our reasons are these.—People have been accustomed to credit on papers so long, that the habit can not be changed at once. To adopt the cash plan at once, would be to cut off thousands of responsible subscribers, and so lessen our list that it would be doubtful whether we ever could pay what we owe Br. Skinner for the establishment—yes,

even so that we might not be able to continue the paper at all. This consideration alone, prevented us from going into the plan which Br. Price did—and very probably it saved us (for a time, at least) from being compelled to make an assignment as he has been compelled to do.

Another reason—we hope, by rigidly enforcing our terms, to induce our subscribers to adopt the cash plan in dealing with us, and so save us from the necessity of our first adopting it toward them. People do not like to be driven into new measures—and we have no desire to drive them. But if we can get people to see that it is their interest (as well as ours) to pay in advance, we have no doubt that they will, nearly all, come into the measure, of their own accord. Now, how shall we persuade our subscribers that it is their interest to pay in advance? We know but one way—and that is, by rigidly adhering to the terms of the paper—the very terms on which each one who takes it, agrees to pay for it. And this, above all other considerations, induces us to be so firm in demanding the enhanced price from all who, by the terms, owe it to us.

I have said that this course will induce nearly all, ultimately to pay in advance for their papers. Some there are, who prefer to pay more, out of good will to the publishers, or because they deem the paper worth more, or because the delay is worth more to them than the difference in money. As to irresponsible subscribers, (of which class we fear there are yet some on our list, notwithstanding our care to strike them off during the past year,) we shall cut them off as fast as we find them out—and we hope our agents and friends will aid us by letting us know who they are, and by never sending us any more such. These are our plans—these our views and determinations—and these our reasons for adhering to, and insisting on, our terms. A. B. G.

#### NEW PUBLICATIONS.

"The Rose of Sharon: A Religious Souvenir, for 1841. Edited by Miss Sarah C. Edgerton. Boston: A. Tompkins and B. B. Mussey." pp. 304, 12mo.—4 engravings—bound in embossed morocco, with gilt edges—retail price, \$2.00 per copy.

I have not had time to peruse the entire work here named, and not wishing to delay any longer a notice thereof, I will only say, in few words, that its general appearance and binding is better than last year's volume—that the New World, the New Yorker, and other newspapers, speak of it in very flattering terms, some even declaring it superior to any annual that has yet made its appearance. Miss Edgerton is the principal contributor; Mrs. Scott has furnished four articles, some of them of great merit; Mrs. Broughton, four; Br. Chapin, two; Mrs. Sawyer, three—one tale, very good; and so on. Horace Greely, Esq., appears as a new contributor, in a good, but too brief, sketch of Mrs. Hemans. The other contributors are old acquaintances, except "Fanny," who makes her "first appearance" here. The article by the writer, reads better in the Rose, than it did in manuscript as he read it with neck and shoulders aching with rheumatism, just after writing it—he then hoped it would be rejected—it must have had a "narrow escape"!

The Rose deserves to be well patronized—even better than last year—and we heartily and sincerely recommend all our readers who can procure a copy, to do so immediately. A cheaper, better, handsomer, or more appropriate present to a parent, brother, sister, child, or other dear friend, no Universalist need desire—for though not controversial or argumentative, it breathes the full soul of grace, affection and beauty inspired by the faith, hope and charity of Universalism.

A. B. G.

\* For sale by O. Hutchinson, 41 Genesee street, Utica.

"A Discourse on the Second Death. By Edmund Pray." pp. 170, 18mo.

At the request of the Author, who, I am informed by

a ministering brother acquainted with him, is a man of good moral character, I have hastily perused this little work. Its exposition of the second death, is undoubtedly correct, and the work is calculated to do much good wherever circulated and read. True, there are some things in it, in which I should not agree with the author, and others which I do not profess to understand, and have not time to inquire into; but on the whole, the main subject is, in my opinion, correctly explained. His general expositions of the book of Revelations, are probably as good and may be more correct, than those given by others who are fond of revelling among the mysteries of the Apocalypse—I do not pretend to understand that book, and therefore am no judge of the matter. To those desirous of investigating the subjects of the second death, the lake of fire and brimstone, hell, and the dragon, I recommend a perusal of this little book. A. B. G.

#### BIBLICAL INTERPRETATION.....NO. XVIII.

The passage which occurs in Jeremiah xvii: 11, needs explanation. "As a partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." The partridge here mentioned, is not the partridge of England and America; but is a species peculiar to Eastern countries. This bird makes her nest in the sand, where she is likely to be disturbed by men and wild beasts, and have her eggs crushed. Now, conceive one of these partridges sitting upon her nest, and before her eggs are hatched, driven off and her eggs crushed, and we have the figure mentioned by the prophet. And a figure of what is this fact made? Why, of a man who gets riches by fraud—who, as a partridge is driven from her eggs, leaves his riches in the midst of his days—that is before his time to die has come—and "at his end," or death is a fool. How many melancholy cases the history of the world presents to prove the aptness of the figure! Multitudes have been enticed, by the prospect of gaining riches in a quicker way than by honest industry, into wicked fraud; by which they have obtained property that another person has earned by the hands of integrity. This conduct is fraught with ruin to its follower; as well as fraught with injury to him who is deprived of his property. Such wicked men can not enjoy their ill-gotten gains, for they are stripped of them; while ever after, they live dishonored, and at last die, as the fool dieth.

Take the instances of those who have committed forgeries, and the fact manifested in the declaration of the prophet, is very forcibly set forth in them. By forged paper, they sometimes obtain immense amounts of money; but do they enjoy that money? They are deprived of it in the midst of their days—either by being discovered and the money taken from them, or being stripped of it by those with whom they engage in dissipation. So that they never accomplish what they expected, viz., to get wealth by fraud and then enjoy it. In some countries, they get discovered, and not only lose the money, but are executed, and thus die like fools, felons and criminals, instead of living honorably and virtuously, and at last dying in respect and peace. In this country, not only are they almost uniformly discovered, but they lose all reputation, are sent to prison, and when they leave it, leave it poor in the midst of their days, walk through life in disgrace, and in the end die as fools, because they heeded not the wisdom which ever declares in precept and practice, not only that the righteous will be fully recompensed, but that the way of the transgressor is hard. Truly do the instances of men who attempt to obtain wealth by fraud, and then retain it and be made happy by it, appear as futile as the expectation of the partridge who is driven from her nest and her eggs crushed.

From these facts, we should draw a lesson, which will not only be profitable to men of mature years, but more particularly to young men. It should ever be impressed on their minds, and they should ever remem-



ber, that a course of wrong-doing will never ultimately succeed. Their motto should be "honesty is the best policy." And this principle they should pursue with undeviating integrity—never suffer any reverse of fortune to swerve them from it, but they should cling to it as alike a duty, an honor, and a blessing. It is the best way of obtaining wealth. For, though a young man may obtain possession of considerable property by fraud, and even retain possession of it, yet when the reflection continually intrudes itself into his thoughts, that that property is gained at the expense of his reputation and of his high standing in society, it will render him miserable, while his guilty conscience will continue to bring up the fear of being discovered. While, if a young man, by pursuing an honorable course of conduct, gains but little property in advance, the consciousness that he has wronged no man a single penny in obtaining it, but that it is the result of honorable and worthy industry, will give him more satisfaction than all the gold of Ophir and Brazil if accumulated by fraud.

G. W. M.

#### DISTRICT SCHOOL LIBRARIES.

Don't forget the "nurseries of freemen" in the present political excitement. Provide in time for these libraries. Remember that the booksellers should have your orders in time to get supplies from the cities, before navigation closes. Remember, too, your forfeit of the State Bounty, unless you raise the amount by tax, and employ the whole in time. Remember these things, and attend to them, before it is too late. No time better than the present to see to these matters.

N. B. Br. Hutchinson will be able to supply the different series published by the Harper's—or, what are generally preferred by those who have examined both, the two series published by the State of Massachusetts. Let neighboring districts purchase different books, and after each has read its purchase, let them exchange libraries with each other. Thus will double reading be obtained for the same money. Let this advice be considered in time. Books in great plenty, not to be found in either of Harpers' or the Massachusetts, can be found suitable for such libraries, at Mr. Hutchinson's and other bookstores.

A. B. G.

#### THE UNIVERSALIST UNION.

In noticing the circular of Br. Price last week, I omitted to state the terms of the Christian Messenger and the Universalist Union. The prospectuses are given below. As new volumes commence in November, the present month is the proper time to collect and forward the names of subscribers who will pay on the reception of the first number. Let it be done generally, and immediately; for those papers must not be discontinued—need not be, if our friends will do their duty to the cause of God's impartial grace.

As our new volume commences with January next, we shall defer any further appeal for new subscriptions for some weeks, when we hope to find our friends resolved to sustain the Magazine and Advocate, also, and to benefit the cause by increasing its circulation. Till, then, aid us by payments—they are most needed now, and will be for some time to come.

I do hope the agents and friends of both papers will not forget or neglect our wants.

A. B. G.

#### NEW-YORK CHRISTIAN MESSENGER.

A Weekly Journal of Religion, Literature and Intelligence.

This publication is a continuation of the quarto form of the Universalist Union, being changed to a folio, or newspaper form, and resuming the original title—CHRISTIAN MESSENGER. Its religious department supports the views entertained by Universalist—a final salvation from sin, and its consequences—misery; the restoration of ALL men to holiness, and consequent happiness. To this end, its columns are occupied with Sermons, Expositions, Essays, Comments, etc., having a direct reference to that sentiment as well as a general religious bearing. In all its teachings, it aims to put on that charity which "thinketh no evil." If at any time it "rebukes," severely, the errors and follies of men, it does it not "willingly" but through a sincere conviction of duty, and in the friendly hope that it may be "profitable" to those on whom it is bestowed. In its literary and miscellaneous department it will aim to present choice articles, original and selected, from the current

literature of the day, comprising Tales, Essays, Sketches, Poetry, etc., believing that its general interest may be enhanced by a portion of lighter reading. In all this, however, pains will be taken that it shall inculcate a sound morality. But it does not profess infallibility in this respect. It may err in its choice of articles, but if it does, they will be errors of judgment, and it is hoped it will be regarded with a lenient eye. In its secular department it will aim to give as full a record of passing events as the space allotted to that department will allow. It can not pretend to be very elaborate, but will aim to present a faithful record of the most important news of the day; sufficient, it is hoped, with its other departments, to render it an acceptable Family Paper. Terms \$2 per annum.

#### THE UNIVERSALIST UNION.

This publication embraces the Religious and Literary articles of the Messenger, excluding the News and Advertisements. It has been so long before the public that little need be said in explanation of its general character. No efforts, as heretofore, will be spared, to render it a useful, though quiet, visitor in the domestic circle—a faithful, yet persuasive advocate of the great salvation.

The Union is published every Saturday on a large superroyal sheet, in Octavo form, (a very convenient size for binding,) making a large volume of eight hundred and thirty-two closely printed pages for the low price of Two Dollars and Fifty Cents per annum.

Clergymen and laymen, in the Universalist denomination, and all postmasters friendly to the objects of these publications, are respectfully requested to aid in extending their circulation.

Specimen numbers will cheerfully be furnished to order.—Address, N. Y. Christian Messenger, or Universalist Union, 130 Fulton street, between Nassau and Broadway.

#### CONTENTS OF LADY'S BOOK FOR OCTOBER.

Edited by Mrs Sarah J. Hale, Mrs Lydia H. Sigourney and Louis A. Godey.

Happy as a King,  
The Prisoner, a sketch, by Mrs Emma C. Embury,  
Love's Record, by Miss Woodbridge,  
Highest Occupation of Genius,  
Memoirs of a Fly, by Miss H. L. Jones,  
The fall of Pride, by J. N. McIlton, Esq.  
Forgiveness,  
Other People's Children, by T. S. Arthur,  
Peasant Girl at a Well, by J. T. Fields,  
Anecdote of Gen. Groen, by Mrs George A. Paynter,  
The Peaceful Visitant, by Mrs E. C. Stedman,  
Religious Character of the Poetry of Mrs Hemans,  
by the late B. B. Thatcher,  
The Condemned of Lucerne, by H. F. Harrington,  
The Good Night of the Birds, by Mrs Sigourney,  
A Chapter on seals, or Desultory Reminiscences of Epistolary Interchange,  
Sweetheart Abbey, by O. P. Q.  
Horticulture, by Mrs Sigourney,  
Ode to the Forest of Pines, near the Chatre-Hospier,  
or the Rock-Wall Creek, Chambers Co., Ala.  
Corney Noonan's Courtship, by Miss M. A. Browne,  
of England,  
The Stars, by W. Gilmore Simms.

MUSIC.—Song, composed by Signor A. L. Ribas, and dedicated to the Ladies of Philadelphia,  
My Sister,  
The Shattered Tree,  
Tears for the dead, by Lewis J. Cist.

EMBELISHMENTS.—"Happy as a King," from a picture by Collins, Engraved by Dick, and pronounced by those who have seen proof impressions, as the best Engraving published in an American or English periodical.

Colored Fashions—Three figures

For the Magazine and Advocate.

#### BR. PICKERING'S CASE.

BR. GROSH.—In justice to myself and the friends in Fredonia, I must be allowed to say a few words on the objections of Br. Pickering to our certificate. Br. Pickering's explanation places us in a singular light before the Council of the Genesee Association; and if correct, our friends in Chautauque county have greatly erred.

I. Br. Pickering seems to think that our certificate conveys the idea, that his habits had been bad for a long time. We meant no such thing. The very expression, "remembering his great usefulness as a minister," etc., forbids such a construction of our language.

II. I object to the sentence in his explanation,

"there might possibly have been one instance and only one," etc. Br. Skinner and others, who "conversed with Br. P. feelingly on the subject," when they "convinced" him he had been in an error and received his pledge, think there was no doubt on the subject. They were "acquainted with all the material facts" and believe there was more than "one instance;" and the Council of the Genesee Association was satisfied, from direct testimony, that the "charges were fully sustained." And besides, if Br. P. was unconscious of the one time, (when he admits he might "possibly have been affected," "because the evidence was against" him,) how can he positively declare that there was but that one time. The evidence is equally positive and clear as to other times, and he seems equally unconscious of them.

III. We gave our certificate to induce the Genesee Association to withdraw its recommendation, by convincing it of Br. P.'s reformation. It was given with the express understanding between us, and Br. Pickering and his friends in Buffalo, that it should only be published in connection with his penitential letter to the Fredonia society, and expected that the whole should proceed from the proper organ of the Genesee Association, to whose Clerk we sent copies. I still think, both should have appeared.

IV. With all due respect to the age and experience of Brs. Skinner, Grosh, and others, who advised Br. P. to go on and fulfil his engagements in Herkimer county, I give it as my opinion that he should have first received the sanction of the brethren in the Genesee Association, who, if they had been addressed on the subject, might have been induced to give the same advice, and to publish all that should have been laid before the public on this subject—in which case I had been spared the painful duty of making these remarks.

I have done, and will continue to do all in my power to restore to Br. Pickering the confidence of the community; for I believe he has reformed—but his explanation casts needless doubt on the veracity of some of our best friends, who know whereof they have affirmed—therefore have I spoken. I trust what I have offered is in a Christian spirit. If I have said ought unkind or incorrect, I will cheerfully correct on its being pointed out.

Utica, October 4, 1840.

T. C. EATON.

#### RELIGIOUS NOTICES.

BRIDGEWATER.—By arrangement I will preach in this place again on the third Sunday inst. A. B. G.

There will be preaching on the third Sunday in October, by Br. GEO. W. GAGE, in Russia—Br. J. R. MACK, at Walton, and at Sidney Centre in the evening—Br. J. S. KEEBE, in Laurens Village as our friends may appoint.—Br. N. BROWN, at Howlet Hill, (subject Divine consolation,) and in Salina, at such place as the friends may provide, at 7 o'clock P. M.

There will be preaching on the fourth Sunday in October, by Br. GEO. W. GAGE, in Middleville—Br. N. BROWN, at Onondaga South Hollow, and Lecture at La Fayette Square at 7 o'clock P. M.—Br. GROSH in Taubert—Br. J. R. MACK in New Ohio, and at Paige Brook, in the evening—Br. MONTGOMERY in Cortlandville, and Br. WHITCOMB in Auburn.

CONFERENCES.—A Conference of the Allegany Association will be held, October 24th and 25th in the school house near Oliver Tripp's in Mansfield, Cattaraugus county. Ministering brethren are invited to attend. Friends from a distance will call on Br. G. H. Wilson.

A Universalist Conference will be held in Fordsbush, town of Minden, Montgomery county, on next Wednesday and Thursday, (October 13th and 14th). The Universalist meeting house recently erected there, will be dedicated at that time. Sermon by Br. J. Potter. Services to commence at half past 10 A. M. Ministering brethren and friends are invited to attend.

J. D. HICKS.

A Conference of the Cayuga Association will be held in the Baptist church in McLean, Tompkins county, on Wednesday and Thursday, October 21st and 22d. The Eucharist will be administered on Thursday afternoon. Ministering and lay brethren are invited to attend. A Council will be formed as there is some business to be transacted.

G. W. MONTGOMERY,  
T. J. WHITCOMB.



## POETRY.

For the Magazine and Advocate.

## A DREAM.

"Father forgive them, for they know not what they do."

Beneath a rustling grove I sat. The birds  
Made melody above; the flowers around  
Lent fragrance to the breeze: the merry brook  
Wandered sweetly by: the distant hills  
Resounded with the low of happy herds;  
The fields rejoiced beneath their heavy loads  
Of golden grain. O lovely, lovely scene!  
The earth, and all creation, seemed to rise  
In one continued anthem to the praise  
Of God the great Creator—till my soul,  
Catching the strain celestial, sought the fount  
Of never failing love. But suddenly  
A thought—a dreadful thought, flashed o'er my mind!  
O, that the pampered priest had never told  
Me of Almighty wrath, and endless hell,  
From which eternal curses would ascend,  
Blaspheming God! But so it was. My brain  
Grew wild with din confusion, until sleep,  
Impartial friend—approached to my relief.

I dreamed. I thought myself in Palestine,  
Land of our Saviour, where he lived and preached  
The everlasting Gospel; where he died—  
Died to redeem a world from sin and wo.  
And even then, that scene was passing. There,  
On Calvary, the Saviour and the thieves  
Were brought around, a mighty host here met  
To know the tortures of the Son of God!  
There stood the haughty priest, the scribe was there.  
The Pharisee and Sadducee were there,  
All laughing out infernal hate, and all  
Rejoicing that the deed was almost done!  
There, too, the Roman guard, sullen and stern,  
With no concern, save that he should obey  
A tyrant's bidding, and a tyrant's nod,  
And then they took the innocent, the pure,  
The spotless one, who ne'er had done a wrong—  
Who healed the sick, and raised the dead—they took  
The Lamb of God, and nailed him to the Cross,  
And while the blood ran free, and pain acute  
Contracted every fibre of his frame,  
They even mocked him, and reviling said—  
Others he saved, himself he can not save."  
I trembled—for I feared Almighty wrath  
Would strike the wretches dead. But hark!  
A sound from off the cross—"Father," he said,  
"Forgive them, for they know not what they do!"  
O, burning words of Heaven's love divine!  
O, how my soul was kindled with the flame!  
The human passions—envy and revenge—  
I oft have felt: but never—never had I known  
The majesty of God's unbounded love.

While thus surprised I stood, an angel came—  
(His name was Time)—and in his rapid flight  
He bore me off;—while suddenly as thought,  
Lo! eighteen hundred years had passed away.  
Again I stood amid a multitude  
Of human beings. Silently they sat,  
With downcast looks, as if impending death  
Stood waiting at the door. But one arose,  
And with a proud self-righteous tone, he said  
"He was a preacher of the living God,  
And of his Christ—that all mankind had sinned—  
That every sin was infinite—that man  
Was totally depraved, and must repent  
In life, or feel God's wrath beyond the tomb—  
That Christ was very God, and God had died  
To magnify his law, which law required  
The endless death of every soul that sinned!  
O, solemn nonsense! But he farther said,  
They might escape, by penitence and tears,  
The wrath and justice of Almighty God.  
That God was now unreconciled; and hell,  
With all its fiery depths, and dismal walls,  
And devils, waited to engulf their souls!  
Oh, Heaven! what frightful groans and shrieks arose  
From that assembly! How they rang their hands,  
They prayed, they cried for mercy and for help!  
I stood in wonder, and in doubt. Could this

Be earth, and these be some of Adam's race?  
Or was I in the horrid pit of wo,  
Where Milton's angels fell—and these around  
The ghosts and fiends of his deluded brain?  
I raised my eyes to ask my God, and lo!  
The heavens were opened, and I saw within,  
The throne of the Eternal: on his right,  
Reflecting forth the brightness of his love,  
Emmanuel sat. He was the same I saw  
Upon the cross in all the agony  
Of utmost wo. The Father's eye of love  
Looked down upon the concourse where I stood,  
And to the Son he said—"To thee 'tis given  
To bring these sinful erring mortals up,  
With every nation, kindred, tribe and tongue,  
Of Adam's race, to duty and to heaven."  
The Son replied in tones of deepest love—  
"Father forgive, they know not what they do."  
I woke—the same was ringing in my ear  
And echoed forth from every object round,  
"Father forgive, they know not what they do."

FIDES.

Warsaw, N. Y.

## ALCHYMY.

I HAVE NEVER BEEN ABLE TO UNDERSTAND why the alchemists of former times are considered by the philosophers of modern times as little better, if at all better, than fools. I am quite serious; though I know I make the declaration at the hazard of being accounted an egregious fool myself. But let me state my own case. I renounce, at the outset, not only as utterly futile, but as a presumptuous denial of Heaven's declared will, the dream of compounding an elixir, which, by the subtle concentration of the essence of vitality, or, in other words, by the discovery of the elemental principle of life, should enable the fortunate possessor of it to renew his youth, as the vegetable world revives at the approach of spring. I give this up, I say; not merely as a visionary bawble of the imagination, but as a direct attempt of the creature to contravene and abrogate a decree of the Creator. But I make my stand in defence of alchemy, upon that other grand object of its followers—the discovery of the philosopher's stone, as it is called; or of the tincture, or powder, or art,—not of transmuting metals, by converting a lump of lead into a lump of gold,—but of bona fide making gold by a regular and scientific process. "It never has been done," is the triumphant answer of philosophers; but that it therefore never will be done, is not the deduction of philosophy. He who should have attempted, when alchemy was in fashion to discover the means of navigating rivers, and seas without the aid of wind or canvass, or of producing a brilliant and permanent light without employing any combustible substance, would have been deemed as confirmed a disciple of folly by his own generation, as the seekers after the philosopher's stone have since been by succeeding generations. Yet the steam-boat and the gas-lamp are now too common to excite the wonder or attract the notice even of the vulgar; and there are many of our mechanical inventions and discoveries of science, which might be adduced to fortify this mode of argument. Why, then, should the notion be treated as an absurdity too gross almost for serious argument, that one of those incidents to which we owe various discoveries, or some of those experiments which have led to such astonishing results in chemical science, may one day penetrate the laboratory of nature, and detect her process in the formation of this precious metal? In short, is there any difficulty in conceiving such a progress to be made by the gradual triumphs of science, as to acquire the power, by analytical investigation, of ascertaining not only what are the component parts, but what are the respective proportions in which those component parts exist, in a piece of gold? And if one chemical science gets thus far,—if once she is able accurately to detect and separate whatever those component parts may be, and to determine, with equal accuracy, whatever may be their several proportions,—I should not despair of the synthetical process soon accomplishing all the rest. In conclusion, this is the sum and substance of my doctrine—that it is within the reasonable calculation of chemical science to be able to resolve gold into its primary elements; that when so resolved, the relative and positive quantities of those elements may be ascertained; and, lastly, that when we know what are the separate ingredients, and what are their combined proportions, to make gold will be no more difficult than it is now to make any other artificial metal. They who deny these propositions *a priori* must be prepared to do so upon the grounds that there exists some moral, physical, or philosophical impossibility of decomposing gold, as palpable and self-evident as that which would stare a man in the face who should seri-

ously set to work to contrive how he might get the sun and moon, into a crucible, in order to make suns and moons, or stars and comets. And so ends my argument in defence of that branch of alchemy which sought to discover the philosopher's stone!

## EDUCATION.

It was finally and forcibly said in the rhetorical language of the venerated Stoughton, "that God sifted a whole kingdom for the wheat which was sown in the American wilderness." That seed was not confined to New-England. It has been scattered broadcast over the now fair and flourishing domain which we proudly call our country. It has shot up, not thinly, but luxuriantly, and in evidence of its effects, we have only to point to the innumerable seminaries of elementary and general instruction; to the schools and academies, the colleges and universities, which, dispersed through the Republic from Maine to Florida, constitute the glory of our beloved land.

Nor are they less our defence than our glory. Knowledge is power. A people generally enlightened can not be enslaved. Other eyes may look with complacency upon our national fortresses; upon our armaments, naval and military: for my own part, I contemplate with livelier satisfaction, and more assured conviction of their efficiency to the end in view—our security and repose as a people—the institutions of learning, which in every gradation of excellence adapted to the age, the capacities, the wants, of a rising generation, abound in our land. I am no enthusiast: I am neither a pedagogue nor bookworm.—But I hazard nothing in saying, that the humblest village school-house is a little bulwark of our country's liberties. Our seminaries, small and great, for the diffusion of useful knowledge among all classes of the community, collectively present an impregnable wall of defence. Whilst these remain, no Agamemnon, no Achilles will be able to take our city. It will abide in fearless security, and unshaken, indissoluble strength.

The idle levy a very heavy tax upon the industrious, when by frivolous visitations they rob them of their time. Such persons beg their daily happiness from door to door, as beggars their daily bread, and like them sometimes meet with a rebuff. A mere gossip ought not to wonder if we evince signs that we are tired of him, seeing that we are indebted to the honor of his visit, solely to the circumstance of his being tired of himself. He sits at home until he has accumulated an insupportable load of ennui, and he sallies forth to distribute it amongst all his acquaintance.

## MARRIAGES.

In Vernon, September 22d, by Rev. I. P. Simmons, G. A. W. CUSHMAN, Esq., of Laidville, to Miss ELECTA DODGE, daughter of Alvan Dodge, Esq., of the former place.

At the residence of John Farmer, in the town of Herkimer, September 19th, by Rev. M. B. Smith, Mr. AMOS GOODELL, of St. Lawrence county, to Miss SUSAN MARIA MARTIN, of Herkimer. Also at the same time and place, by the same, Mr. WILLIAM THOMAS, to Miss CYNTHIA ALMIRA FARMER, both of Herkimer.

In Winfield, September 17th, by Rev. J. S. Kibbe, Mr. J. HENRY CLARK, to Miss ANGELINE OOR, both of that place.

## DEATHS.

In Victoria, Knox county, Ills. August 25th, of Pulmonary Consumption, Mrs. LOUISA S. CLARK, wife of John W. Clark, 2d, and daughter of late Capt. Erastus Day, of Williamstown, Mass. In the death of Mrs. C., her husband has lost a worthy companion, and society one of its richest ornaments. Although she was not a Universalist by profession, yet possessed that charity which ever adorns the Christiana

## THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY.

By A. B. &amp; C. C. P. GROSH.

TERMS:—To Mail and Office subscribers, at \$1.50 per annum, in advance, or within four months; \$2.00 if not paid within four months; or \$2.50 if not paid within the year. No subscription received for less than one year, unless the money is paid in advance; and no paper discontinued till all arrearages are paid, except at the discretion of the publishers. Agents or companies, paying for eight copies, will be allowed the ninth copy gratis; and so in proportion for a larger number. All communications by mail must be post paid or free—  
To City subscribers who receive their papers by a carrier, \$2.00 per annum, payable in advance, or \$3.00 if not paid within the year.

C. C. P. GROSH Printer, 41 Genesee-street.



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, OCTOBER 16, 1840.

NO. 42.

For the Magazine and Advocate.

## NOTES ON THE RESURRECTION....NO. XIV.

BY A RURAL EVANGELIST.

"As touching the dead that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?'"

"Now that the dead are raised, even Moses showed at the bush."

It is related that during our Lord's last visit to Jerusalem, he was severally attacked by the chief priests, the scribes, the elders, the Herodians, the Pharisees, and the Sadducees, each party of whom endeavored by artful questions to confound the great Teacher, hoping thereby to bring disgrace and ruin upon his cause. The Sadducees, it seems, had contrived a case respecting a woman who had had seven husbands, all of whom with herself, were then dead; and presenting the case to him, they demanded which of the men should have the woman in the resurrection. This question of theirs involved, as they thought, an unanswerable objection to the doctrine of the resurrection—a doctrine which, in the form the Pharisees held it, (and which, aside from the teachings of Jesus, appears to have been the only form in which the doctrine was then taught,) they utterly discarded and denied. Jesus' reply showed that he was not a Pharisee, since he taught—1st. that in the resurrection, or when raised, mankind are not "children of this world," that is to say, do not belong to this state of being;—2d. that in "that world," or the resurrection state, matrimonial connexions are not formed;—3d. that when mankind "obtain that world and the resurrection from the dead," they become immortal, and die no more. He then proceeds to prove from the Scriptures that there is a resurrection; citing the teachings of Moses, most probably because his writings, as I gather from what our Lord himself says, were considered by the Sadducees as paramount to the other portions of the Old Testament, so far at least as respected their authority in matters of doctrine.

Matthew's version of Christ's argument, is, "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Here it is manifest that the fact of Jehovah's being the God of the three Patriarchs after they had undergone the death of the body, is adduced by our Lord in proof that there is a resurrection. And it is truly interesting to attend to the method by which the Heaven-sent Teacher brings this text to bear upon the subject in hand. "God is not the God of the dead, but of the living." His argument is, then, that Abraham, Isaac, and Jacob, must have been in some state of existence in Moses' day, else God could not have been at that time their God. And the justness of this argument will be perceived by considering that the name God, which denotes an object of worship, is clearly a relative term, having relation to worshippers, and as obviously implies some being that worships, as parent implies child. As, then, Jehovah was at that time their God, they must have been at that time His worshippers, and of course must have been *alive*, not to say, must have been *conscious* of it.

It may not be improper to observe here, that the Hebrew language, in which the Old Testament is written, and which, on a dialect of which, was spoken by our Lord, has properly *no present tense*; and that as sometimes the past tense, some-

times the future, sometimes the *ellipsis* of the verb, is used to express present time, the time of verbs is in some instances quite uncertain, and an argument based upon mere *tense*, is often extremely fallacious. In the passage in question, the verb *to be*, according to our version, is *wanting* in the Hebrew, the expression being literally, "I the God of Abraham," etc., which form of expression is really less indefinite than that in which the verb is used; hence the time of the unexpressed verb in this passage is rendered pretty certain from grammatical considerations alone. But waving this, and every thing like it, we observe that as the *commentary* of Jesus upon the passage expresses a *general truth*, or one belonging to all present time, that God *IS* not the God of the dead, (not merely *was* not, or *will* not be, as if He were changeable,) we therefore, independently of learned criticism, which, however, we have no reason to think would be against us, set it down as a philological fact, resting on the authority of Jesus Christ, that the sense of the passage quoted by Him from Ex. iii: 6, is, "I am the God of Abraham," etc., in the then present or passing time.\*

This point being settled, we may now observe that Jesus cites this passage "as touching the resurrection of the dead." We have it, then, from the highest authority, that there actually is in the passage something concerning the resurrection. And this being the case, the question is fairly before us, whether the passage teaches a passing resurrection, or one that is exclusively future. The writer is decidedly of the opinion that it teaches the former. Some of his reasons are as follows:

1. The passage teaches life after death for Abraham, Isaac and Jacob—therefore for others; it also, as we have seen, teaches a *resurrection* for them—therefore for others. But in respect to life, it teaches that they were *then* in possession of it, not merely that they *will* be some time or other; and as there is no intimation that the like is not the case in respect to the time of their rising, it seems most probable that they were *then raised*—hence that others are raised at death.

2. Jesus seems to speak as though to be alive after death, were proof that an individual has undergone the resurrection. Thus to evince to the Sadducees the truth of the resurrection, in the case of the three patriarchs, and hence, as respects all, he quoted scripture to prove merely their existence. Having proved this, he seems to consider their resurrection proved also, as he uses no further argument. It does seem to me, then, that as they were already alive, so they must have been already raised.

3. Christ's argument is worded by Mark thus: "As touching the dead that they rise, have ye not read," etc., "That they rise!" Here our Lord applies to the resurrection the same tense of the verb that is found in the Greek of the passage he quotes, as also in the general truth put forth by him, that God is not the God of the dead. And as the time of the verb in the quoted passage is evidently present, I can not but think that present or passing time is intended in the expression "they rise."

\* As an excuse for introducing the unusual expression, "present or passing time," take the following from Ingersoll's Grammar: "Every point of space or duration, how minute soever it may be, has some degree of *extension*. Neither the present, nor any other instant of time, is wholly unextended. Nay, we can not conceive, as Dr. Beattie justly observes, an unextended instant; and that which we call the *present*, may in fact admit of very considerable extension."

4. Luke gives the same tense as Mark, yet points out the time with greater definiteness by putting the verb in the passive form. He gives the substance of Christ's argument thus: "Now that the dead are raised, even Moses showed at the bush," etc. "That the dead are raised!" On this we remark merely, that whether he did or did not design to represent our Lord as teaching that the resurrection is in progress, one thing is clear—he used just such language as he might have used had he designed to give exactly that representation.

To these arguments it may be objected that the tenses of verbs in the Greek Testament are, as in Hebrew, sometimes equivocal, one tense being occasionally substituted for another. We reply, all this may be perfectly true, and yet it may also be true, that the use of the present tense is *prima facie* evidence that present time is intended. Indeed each particular tense is proof of a particular time; but circumstances may set that proof aside. The time of the present tense should be considered present, unless there is something that clearly shows the contrary.

We, however, have not argued either exclusively or principally from the tense of the verb. The doctrine we have advanced rests not upon mere verbal inflection. Our principal argument in this number, thus far, is this: Jesus Christ, in view of the general fact that God is not at any time the God of the dead, but is at all times the God of the living, did argue the resurrection from the special fact that God said to Moses, "I am the God of Abraham," etc. The general fact is constantly present—the special fact was present then, and is present still—hence the resurrection is present in like manner. The evidence arising from this, we claim to be direct and positive—that arising from tense alone, we admit to be merely corroborative.

5. In further proof, and we consider it positive too, that the three patriarchs had been raised from the dead in Moses' day, and hence that the resurrection is in progress, take, along with the teachings of Christ, a text from the apostle Paul. After saying, "If the dead rise not, then is not Christ raised," he adds, "Then they also which are fallen asleep in Christ are perished." 1 Cor. xv: 16, 18. Abraham, Isaac, and Jacob, had "fallen asleep," that is to say, had experienced the death of the body; and we should think they fell asleep "in Christ," for we are assured in the scriptures that they "died in faith," that is, died believing—or that Abraham did at least. But be that as it may—whether the phrase "fallen asleep in Christ" does or does not apply to them, and whether it does or does not apply to all, one thing will not be disputed—those, if any, to whom it does not apply, are quite as likely to perish, in case they rise not, as those are to whom it does. If, then, the three patriarchs rose not, they perished. But they did not perish in the sense Paul intended, as Jesus himself shows; hence they must have been raised. And since, according to Luke, the Saviour declared to the Sadducees that "all live unto" God, it is hence certain that *all* the dead "rise."

It will now be requisite to attend to some objections drawn from certain passages of scripture.

In Acts ii: 34, we read, "For David is not ascended into the heavens." This was said by Peter on the day of Pentecost; and it is argued from this text that David was not then raised, therefore not others. I reply, the passage gives no intimation that David will ever ascend into the heavens in the sense there intended; since it



does not read as it is sometimes quoted, that he is not yet ascended. Besides Peter was not then speaking upon the subject of rising from the dead, but upon that of Christ's "being by the right hand of God exalted." See verse 33. He then says, "For David is not ascended into the heavens: but he saith himself, 'The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool.' Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." As if he had said, It is not David who is ascended into the heavens, but David's Lord, even Jesus, who now occupies, in relation to human beings, the highest station of honor and authority.

In the 6th chapter of John our Lord speaks in four instances of raising up some at the last day; and these texts are cited, or rather one of them is, to prove that there is no resurrection yet, and that there will be none until all shall be raised at once. I am perfectly convinced that the time here intended by the last day, is not the day when death shall be swallowed up in victory, but is the close of the Jewish age or dispensation: of course that the rising here mentioned is not a rising to immortality. Various considerations, apart from my general views, operate upon my mind to induce this conclusion—some of which follow.

1. In three of the four texts where our Lord speaks of raising up some at the last day, he very obviously has reference to believers, and, to no others. Thus verse 40—"This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Verses 44, 54, express the same, but in highly figurative language, which let the reader consult. Now the Bible teaches not a resurrection, to immortality, of believers as a reward for believing, or as the result of faith; hence I conclude that the rising here mentioned as to be in the last day, is not a rising to immortal life; and consequently that the doctrine of these texts forms no objection to the view of the resurrection which I have advanced.

But it is thought that the rising mentioned in verse 39 must be a rising to immortality, since the text is so generally supposed to have reference to all. The verse reads, "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." Universalist writers have so long applied this text to all our race, that it will seem to the reader to be quite impossible that it can have reference to but a part. I am perfectly convinced, however, that though it is a fact that in some sense all mankind belong to Christ by gift from the Father, and that he will not lose any, yet that this text does not teach all this, unless by implication. But we shall defer the exposition of it until we have considered the phrase "the last day."

2. In proof that "at the last day" means at the close of the Jewish age or dispensation, take the following: In the epistle to the Hebrews, first two verses, we read that "God.....hath in these last days spoken unto us by his Son." In Acts ii: 16-20, we are told that Peter on the day of Pentecost, declared respecting the gift of languages, "This is that which was spoken by the prophet Joel, 'And it shall come to pass in the last days' saith God, 'I will pour out of my Spirit.' ".....He continues the quotation in reference to other events, as follows: "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord shall come." These events, excepting the coming of the great and notable day, are represented as happening, having happened, and being to happen, "in the last days," not all at once, but in such order as that all should be accomplished before that great and notable day should arrive. And as Jesus used almost precisely the

same words when announcing the "signs" which should precede the destruction of Jerusalem, the conclusion seems inevitable that the great and notable day here mentioned, is the time of that destruction. See Mark xiii: 24-30; Luke xxi: 20-32. It is manifest, then, that the time intended in the expression, "the last days," is that period which intervened between the advent of Christ and the destruction of Jerusalem. As, therefore, "in the last days" is towards the close of the Jewish age, it seems perfectly natural that "at the last day" should mean at its close; the last day being the same as that great and notable day, namely, the last of the last days. And that this is the true interpretation of the phrase, is further proved as follows:

3. "In the last day," as we learn from John xii: 48, the unbelievers were to be judged or condemned, as well as the believers raised up. Thus Jesus says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Now it is certain from many passages of Scripture, that there was to be a judgment at the close of the Jewish age or dispensation; and it is also certain that the judgment and rising of the dead to immortal life, are not, in the Scriptures, described as accompanying events; all which corroborates the position that the phrase "the last day" signifies the close of that age. See No. 7 of these articles.

4. The rewards and punishments which were to be dispensed at the end of that age, or at the coming of Christ in that generation, are set forth in John, 5th chapter, as in Daniel 12th, under the figure of two resurrections. See Nos. 4, 5, 6, of these articles. It would seem highly probable, then, from this circumstance alone, that when our Lord in John, 6th chapter, promised to raise up at the last day those who believed in him, he meant the same as he did in the 5th chapter by "the resurrection of life," especially as in both the passages he represents the believer as having everlasting or eternal life at the time he was then speaking. Also, that when he spoke of the unbeliever's being judged or condemned in the last day, he meant the same as he did in the 5th chapter by "the resurrection of damnation," (properly of condemnation or judgment.) Whatever, then may be the meaning of the passages, they must be understood as referring to the same period. If to be raised up at the last day, is to be raised into an immortal state, then to come to the resurrection of damnation, is to be condemned in an immortal state. But the latter is not the fact—therefore not the former.

5. Our Lord often used highly figurative language. Thus in John vi: 53, 54, he uses this to us strange figure to signify belief in his doctrine—"Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. He that eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." And in every or nearly every instance where the phrase "the last day" occurs in the Scriptures, it is found in close connection with figurative language of the most bold and striking kind. Whereas in Christ's conversation with the Sadducees, he employed no metaphors but such as were familiarly used in common speech. Moreover, what he says where the resurrection of damnation is mentioned, if it be interpreted of a rising to immortality, disagrees with what he said to the Sadducees, inasmuch as in the former case the rising is represented not as progressive, but as simultaneous; not single, but two-fold. As, then, His teachings where "the last day" and "the resurrection of damnation" are mentioned, do not seem to agree with what he said to the Sadducees, we assert with confidence, that either in this or in those passages the resurrection is figurative, since all Christians will agree that our Lord was always consistent with himself. But there was never any dispute or doubt that in His conversation with the Sadducees, he spoke of a truly literal rising to immortality; hence it must be evi-

dent that the simultaneous rising of all, some to life, and some to damnation, is figurative. Moreover, we claim that that must be considered figurative which is found amongst figurative language, rather than that which is not; hence that the last day resurrection, in all the four texts wherein it is mentioned, is also figurative. This brings us to consider more particularly John vi: 39, the first text in which rising at the last day is mentioned.

The text reads, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Now the phrase "the last day," in every other instance of our Lord's using it, signifies the close of the last days or Jewish age; and we see no reason why it should not have that meaning here.

But we shall be told that all were to be raised who had been given to Christ, and that God gave him all mankind; hence that the resurrection, being universal, is yet to happen, and is therefore a rising to immortality. To this we reply that it is our conviction that not all of mankind are here intended. For

1. The expression "all which he hath given me," indicates of itself there were some not given to Christ in that sense, the "all" being limited by the phrase following it.

2. If Jesus, after saying "that of all which he hath given me I should lose nothing," had added "but should raise all up at the last day," the latter all, having no limitation expressed, might seem to include mankind universally. But instead of all he employed the word "it"—("but should raise it up," etc.—) and as it in this place can not include any more than all which the Father had given him, that is to say, all with a certain limitation, the text most naturally refers to but a part of our race.

We then, in dissent from Universalist writers generally if not altogether, interpret John vi: 39, in a limited sense as respects mankind, and consider it as referring to our Lord's apostles only. Our reasons, over and above what we have advanced, follow:

3. Jesus in a number of instances speaks of those that God had given him, when it is evident he intended but a part of mankind. Thus in John xvii: 6, 9, 12, he speaks of, and prays for, his apostles, as follows: "I have manifested Thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me." "I pray for them: I pray not for the world, but for them which thou hast given me." "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." In the following chapter we are told that when his enemies were approaching to apprehend him, he, knowing his fate, went forth to meet them, and asked, "Whom seek ye?" They answered, "Jesus of Nazareth." He replied, "I am he," and "they went backward and fell to the ground." He soon repeated his question, and receiving the same reply, he answered, "I have told you that I am he. If therefore, ye seek me, let these [my apostles] go their way: that the saying might be fulfilled which he spake, 'of them which thou gavest me have I lost none.'" John xviii: 3-9. \* Here the

\* Some writer has suggested the idea that the "it," in John vi: 39, refers to Judas. Whether this interpretation is or is not consistent with the Greek, let learned critics decide. All I have to say respecting it, is, that it is perfectly in agreement with facts, and that it helps to explain very satisfactorily an apparent contradiction among certain of our Lord's statements. Thus Jesus speaks in the first place as though he should lose none of those whom God had given him—secondly, that one was lost though only one—after which was fulfilled, as we learn, this saying of his, "Of them which thou gavest me have I lost none." Now Judas was lost to the Saviour for a time, that is, was lost to the interests of his cause. But he was restored again in that respect; and by the ample testimony which he bore to his Master's innocence—in word, as addressed to the chief priests and elders—in deed, by returning the price of Jesus' betrayal—in suffering, by the excessive grief which terminated his existence—(for he did not hang himself, the opinion of king James' translators to the contrary notwithstanding)—he as truly assisted in the establishment of Christianity as any of his fellow apostles. He was lost to Chris-



reader can not fail to perceive that the same expressions are applied by our Lord to his apostles, in distinction from even his other disciples, as are found in chapter vi: 39, the text in question.

4. In chapter 17th, after praying for his apostles, our Lord adds, "Neither pray I for these alone, but for them also *which shall believe on me through their word.*" Verse 20. So in the 6th chapter, he first speaks of God's will respecting those whom He had given him, then adds in the next verse, "And *this is the will of Him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*" We think, then, that as in the 17th chapter, so in the 6th, he first speaks of his apostles, then of believers in general.

Another text which is thought to imply the doctrine that the resurrection is all future, is found in John xi: 24, where Martha says to Jesus respecting her deceased brother, "I know that he shall rise again in the resurrection at the last day." But this text does not in my mind establish, or go to establish the doctrine of an all-future resurrection, and that for various reasons:

1. The opinion of Martha, especially at that stage of her discipleship, is not, of itself, sufficient authority to establish any point of doctrine; since even the apostles, at a time not far from that, knew so little of their Master's doctrine, that they asked of him such a question respecting a blind man, as shows very clearly that they were at least *tinged* with a belief in the Pharisee's doctrine of transmigration. See John xi: 1-3, considered in No. 2. of these articles.

2. Though Martha stated respecting her brother what was true in *word*, as Lazarus was doubtless one of those whom Jesus promised to raise up at the last day, he yet does not seem to allow that she was really right in what she professed to know, as the instruction he goes on to give her relates to points other than a rising to immortality. See John xi: 25-27. Had Jesus endorsed her statement, the case would be radically different.

3. All the arguments which go to establish the conclusion that "the last day" in John, 6th chapter, means the close of the Jewish age, go equally to show that, let Martha have understood the phrase as she may, its *proper* meaning here is really the same as there.

The following paragraph will indicate my view of the passage in question:

Lazarus, the brother of Martha and Mary, is dead and buried, and Jesus is approaching the dwelling of the bereaved sisters. Martha learning the fact, goes out to meet him, and says, "Lord, if thou hadst been here [while he was sick] my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give it thee." Here are apparent a strong desire, an unexpressed wish, and a glimmering of hope, that her brother might by the Saviour's power be raised to life as others had been. Jesus knowing her thoughts, her feelings, her desires, replies to the request she wanted the courage to make, "Thy brother shall rise again;" that is, he shall be restored to life. Martha does not understand that he is to be raised just now. But she remembers that Jesus has promised to raise up believers at the last day, which in her mind is a Pharisaic rising to immortality when Jesus shall have established his kingdom. She therefore says, "I know that he shall rise again in the resurrection of the last day." Jesus perceives that she does not understand what he has just said, and that she has also misunderstood what it is to have everlasting life, and to be raised up at the last day. The first mistake he knows will be rectified in a few minutes by the resuscitation of her brother; he therefore proceeds to give her in-

struction in the other particulars. After saying, "I am the resurrection and the life," he adds, "he that believeth on me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." As if he had said, Those who believe in me, though morally dead before believing, shall then have and enjoy everlasting life. And when by the fulfillment of my prophecies in the destruction of Judaism and the establishment and general spread of my religion, the crowning evidence of the divinity of my mission shall be given to the world, and the truth of my doctrine be established beyond all reasonable controversy, the faithful believers of this age shall live in the remembrance of my future followers as long as my religion shall endure. Note. The primitive Christians will be remembered in a body as long as Christianity exists. The apostles will be remembered by name among men as long as Jesus himself.

Penn's Wood's, 1840.

For the Magazine and Advocate.

### THE POWER OF HABIT.

BY MISS H. J. STONE.

But few are aware of the almost unlimited power and ascendancy which habit gains over our very natures. Indeed we can scarcely make the distinction between habit and nature. We begin, with the very first dawn of existence, to imbibe habits which cling to us through life. The looks, the words of the fond mother, were the first lessons which we began to learn, and very important and lasting ones they were, too; the influence of which will affect every day of our future lives. How vividly bright are the transactions which occurred in the old familiar home of happy childhood. Every spot is sacred to the remembrance of hallowed joy—every scene recalls some token of love and tenderness, from dear, early friends. It was *there* we began to think and to act—to imitate the actions, and imbibe the spirit, in a great degree, by which those were actuated around us. We there formed habits according to the examples which were given us, but we are now as then still receiving impressions from others, and forming new habits of *thinking and acting*. But those formed in the dawn of life will be more closely interwoven with our natures, and will require not a little moral decision to eradicate them. It seems to be of the *utmost importance*, therefore, that those who have the care and instruction of children, should watch over them in the strictest manner, and see to it that good habits are formed within the mind.

In the first place we will consider the habit of speaking of the conduct of others and judging them by outward appearances. This, although it may be thought of minor importance compared with some, yet it is in fact the cause of more trouble and bitterness among men, (and women too,) than any other habit, however evil it may appear. It not only kindles up the fires of anger, wrath and strife among neighbors, but it degrades the noblest faculties of the soul—it narrows down the capacities of the free born mind to things grovelling and earthly. Better that children be taught to weed and cultivate their own hearts, instead of learning to peep into the hearts and intentions of those around them. Children of a *larger growth* would, methinks, find sufficient employment were they to enter and examine closely their own hearts, without meddling with the faults of others.

The second habit I shall notice is, that of *sleeping away* the brightest part of existence—the morning; this habit does not so immediately effect community as the one before mentioned; still it has its evils. It effects not only the health of the physical but of the moral parts of society. The longest life would be too short in which to obtain a knowledge of the useful and interesting, with which we are surrounded. Every hour saved from unnecessary repose, might afford us a little treasure, if rightly improved. How many thoughts pass through the intelligent mind in one

short hour! If registered they might be a valuable blessing to mankind. One evil habit begets others. So in late rising, our spirits are depressed and weakened, ambition is destroyed, and we slide imperceptibly into the habits of indolence and sloth—not doing our duties in time, nor at all—instead of persevering, we remain stationary, or nearly so, when, if we arose with the first dawn, we should learn of the inferior tribes the duty and pleasure of early rising. The sweet warblers which hymn their Maker's praise with the first glimmer of the morning light, call upon every rational being to awake and arise, and "pay their morning sacrifice." The longer we indulge in any habit, the experience of the wise and the aged tell us, the harder will be the contest between reason and habit. It is so, every day experience confirms this truth. How vigilant, O, how watchful, then, should we be over ourselves! How often hold communion *with ourselves*, and scan every motive and feeling of the soul. Nothing but a *firm and unwavering* trust in the Lord, and true decision of character, can enable us to break away from *long and darling* habits with which we are completely enthralled. It is indeed cutting off the right hand, and plucking out the eye of sin and transgression; and happy are all they who resolve to part with all they hold dear, rather than be knowingly servants of sin, or slaves of pernicious habits. Youthful friends, let us beware of forming habits which are useless and injurious. Let us abstain from the very appearance of evil—and endeavor to live patterns of morality and unfeigned religion. Let us form one and *only* one habit, that of *doing at all times* as we would wish others to do by us.

Cabot, Vt.

For the Magazine and Advocate.

### THE WICKED.

"There is no peace to the wicked, saith my God."

And is it so? Is there *no peace* to the wicked? No rest? No comfort? Alas! poor sinner, how true. The mandate of the Eternal has gone forth. The fact is established in the economy and purpose of the eternal Mind, and must stand forever. Wherever you are, wherever you go, you are sure to have *no peace*. Poor sinner. What an awful thought, that you can have *no peace*—no rest day or night forever and ever. You may revel in all the gaudy wealth that earth can afford. You may have at your disposal all the riches of the south, or glittering gems of the east, but if you are wicked you can have *no peace*. You may roam over the snow cap'd hills of Lapland, or tread the burning sands of Ethiopia, but there you are to find *no peace*. You may fly on the wings of the morning to the uttermost parts of the earth, and revel amid the beauties of nature, but if you are wicked, the eternal God hath decreed that you can enjoy *no peace*. Should you rise on airy wings and dwell in ether's broad expanse, or descend into the dark, subterranean caverns of earth, and dwell in the dreary wilds of solitude: there active conscience will thrust her deadly fangs into the very vitals of the soul, and there too you can have *no peace*. Could you conquer the whole world, and be crowned emperor of all the kingdoms thereof, you, Alexander like, would sit down and weep that you could not conquer others, and you could have *no peace*. God have mercy on the sinner.

Fowler, Sept. 1840.

For the Magazine and Advocate.

BR. GROSH.—Please to say to Br. Montgomery, and to others who have requested me to publish my views with respect to the *intermediate state of souls*; that I hope to be able to comply with their request in the course of two or three weeks from this date; that is, provided my pieces can find room in the columns of the Magazine and Advocate. Existing engagements will occupy all the intervening time. Very truly, Yours,  
Clinton, October 5, 1840. T. CLOWES.

By driving your business before you and not permitting your business to drive you, you will have opportunities to indulge in innocent diversion.

riety in one sense, but in another he was not. He was lost for a time, but not irrecoverably. And it may be worthy of note that the "it," in John vi: 39, was to be raised "up again;" whereas the others in that chapter were to be merely raised up.



For the Magazine and Advocate.

## LOVE AND FEAR.

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."—JOHN.

There is no individual who has read the writings of the beloved disciple John, with any degree of attention, but what has noticed the pointed distinction which he has made between the two passions, love and fear. And no sane mind can be insensible to the different results which human actions arrive at, according as they are influenced by the one or the other of these passions. Actuated by the one, individuals confide with the utmost confidence in each other. They rely with that degree of certainty and composure upon one another, that they feel no unpleasant sensations—no tormenting fears, when the highest interest of the one is at the disposal of the other. And the wholesome influence which is exerted in consequence of this reciprocal attachment, is beyond the power of calculation. It checks dishonesty and fraud, destroys jealousy and prejudice, and lends a helping hand to sustain every virtue which graces the moral universe. Well, then, might the divine disciple dwell upon this subject with that deep interest and intensity of feeling that ever appeared to characterize him when speaking of it. "There is no fear in love; but perfect love casteth out fear." Love and fear, therefore, never can be made to coalesce—never can be brought to harmonize and agree. They are repulsive in their nature, and the presence of the one can only be in the absence of the other.

It is astonishing, that notwithstanding the baleful, and peace-destroying effects of fear, are so clearly and cogently pointed out in the Scriptures, any one should so far overlook the fact as to make it a supreme, ruling motive, in regard to human actions. Yet strange and inconsistent as this may appear, it is the first means employed by many Christian teachers as the grand panacea to awaken the sinner to a sense of his duty! What, says an orthodox divine, must we be robbed of the privilege of pointing out to the sinner the fearful and horrible condition to which he is exposed? Must we waive every means that will necessarily cause him to fear and tremble in consequence of the misery and despair which awaits him in the future world? Rob us of this privilege—strip us of these means, and we will cry out in despondency, like one of old, "who then can be saved?" Verily, the moon is no more indebted to the sun for the natural light which she bestows upon us, than these teachers are to the animal passion "fear," for the moral light that they profess to be spreading in wondrous profusion among the benighted children of humanity. But would any unprejudiced mind suppose, after a careful examination of what John has said on this subject, that these teachers are right—that they are truly in the way which leads to life? Would any one contend, who believes that love is the fulfilling of the law, and that great peace have they who keep the law and nothing shall offend, that it is necessary to frighten an individual nearly or quite out of his senses in order to render him obedient to the divine command? Would not that "great peace" which those enjoy who keep the law, be utterly inaccessible to those who are exercised by that slavish fear which John declares "hath torment"? It certainly would; and the commandment of God is thereby made of none effect through the tradition of the elders.

But what will more effectually induce mankind to render that perfect love to God and man, which the Scriptures so imperiously demand? We answer, a knowledge of the fact that God loves them. "Herein," says John, "is love, not that we love God, but that he loved us, and sent his Son to be a propitiation for our sins." "We love Him because he first loved us." Thus we discover the true cause of John's love to God; and that fear had no part nor lot in the matter.

Our conclusion, then, is that this slavish fear has nothing to do in the accomplishment of the great plan of salvation: but on the contrary is well calculated to carry into effect all the devices of the wicked one.

But perhaps it will be objected here that we are commanded to fear God. Very true; but does any one suppose that we are commanded to fear him with that kind of fear, which perfect love casteth out? Does any one contend that we are to fear him with that kind of fear, the exercise of which would prove to the world that we are not made "perfect in love"? Surely no one will contend for these things. What, then, are we to understand by the fear which we are commanded to exercise toward God? We answer—a filial fear; a fear of violating a just and perfect law—a law designed in infinite mercy for our own good, and on the obeying of which, our highest happiness depends. This in our opinion, is what we are to understand by the fear of God. And this "fear" is nearly or quite synonymous with love itself, as we think we shall be able to show. Solomon says "the fear of the Lord is the beginning of wisdom;" and that "wisdom's ways are ways of pleasantness and all her paths are peace." Here then we discover that the fear of God is not that tormenting fear of which John speaks; but on the contrary, inasmuch as it is the beginning of wisdom, the ways of which are pleasantness, and all her paths peace, it is precisely what he denominates love, in which there is no torment. Again, we are commanded to "fear God and keep his commandments, which is the whole duty of man." But what are his commandments? Our Saviour answers this question as follows: Love the Lord thy God with all thy heart and with all thy strength and thy neighbor as thyself: on these two commandments hang all the law and the prophets. If the law, then, the whole law and the prophets, consist in loving God supremely, and our neighbor as ourselves, then it follows that the fear which Solomon enjoins us to exercise towards God, is nothing more or less than love; or that it constitutes no part of the law and the prophets. Hence we discover that what might at first appear contradictory, is only a contradiction in terms, and not a contradiction in facts: for Solomon doubtless intended to convey the same idea by the term "fear," as John did by "love," and consequently John used "fear" in a directly opposite sense from what Solomon and others used it.

We are satisfied, then, that this slavish fear constitutes not the least item in the chain of means in accomplishing the great end for which the Gospel was designed. It can be made to operate only upon the animal propensities of our nature, and not upon the moral sentiments; for they are entirely above its reach, and can not be moved in the least degree by it. The ox and the ass may be made to perform the labor of their owners, in consequence of the fear of the continual lashings and goadings which their drivers inflict upon them. The poor oppressed slave may also, by the same principle, be led to perform the task and drudgery that are imposed upon him, in order to avert the severe castigations that he is subject to, in consequence of his unfortunate and pitiful situation. The deluded devotee of a false religion may also be coerced into a servile homage of his false divinity, for fear of the awful punishments and retributions in another world, which he believes ever await a non-compliance of such duties. But the Christian who takes the Gospel as the man of his counsel, will ever act from far different motives than these. He will serve him whose name and nature is Love, with a perfect heart and a willing mind. He will "enter into his gates with praise, and into his courts with thanksgiving," and "serve him with gladness." No low means like that employed to drill the beasts of burden, or to drive the slave to his labor, or the poor deluded suppliant of a dogmatical creed to the altar of his angry God, is necessary to cause the Christian whose

mind is thoroughly imbued with the spirit of the Gospel, to perform his duty. No—he will perform it because it is identified with his highest interest and his highest happiness. He will keep the commandments—because he knows that they "are not grievous." He will take the Gospel yoke upon him—because he knows it is easy, and the burden, because he knows it is light. He will be willing to learn of him who is meek and lowly in spirit, because he knows it is the only means by which he can find rest to his soul.

The contemplation of this subject very naturally leads us to make the following inquiry: Of what benefit is the doctrine of endless misery to mankind in this world? Or in other words, what use can it be put to in order to make mankind better—more virtuous, more pious, more devotional, and more charitable, than they would be without a knowledge of it? Will the belief, that God has made a prison-house of hopeless and never-ending despair to confine myriads of his intelligent creatures in, enable us more effectually to keep the first and great commandment—to love God with all our mind, might, and strength? Will the belief that the conduct of our neighbor, as viewed by a just and righteous God, merits no other treatment than endless punishment, be likely to cause us to render more perfect obedience to the second commandment, which is, to love our neighbor as ourselves?—Shall we be more likely to obey the injunctions—"love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven," from the belief, that God hates his enemies with that inflexible hatred which will make them miserable throughout the endless ages of eternity? Shall we be more likely to "undo the heavy burdens, and to let the oppressed go free," from the fact that we are commanded to imitate God, and that he perpetuates the existence of a world of intelligences even to an eternal bondage of misery and death?—Surely the east is not farther from the west, nor the nadir from the zenith, than those who advocate the affirmative of the above questions, are from the light of truth. For nothing can be more unscriptural and inconsistent than such views. And it is an exhibition of the depth of human weakness or human depravity to advocate them. For so long as "love is the fulfilling of the law," just so long will the fear produced from the belief in the doctrine of endless misery, be rendered nugatory and void in fulfilling the least jot and tittle of the divine command. And so long as mankind are actuated by this slavish fear, so long will they be strangers to that "faith which works by love and purifies the heart." It was for these reasons that the sacred writers were so explicit on this subject. "For God," says Paul, "has not given unto us a spirit of fear, but of power, of love and of a sound mind," "because fear," says our sacred motto, "hath torment. He that feareth is not made perfect in love." *Fear not*, was the language which was first uttered by the angel of peace, who came to bring the good news of light and salvation to a perishing world, to the trembling shepherds who were surprised and frightened in consequence of the light that shone around them:—"Fear not, for behold I bring you good tidings of great joy which shall be unto all people." *Fear not*, was the cheering language of the Messenger of Heaven which first saluted the ears of the women when they came to the sepulchre in which the body of Jesus was laid after he was crucified. *Fear not*, is the united language of reason, nature and revelation, to the trembling children of humanity, wherever they may be found distrustful the kind providence of their Father in heaven. *Fear not*, be not dismayed, look around you, and behold all nature cheerful and smiling, as if to relieve you from the unhappy condition into which you have fallen. Look at the beasts of the field; do you not discover that they are



amply provided with every thing necessary to their comfort? and are they not richly, wisely, and happily adapted to the respective situations in which they are found? "Behold the fowls of the air: for they sow neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" Dispel your fears then! Drive away your despondency; shake off your gloom; and "hope thou in God," for he "openeth his hand and satisfieth the desire of every living thing."

Lacville, August, 1840.

H. B.

For the Magazine and Advocate.

#### THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XL.

ACTS xxii: 28. "And Paul said, but I was free born." It is probable that Paul's father had either purchased his freedom, or obtained it as a reward for services done the state, so that his children were free born.

ACTS xxiii: 5. "I wist not brethren that he was the high priest." Paul must certainly have known him, but his meaning is, that being irritated as he was by the insult offered him, he did not consider that it was the high priest.

ACTS xxiii: 8. "For the Sadducees say that there is no resurrection, neither angel nor spirit, but the Pharisees confess both."

The Sadducees allowed the existence of no intelligent beings besides God and men. Spirits do not in this place mean spirits or souls of men, for it is afterwards supposed (see verse 9.) that a spirit might have spoken to Paul, so that they must have meant some invisible being, the messenger of God to men—a kind of apparition, or something at least similar to an angel. And we are led to this interpretation by all the articles of belief—viz, "resurrection, angel and spirit"—being comprehended under two; it being said that, "the Pharisees confessed both"—that is both the resurrection, and the doctrine of angels or spirits.

ACTS xxiv: 5. "And a ringleader of the sect of the Nazarenes." The Jewish Christians were always called Nazarenes by the other Jews of their own country, and these who were original believers in Christianity were always afterwards distinguished for their zeal for the law, in conjunction with their belief in Jesus, and likewise for their holding that Christ was simply a man; some believing in his miraculous conception, while others maintained that he was the natural son of Joseph and Mary. And not a single instance can be produced of any Nazarenes, or Jewish Christians of that day, holding any other doctrine, which they certainly would have done had it been taught by the apostles of our Lord.

ACTS xxviii: 11. "Whose sign was Castor and Pollux." Castor and Pollux were supposed to be sons of Jupiter, the chief of the heathen gods. Images of these were fixed at the heads and sterns of their ships.

For the Magazine and Advocate.

#### ENDLESS MISERY A CAUSE OF INFIDELITY.

Nothing is more common than for the advocates of a partial salvation, to affirm that the doctrine of Universalism tends to infidelity. We do not say, that professed Universalists, have never been known to embrace infidelity, but we do say that such cases are few and far between, the assertions of our enemies to the contrary notwithstanding.

It is not the object of the writer to turn the tables upon our accusers, just, and only, for the purpose of manifesting a disposition to oppose them, as they do us and our sentiments, but for the purpose of stating what is believed to be plain matter of fact. And in the first place I would say that nine tenths of the professed Infidels in our world have been believers in the cruel dogma of endless hell torments; and which belief was the direct cause of their abandoning the Bible as the

rule of life, and casting it from them, as a fable and a tissue of lies.

The object I had in view at the commencement of this article was, to notice a case which came under my own observation, and which goes directly to show that the doctrine of endless misery is a fruitful cause of infidelity.

The case to which I allude, is that of the Rev. Mr. Church, of Stafford, Conn., who renounced the Bible, together with all forms of religion, I think in the spring of 1836. He had been what is termed a preacher of orthodoxy for 12 or more years. How long he had been settled in Stafford I know not, but for some years.

In an interview which the writer had with him, about the time of his renunciation, he frankly stated the reasons he had for so doing, and which were in substance as follows:

"I believe the doctrine of ceaseless woe, too repugnant to all the better feelings of human nature—I believe it can not be made to harmonize with the attributes of a kind and merciful God. This doctrine I believe is taught in the Bible, consequently I cast it away, believing that it never came from a God of love, and that its teachings are unworthy of my regard." I asked him if he did not think the scriptures could be made to harmonize with the doctrine of universal holiness and happiness. He replied that he did not, but if he could, he should be one of the happiest of beings.

This is but a single case out of the many which might be noted, all of which go to show that the doctrine of endless misery is a fruitful source of infidelity. Brethren in the faith of a world's salvation, we have a work to do. It is a work of immense magnitude. It is none other than to save our fellow men from the vortex of infidelity. It is believed that the principles of our doctrine will do it, while all else will fail. Let us see to it, then, that we do all in our power to enlighten the world, by diffusing right principles—principles which will cause the heart of man to leap for joy, and to impose implicit confidence and trust in the Father of our spirits, and in the religion of his Son, Jesus Christ.

Providence, R. I., August, 1840.

J. N. P.

#### MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, OCTOBER 16, 1840.

#### THE BAPTIST REGISTER

Of this city, of October 2d, contains the following precious exhibition of its Editor's spleen and illiberality. Yet disgusting as is the Pharisaic bigotry here manifested, we can not forbear smiling at the various excuses he suggests as the reason why the Auburn Baptists were charitable; and most of all at the "forlorn hope" from whence the poor fellow tries to extract a little "comfort." The man who can derive comfort for a Partialist from the effects of Mr. Whittaker's renunciation on the cause in New-York, could extract at least a bushel of sun beams from a quart of cucumbers! But read Br. Beebe's charitable effusions.

UNIVERSALISM.—We hear that a great convention of these perverters of the gospel was recently held in the large town of Auburn, in western New York; that the assembly was so numerous it could not be convened in their own meeting-house, and the large Baptist chapel in that place was opened for their accommodation. The consideration of the great number of delegates is afflicting to the lovers of truth, but that a Christian society should have aided to enlarge their ability to spread their poison, and by their misguided courtesy dispel the dread of their ensnaring and delusive doctrines, must add to the aggravation. We should fain hope that there might be some mistake or palliation of the last part of this report. If true, it will be pondered over in

amazement by all who love Christian consistency. Perhaps the great chapel here was built with the understanding that it was to be opened occasionally for the accommodation of any society. If so, the compliments paid by Universalists to the charity of Baptists in Auburn, will be entirely gratuitous. However this transaction may appear, as reported in different parts of the State, Baptists are the last people to give the slightest countenance to the ruinous sentiments of Universalism. If however the above mentioned intelligence be without palliation, there is no small comfort in the announcement contained in the following, from the New York Evangelist. It will be remembered that a short time ago we published an article from this paper giving the cheering intelligence of its prostration, which, according to the following, the Universalist press does not attempt to deny.

"PROSTRATION OF MODERN UNIVERSALISM IN THE CITY OF NEW YORK."—It may be interesting to our numerous exchanges, by whom the statement which we made lately, with the above title, has been circulated among nearly a million of readers, to be informed that the Universalist press in this city does not attempt one word of denial. Its truth is so palpable that even those who would be interested to prove it false, durst not even suggest that it is in the least particular incorrect.

The Messenger replies that there is not a Presbyterian minister in New York, who preaches the doctrine of election, reprobation, or infant damnation. To this we answer, that there is not a Presbyterian minister in the city of New York, who does not believe, profess, and preach the doctrine of particular election; and that the doctrine of reprobation is taught just as true Presbyterians have always taught it; and that there never was a Presbyterian preacher in the city of New York, that ever preached the doctrine of infant damnation. This we assert, knowing where we stand.

Still, this has nothing to do with our original assertion, respecting the forlorn condition of modern Universalism in this city. That remains unimpeached and unimpeachable.

We would also remind them, that while the application of the term—fool, is just as dangerous as that of "Raca," it is not half so well calculated to correct us of a mistake, as some kind, but positive proof our of being mistaken, would be.—N. Y. Evangelist.

"Perversers of the Gospel." The Gospel is "good tidings of good," "glad tidings of great joy which shall be unto all people." But the salvation of mankind from sin and misery, is gall and wormwood to Br. Beebe's holy and benevolent soul, and therefore Universalists are "perverters of the Gospel!"

"The assembly was so numerous" that it not only filled the Universalist house (which was once a Baptist meeting house,) but also filled every seat and a number of extra seats, in the "large Baptist chapel"—the first time it ever was filled since its erection, if we have not misunderstood what the citizens of Auburn told us. Very "afflicting" information, indeed, that so many should meet in Auburn to worship "the living God, who is the Saviour of all men!"

"The great chapel" was not "built with the understanding that it was to be opened occasionally for the accommodation of any society"—but was opened to us by the liberal Baptists who are its sole owners, to reciprocate some kindness shown them by the liberal Universalists, if I understand the affair rightly. And whatever Br. Beebe may think, feel, and say on the subject, liberal Christians of every denomination will rejoice to find increasing manifestations of brotherly and neighborly feeling in these acts of courtesy and accommodation which are being extended, more and more, by the different denominations to each other. In June last, the Universalists in Watertown opened their house to the Baptist Association; and a few weeks afterward, the Baptists opened their house to the Universalist Association.



tion. Other instances might be named, and they are increasing yearly in number—"it is the Lord's doing," and the wrath of Br. Beebe can not stay it.

The "no small comfort" of Br. Beebe, is less than a homœopathic dose, after all; as it is evident from the facts. There are three Universalist societies in the city of New-York. Early last Spring, Br. Lefevre, the pastor of one of them, removed to Hudson, leaving the desk to be supplied by various preachers, as the society could procure them, until they could settle another pastor. In the Summer, Mr. Whittaker, the pastor of another society, renounced Universalism, after being informed that the society was running down under his management, and would not be able to pay him his salary if he staid the year out. Thus Br. Sawyer, the pastor of the remaining society was left alone—the only settled pastor, but not the only preacher, of our order in the city. Hereupon the New-York Evangelist came out and announce! that what he calls "modern Universalism" (in contradistinction to "ancient Universalism," which latter he supposes is held by Br. Sawyer), was prostrate in the city, not being promulgated there by a single preacher. Br. Sawyer answered "a fool according to his folly," by showing that "true blue Presbyterianism" was prostrated in New-York, inasmuch as the doctrine of the "Confession of Faith," special election and reprobation, foreordination, absolute and total innate and connate depravity, infant damnation, etc., were not taught in a single desk in the city of New-York. This reply has given rise to the article which gives Br. Beebe, "no small comfort"—and what is it? Why, when the facts are known, it amounts to this—Br. Sawyer preaches what he always did—what Br. Whittaker preached—and what Br. Lefevre preached—that God "will have all men to be saved, and to come unto the knowledge of the truth." The three societies yet remain steadfast in what they always believed, *increasing in numbers and in strength*. The youngest society (of which Mr. Whittaker had been pastor) rose as soon as that mill-stone moved off, and have now engaged Br. I. D. Williamson, of Baltimore, as their pastor, at a *higher salary* than they ever paid before, and with a *unanimous vote*. Not one single individual, known to be a member of either society, has been in the least shaken in his or her faith, or in his or her adherence to and support of Universalism, by Mr. Whittaker's renunciation, or by the assaults, boastings, and glorifications of Mr. W.'s new friends. On the contrary, Mr. W.'s late society is far stronger now than it was at his renunciation—abler and more united than it ever was—and Br. Sawyer's church has had a considerable increase of members also. This—is this the "no small comfort" which Br. Beebe hugs to his bosom to heal the "affliction" of the large meeting in Auburn! We sincerely wish him *many and frequent* "comforts" of the kind!

In conclusion, the false "electioneering" cry of our opposers, that Universalism is waning, will not answer their purpose one whit longer than any other falsehood. Its falsity will soon be found out, and the "lying watchmen on the walls" of Partialism, will lose the confidence of those they have deceived by it. So far, we care not how often they reiterate it. But it has a further pernicious effect. Identifying these leaders with religion itself, their dupes are in danger of a distrust of Christianity itself, when they come to the knowledge of the deception played off on them. For this reason, we would that the press in general, and the religious press in particular, would be careful to learn the truth on all subjects whereof they speak, and to affirm only what they know to be true. And that they may know the truth on this subject, we refer them to the 71st and 72d pages of the "Universalist Companion and Register for 1841," just published. They will there learn, that Universalism in the United States has gained 60 per cent. in preachers, 30 per cent. in societies, and more than 100 per cent. in meeting houses *within five*

years, or at an average rate of about 14 per cent. per annum!

A. B. G.

P. S. Since writing the foregoing, which was unavoidably crowded out last week, we have received a communication from "W. R.," who, being better acquainted with Br. Beebe's standing among the Baptists, touches on points different from the foregoing. We therefore give *both* articles, (his and mine,) a place in our columns.

A. B. G.

For the Magazine and Advocate.

Mr. Beebe of the Baptist Register is lamenting that the Baptists in Auburn should be so liberal as to permit the Universalists to hold their Convention in their chapel, says that "however this transaction may appear, as reported in different parts of the state, Baptists are the last people to give the slightest countenance to the ruinous sentiments of Universalism." Now it is more than probable that our *Christian* (!) Br. Beebe, judges his denomination by his own malignant feelings toward Universalists—by the persecuting and revengeful spirit he has so frequently exhibited towards them; for nobody who knows Mr. Beebe has the least doubt, that if he had the power, the rack and the stake would soon be their portion. *Heaven forbid that he should ever get possession of the keys of St. Peter!*

So far as the liberality of the Baptists is concerned, we rejoice that we have it in our power to state that there is no denomination in the State which more frequently opens its meeting-houses to Universalists, than the Baptist. What Br. Beebe says about the "misplaced courtesy," of the Baptists in Auburn, will no doubt be properly appreciated by them—we do not believe they will thank him for this gratuitous interference with business that does not concern him. It is quite gratifying to think, that notwithstanding Mr. Beebe's outpourings of wrath, he is in reality as harmless as a "toothless cur," possessing, as is the case, little or no influence among Baptists generally. A Baptist clergyman gave him, not long since, through the columns of the Vermont Chronicle, a severe castigation for the intolerant spirit so frequently exhibited by him towards those who could not see in the same light that he did—and charged him with being more so of applying *opprobrious epithets*, than to win by love and convince by argument. The writer of this has frequently heard Presbyterians and Methodists speak of the abusive and insulting terms applied by Mr. Beebe to them and their views of the subject of baptism. And this is the man who presumes to read to others, lessons on Christian courtesy and consistency! O fie!

W. R.

Utica, October 3, 1840.

#### THE CHRISTIAN PALLADIUM.

I will be recollected that in number 37 of the Magazine and Advocate, the writer noticed the eagerness with which some of our opposing religious, and other periodicals, seized upon certain renunciations of Universalism. In that article the Christian Palladium was alluded to as having made and copied statements in relation to Universalism and certain renunciations of the same, which were untrue; and its editor was interrogated as to his reason for such proceeding. By publishing, the editor of the Christian Palladium had endorsed, or sanctioned, the account of M. H. Smith's renunciation, without the ingenuousness of giving the true issue of the matter, which it is presumed he must have known, if he read his exchange papers. He also did the same in reference to the position which Mr. Whittaker occupied in New-York previous to and at the time of his renunciation. This too, I think, he must have seen corrected, before he copied the statement. He now comes out with a reply to my article. And what does he say. I will insert his remarks entire.

"THE MAGAZINE AND ADVOCATE.—This organ of the Universalists complains a hile of the Palladium for endorsing and publishing Mr. Smith's and Mr. Whittaker's late renunciations of Universalism; says Mr. Smith has 're-renounced,' and that it is 'untrue' that Mr. Whittaker had charge of the oldest Universalist society in New-York, etc. Now this and more may be true of these men, but it does not make one hair white or black in reference to the unanswerable reasons assigned by Mr. Whittaker for renouncing his former philosophy. It was the truth, the influence of Universalism on the morals of the community, that induced me to copy the renunciation: I knew this doctrine to be a delusive and soul destroying error, from its fruits. It lays no restraint upon the vile transgressor of God's

holy law: but assures him that if he dies in his blackest crimes, heaven will be his immediate and everlasting home. 'The doctrine which teaches men to do good as they have opportunity, and to love God because he first loved them, etc.' is *not* Universalism *undisguised*, as the 'Advocate' intimates. It is a covering under which it attempts to hide its pollution. It teaches that the *liar* and man of truth, the *swearer* and prayerful, the *dissipated* and temperate, the *debauched* and pure, the *assassin* and his innocent victim, and every sinner and saint, will *all* enter heaven together, and alike be happy. This is Universalism unmasked. And will the 'Advocate' say it is not?"

Look at this matter, reader. I stated that the editor of the Christian Palladium had alluded to a renunciation which had become a "broken cistern." I stated also, that it copied a representation, (or "important document," if he will contend for the application of a misnomer,) of Mr. Whittaker's which was untrue. What does he say about this? Why, "*this and more may be true of these men.*" Why then did he, without explanation, copy the former statement? "It was the truth, the influence of Universalism, on the morals of community, that induced me to copy the renunciation." Put these two together and what does it amount to? Just this. The fancied (for it is nothing more than fancied) unfavorable influence of Universalism on the morals of community, induced the editor of the Christian Palladium to copy a statement which is untrue!—Either this inference is correct, or the editor has evaded my questions in the former article. Is this the effect of a belief in the *all potent* and *very restraining* doctrine of endless misery?

But I am told that "the doctrine which teaches men to do good as they have opportunity," etc., "is *not* Universalism *undisguised*." I advocate no other than *undisguised* Universalism, and shall allude to this unsupported and gratuitous assertion accordingly. Who is to be believed in this matter? I have no necessity for any other creed, than what the precise words of the Bible furnish me. This I have already intimated. The Bible teaches me to do good as I have opportunity, and to love God because he first loved me, and these are two principles inseparable from *undisguised* Universalism; these are principles which *all* Universalists believe and advocate; the assertion of the "Palladium" to the contrary notwithstanding. The Bible teaches me that the "Lord will not cast off forever," and that "God is love," and that he changes not, and these are matters inseparable from *undisguised* Universalism, and which from its prominent and distinguishing character, the doctrine of endless misery, and endless hatred, to the contrary notwithstanding. Now why do opposers to Universalism call that doctrine by its name, which no Universalist ever advocated or believed? Is it not because the spurious, and home made, they can successfully oppose, while the *true* *undisguised*, they are powerless against, and therefore choose to fight against a man of straw which they have misnamed Universalism.

But what does the Palladium say is Universalism? After denying that the Universalists believe as they say they do (is this a covering under which it attempts to hide the polluted head of opposition to true Universalism?) it goes on to say that *undisguised* Universalism teaches that the *liar*, and the *swearer*, the *dissipated* and *debauched*, the *assassin*, and every sinner, in conjunction with every saint, "will *all* enter heaven together." This, the Palladium says, "is Universalism unmasked. And will the Advocate say it is not?" Had the phrase been *Partialist* coined Universalism, unmasked, the Advocate would answer, no! But as the question and representation are stated, the answer is unqualifiedly, *it is not*. *Undisguised* Universalism teaches that the soul that sinneth it *shall* die. It teaches also, that with the saints in heaven there will be no *liars*, no *swearers*, (except those who swear in accordance with the pledge of Jehovah, recorded in Isaiah xlv: 23, 24,) no *sinners*, but that all these characters, as all the rest of mankind, all of whom have gone out of the way, will be reconciled to God, in accordance with the



mission of the Saviour, who will "see of the travail of his soul and be satisfied"—will exclaim—"in the Lord have I righteousness and strength." When this is accomplished what or who will shut them out of heaven? Will the editors of the Palladium?

But I have said enough on this subject—more than was at first intended. I am too much used to sullen misrepresentations of my faith, and too well aware that the eyes of community are open to these matters to fear them. I now say that Universalism is a doctrine which teaches mankind to do good as they have opportunity, and to love God because he first loved us—it does not that sinners and saints will go to heaven together, and the question is, Can this doctrine with its accompanying triumph of eternal love over the sinful, be a licentious one—not. What is the tendency of the "Palladium's" imaginary Universalism? If the "Palladium" has any thing to answer upon this point—any thing to urge against the true, undisguised Universalism, I will listen to it. In relation to the difference between disguised and undisguised Universalism, and the origin of the former, I will endeavor to administer a wholesome opiate to the sensitiveness of our opposing brethren hereafter.

A. R. B.

## QUERY.

The Christian Palladium has for a motto over its obituary notices—"O death! I will be thy plague."—I believe this sentiment with all my heart, but I allude to it for the purpose of inquiring what is its meaning when used by those who believe that the door of mercy closes at death. Who will be death's plague? Will death be plagued by endlessly damning immortal souls? If so, will not death be more merciful than He who gave immortality a triumph over it? If not, will not the plague spoken of, consist in the destruction of "death and him that hath the power of death, that is the devil?" Will some Partialist brother answer?

A. R. B.

## NEWS DEPARTMENT.

We begin this week a brief summary of the most important occurrences which have taken place since our last record of the kind.

**NEW PREACHERS.**—Brs. Dean and Hewson, of Indiana—the latter lately a Methodist preacher; Rufus J. Sanborn, and W. H. Ryder, of New-Hampshire; — Foster, of Charlestown, Mass.; J. R. Mack, Oxford, N. Y.; and S. Bennett, Pittsfield, N. H., have lately commenced preaching, and are not noticed in the Register.

**ORDINATIONS.**—S. A. Johnson and L. Ballou were ordained in Morrisville, Vt., August 25th. A. Merrill, in Orland, Me., same day. G. Bushnell, in Dana, Mass., September 23d. And L. Hussey, in Windham, Me., in July last.

**DEDICATIONS.**—A Universalist meeting house, (the second in the town,) was dedicated in North Turner, Me., Sept. 10th—a Union house in Morrisville, Vt., August 25th—a Universalist house, in Concord, Mass., October 1st.

**NEW HOUSES.**—Besides the foregoing, meeting-houses are being erected in Freeport, Sacarappa village, (Westbrook,) Scarborough and Windham, Me.; and in Northfield, Vt.

**REMOVALS.**—Gibson Smith, Rockport, Mass., to Dexter, Me. T. K. Taylor, Mattpoisett, to Brewster, Mass. H. W. Morse, Exeter, N. H., to Boston, Mass. M. Rayner, Lansingburg, to 22 First Avenue, New York city. H. Torrey, to Pittsburg, Pa. F. Whitaker, West Halifax, Vt., to Southbridge, Mass. W. B. Wait, West Newbury, Mass., to Freeport, Me.

Br. I. D. Williamson, of Baltimore, Md., has accepted the pastoral charge of the Third Society, worshipping in Duane street, New-York, and lately vacated by the renunciation of Mr. Whitaker. He will commence his labors there early in November next.

Br. S. Barnes, of Perry, is about starting on a tour to the West, and wishes all papers, etc., intended for him to be retained until he shall give further notice.

Br. M. L. Wisner, late of Bath, desires his letters and papers directed to him at Tyrone, Steuben county. Br. Wm. Andrews will please act as our agent at Bath, instead of Br. Wisner; and Br. Wisner will act in his new location.

## CASE OF REV. JOHN GREGORY.

The following brethren, viz. H. Ballou, O. A. Skinner, L. Willis, W. Balfour, J. C. Waldo, E. Hewitt, Clergymen, and B. B. Mussey, layman, were appointed a mutual council to consider the complaint of bigamy with which Br. John Gregory has been charged. The council met at the house of Br. Gregory, in Quincy, Thursday, the 3d inst. and after solemn prayer to God by Br. Ballou, proceeded to business.

A large number of documents were read and considered, both with respect to the complaint submitted, and the defence made. Every member of the council was greatly surprised that so abundant evidence had been adduced by Br. Gregory's lawyer, by one of the judges of Vermont, by the magistrate who officiated on the occasion of his marriage, by the father of his present wife, and others, which go to exonerate him from a blame in contracting his late marriage under the circumstances of the case. It appeared to the council that he had done all in his power to do, and all the statute of Vermont, (where he applied to be divorced) required him to do, in order to entitle him to the bill of divorce from the woman to whom he was married several years since, and who had wilfully deserted him more than three years.

Such being the unanimous opinion of the council, it was requested as justice to Br. Gregory and his worthy family, that the views thus entertained of the case, should be made public, and hence the following report. (which it is hoped will be published in all our religious periodicals) was drawn up as expressive of the views and feelings of every member of the council, in regard to the merits of this case.

The council having examined with due care all the evidences which were presented in relation to the case submitted, found themselves unanimous in the opinion that Br. Gregory having complied with the requisition of the law of Vermont necessary to entitle him to a bill of divorce, was led to believe by the advice of his counsel, that he was legally safe in consummating by marriage a contract entered into for that purpose with his present wife.

The council were also unanimous in the opinion, from ample proof, that Br. Gregory had acted openly and honorably towards his present wife, her parents, and all her connexions, and used no deceit in any particular, relative to the formation of his present marriage.

Furthermore, that the marriage was solemnized by a magistrate who, by letter to the council, certified that he was knowing to all the circumstances of the case, and that with this knowledge he considered himself in the way of his duty to unite the parties in marriage.

The council, in view of the evidence adduced in the case, are unanimous in the opinion that Br. Gregory has not violated the principles of morality, nor any divine law revealed.

B. B. MUSSEY, Chairman.

L. WILLIS, Clerk.

## THE MUTUAL COUNCIL.

The Universalist Society in Quincy, request you to publish the following card. By so doing you will much oblige them.

A CARD.—At a meeting of the first Universalist Society, in Quincy, on the 16th inst., the following resolutions were unanimously adopted.

**Resolved**,—That we tender our sincere thanks to Revs. Hosea Ballou, Walter Balfour, Lemuel Willis, Elmer Hewitt, Josiah C. Waldo, Otis A. Skinner, and Benjamin B. Mussey, Esq., members of the "mutual council," who sat on the case of the Rev. John Gregory, our pastor, on the 3d instant, for their candid, honest, and impartial investigation of the subject laid before them; and trust that they will receive the undivided gratitude of all virtuous and unprejudiced members of community.

**Resolved**,—That these resolutions be signed by the moderator, and clerk, and be sent to the Editor of the Quincy Patriot, Editor of the Trumpet, and the Editor of the Universalist Watchman, with a request that they would publish them in their respective papers.

THOMPSON BAXTER, Moderator.

JOSEPH G. BRACKETT, Clerk.

**NEW AGENTS.**—J. Nye, town of Westfield, Chautauque county—R. Healy, P. M., Hermon.

## MIDDLEVILLE.

We have received a notice that Br. Pickering will preach in Middleville on the fourth Sunday in October, with the request to alter Br. Gage's appointment, which was published last week, for the same time and place. We give the request as we have received it. We do not feel authorized to alter it, ourselves, as Br. Gage is not in this vicinity, and we know not where he is. The friends in Middleville can do as they please. A. R. B.

Br. Tompkins—Credit S. Curtis, Sodius, and M. A. Coates, New-Berlin, Chenango county, (new subscriber) each \$2.00. Transfer Rev. I. George's Repository, from Yorkshire, to Cuba, Allegany county,

Br. Bazin—Send G. H. Patrick, Kanawha C. H., Va., No 5, vol 2. Transfer Rev. I. George's Expositor from Yorkshire to Cuba, Allegany county. Credit J. S. Kibbe, East Richfield, Otsego county, \$2.00,

## REV. MARSHAL BRITTON.

We have received a communication from a gentleman in Stanbridge, L. C., informing us that the Rev. Mr. Britton, a Baptist Minister, has been dismissed from the pastoral care of the Baptist Church in that place for abuse offered a Mrs.——.

The falsehoods, and prevarications offered by Mr. Britton at his trial sunk him lower in the estimation of his brethren than did the story of the lady referred to above. Our correspondent wishes this matter made public through the papers, especially in the northeastern part of N. Y., as he believes this man unfit for a preacher, and thinks he has gone to St. Lawrence county, and probably will endeavor to impose himself on the people in that vicinity as a minister of the Gospel.

Universalist Watchman.

For the Magazine and Advocate.

## A QUERY.

Thomas Dick after speaking of the malignity of Mustapha, the Turkish governor, makes the following striking remark. "Could an infernal fiend have devised more excruciating tortures, or have acted with greater baseness and malignity than this treacherous and cruel monster."

Query. Which acts the most like an "infernal fiend," Mustapha, who tortures his fellow beings here a few days, or that God who inflicts the exquisite and endless tortures of hell torments upon a portion of his own offspring? If the cruelty of the former justifies entitles him to be branded with the odious name of an "infernal fiend," surely we may look in vain for an appellation to express the malignity of the latter.

R. B.

Fowler, Sept. 1840.

## RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. D. ACKLEY in Hamilton Village.

There will be preaching on the fourth Sunday in October, by Br. N. Browns at Onondaga South Hollow, and Lecture at LaFayette Square at 7 o'clock P. M.—Br. GROSH in Taberg—Br. J. R. MACK in New Ohio, and at Paige Brook, in the evening—Br. MONTGOMERY, in Cortlandville, and Br. WHITCOMB in Auburn.

There will be preaching on the first Sunday in November by Br. N. BROWN, in Mottville. Subject, Divine Sovereignty—Br. D. ACKLEY, in Madison.

There will be preaching on the fourth Sunday in November, by Br. WM. WELLS, at Factoryville, Luzerne county, Pa.

**CONFERENCES.**—A Conference of the Allegany Association will be held, October 24th and 25th in the school house near Oliver Tripp's in Mansfield, Cattaraugus county. Misistering brethren are invited to attend. Friends from a distance will call on Br. G. H. Wilson.

A Conference of the Cayuga Association will be held in the Baptist church in McLean, Tompkins county, on Wednesday and Thursday, October 21st and 22d. The Eucharist will be administered on Thursday afternoon. Ministering and lay brethren are invited to attend. A Council will be formed as there is some business to be transacted.

G. W. MONTGOMERY,  
T. J. WHITCOMB.

## LETTERS CONTAINING REMITTANCES.

Received at this Office since the publication of our last No. P V, Port Washington, (O)—P M, Delhi, for W C—M P, Peru, (O) for D U and C McK—O S, St Albans, (O)—P M, Willoughby, (O) for E T and G and S—P M, Hobart, for J J—P M, Nichols, for H Y.



## POETRY.

For the Magazine and Advocate.

## LIFE AND HAPPINESS.

We're told, by some, that human life,  
Is but a feverish dream—  
A storm of ceaseless, angry strife—  
Of enmity and sin.  
That hope ne'er casts one sunny ray,  
To light surrounding gloom;  
And every cloud that darks the day,  
Reveals a woful doom.

Life is no vision here; we see  
Beyond what fancy dressed,  
Life is a stern reality—  
This thing by man possessed.  
And if he would this boon enjoy,  
And realize its worth,  
Sad thoughts of darker days, should ne'er  
O'ershadow present mirth.

This world is thought unfriendly, too—  
A cold and distant sphere,  
Where friendship ne'er extends her hand,  
To wipe the starting tear.  
And thus man droops and hangs his head,  
Like some weak fragile flower,  
That droops upon its lowly bed,  
Nor seeks reviving power.

This earth our home—its fields how green!  
How lovely and how fair!  
E'en here are many glories seen,  
And beauty every where.  
Then why should we forget to joy—  
To drink of pleasure's cup,  
When nature's face with beauty smiles  
To bear our spirits up?

JULIO.

Utica, September, 1840.

## SKETCH OF THE LIFE OF ST. PATRICK.

St. Patrick, the apostle and patron of Ireland, was born at Tours, in Gaul, about 373. His uncle was the great St. Martin, Bishop of Tours. His father was Calpornius—his mother's name Conchessa. In 339 being 16 years old, he was taken captive in Bretagne, and was brought to Ireland, where he was sold to Milcho Huanan, a petty prince of Dalaradia (in Antrim). Patrick fed Milcho's hogs, in which employment he had a hard time of it, rising early in frost, rain and snow, and was not slothful. In this way he learned the Irish language, manners and dispositions; and thus prepared himself for his subsequent successful labors.

In 395 he was released from his servitude and returned to his relations, with whom he remained two years.

Patrick, for 35 years, studied under his uncle, St. Martin, by whom he was made deacon. About 402 he went to Rome, where he studied the Scriptures for six years. In 429 he accompanied St. German to expel Pelagianism from Britain; and in 432 was appointed by Pope Celestin to preach to the Irish. He proceeded to Dalaradia, where his old master Milcho lived. He next went Southward, Westward, and Northward, until he arrived at Tarah. Here he converted Connall, prince, grandfather to St. Columbkil. In 434 he travelled to Connaught, where he converted the daughter of King Leoghair. Patrick again proceeded Northward, towards the West, to Tyr-Analgaid (now a deanery in Thom.) and converted many thousands. Colgan says he founded about 47 churches. He appointed bishops, ordained priests, and founded nunneries on his course to Louth. In 445 he built a cathedral, enlarged and beautified Armagh, and fixed his archiepiscopal see in it. In 448 he held a synod, and enacted many valuable canons in Armagh. He now passed through Leinster to Dublin, baptised the king and people. According to the Black Book quoted by Usher, St. Patrick celebrated Mass in one of the subterranean vaults, over which Christ's Church was subsequently built in 1035. In 454 he founded the Church of Ardagh, and consecrated Moel its bishop. For six years he made circuits round Ulster, Leinster, and other parts of Ireland. In 461 he made a journey to the Pope, to whom he gave an authentic account of the fruits of his mission. The pope received him with joy, confirmed him in his apostolate of Ireland and armed him with legative powers. On his return he passed through Britain, where he destroyed Paganism, excommunicated the wicked prince, Corotick, and established numerous monasteries and churches. He now for 30 years reviewed his labors, animated his flock, built churches, ordained priests, consecrated bish-

ops, founded monasteries and nunneries, held councils, wrote his confessions, rules and canons, removed abuse, and after due retirement and contemplation, died in the Abbey of Paul, which gave rise to that verse—

"In Down three saints one grave doth fill—  
Patrick, Bridget, and Columbkil."

**SUDDEN DEATH.**—It is a remark of the thoughtless, that they would like to pass suddenly from the full enjoyment of life, to death—and we find also a clergyman using the same idea. It appears to us there is a lack of true philosophy in the thought.—Whatever may be our state of preparation, we feel that the associations of life, its business and its intercourse, tend to soil our garments, to distract our mind, and lead it off from the great object of human consideration; the lengthened death sickness enables us to remedy the evil, and set our household in order, to look on what we are leaving with that proper estimate of its uses, which enables us rightly to dispose of it, and to consider the relations and tendency of those whom we leave, so that we may properly direct their steps.

To rest on the "Mountains of Benlah," and to look beyond the flood, was the privilege of those who had sojourned long and carefully in the right road, according to Bunyan, and the rash foot that splashed aside the water of the divided stream, was not firm when the current set strong.

He who had contemplated long and profitably the slow approach of death, said, imploringly;

"Gently, most gently, on thy victim's head, Consumption, lay thy hand."

And life itself is little else than a consumption, by which we slide downward from the cradle to the grave. Yet a deeper slope and a greater angle in the descending grade, admonish us we approach the close of our journey, and give intimation for special preparation. He who is conscious (but who is?) of no imperfection, may wish to start upwards, like the perfect prophet, with "the chariot of Israel and the horsemen thereof." But in these latter day times, betwixt the flush of life and quenching of its brightness, moments, at least to say "receive my spirit," were cheaply purchased by a martyr's pangs.

**A THRILLING STORY.**—A thrilling story is going the rounds of the papers, taken from the "Naval and Military Magazine," which, stripped of all its embellishments is to the following purport:

On the day of the ever-memorable battle of Waterloo, Captain Walter Leslie's young bride, Helen, with feelings more easily imagined than described, took her seat at a window overlooking the field of that dreadful conflict; but being within reach of random shot, she, with the other inmates, retired to a barn as a place of more safety, and there remained in anxious suspense during the whole day. Some time in the night, Capt. Bryan was brought to the barn, badly wounded. Helen, with the necessities which her forebodings had suggested, tenderly dressed young Bryan's wounds, and after his revival, ventured to enquire after her Walter. Bryan's evasive answer, but too fully portended the worst. She begged him to tell her the circumstances, for she knew that her husband was dead. Bryan then stated that just before going into action, Capt. Leslie thrust a small Bible into his bosom, charging him that if he fell in action, faithfully to deliver the sacred relic to his beloved Helen. But a few moments elapsed before he did fall. After learning from Bryan the spot at which Walter fell, she went alone in the night, lantern in hand, into the field of the dead and dying, amidst the plunging of wounded horses and other frightful sights, in search of the remains of her beloved. On the point of returning in despair of finding the object of her anxious search among such a mass of carnage, her attention was drawn to an outstreched hand, on which was found the well-known ring of her husband, who was partly buried beneath a pile of other bodies. Whilst alone engaged in the release of the object of her affections, two soldiers, sent by Capt. Bryan, came to her assistance and bore "Ancestor's dear remains" to the same room with the wounded Captain. The Surgeon applying a glass to the lips of Leslie, declared that he yet lived. The shock of joy was too great for the delicate system of Helen; one vacant stare, and she fell lifeless on the floor, several hours being spent in restoring her to sensibility, and the embrace of her fond Walter.

The small Bible was presented to Leslie, by Helen, on their wedding-day; neither of them dreaming that the Holy Book was to be the salvation of the Captain's temporal life. The ball aimed at his bosom spent its force in the folds of the Bible, which is now religiously preserved in the family, as a perpetual memorial of that extraordinary Providence.—*Rulegh Register.*

The three great apostles of practical atheism, that make converts without persecuting, and retain them without preaching, are Wealth, Health, and Power,

## EXERCISE. A MORAL DUTY.

The faculties with which our Creator has endowed us, both physical and intellectual, are so dependent upon exercise for their proper development, that action and industry must be regarded as among the primary duties of accountable man. "In all our conceptions," says an ingenious writer, "exertion is connected with success and renown." A triumph without an enemy combatted, and a victory won; a prize, where no course is marked out and no competitor starts with us in the race, are notions which do not find a ready admission into our minds. Such is our constitution, that, according to our usual train of thinking, where there is no exertion, there can be neither honor nor reward. Progress in moral and intellectual excellence is our duty our honor, and our interest. To be stationary, or to retrograde, is disgraceful. We came into the world feeble in body and in mind, but with seeds of improvement in both; and these seeds grow, according to the cultivation they receive from exercise. The body grows in stature and in strength, and the mind gradually expands. But exercise is requisite to the development both of our corporeal and mental capacities. In the course of years, indeed, the body grows; but without exercise, it is lumpy, feeble, and inactive; and the mind, wholly undisciplined, remains in a weak and infantile state. The exercise which is requisite in order to bodily health and vigor, and the evolution of our intellectual and moral powers is not only the chief means of our improvement, but also the main source of happiness. Without exercise of body and of mind, there can be no happiness.

**MORE SPECULATION.**—We yesterday heard of a case of speculation of a more grievous nature than that complained of by the Transcript of Tuesday. Two watchmen met in the street in the morning. "I caught an incendiary last night, Jack," said one of them. "I shall have him up this morning, and pocket the cool thousand." "Psha!" replied the other "don't be in a hurry, man. Rewards is goin' to rise. Hold on to your man till July, and he'll fetch you fifteen hundred."

The following incident gives a pretty good idea of the manner in which the London daily newspapers are supplied with certain portions of their crowded and various contents:

We remember to have laughed heartily at the reply said to have been given by a little boy in London, to the following question asked him by a gentleman: "What occupation does your father pursue for a living?" He answered with great simplicity.—He is a DREADFUL ACCIDENT MAKER, sir, for the Newspapers.

They who deride the name of God are the most unhappy of men, except those who make a trade of honoring Him. And how many of the self-styled, world applauding holy are mere traffickers in the temple, setting so much self-denial against so much future enjoyment. [Blackwood.]

A country editor says his paper has succeeded beyond his most sanguinary expectations. What a thundering bloody disposition the fellow must have!

## MARRIAGES.

In this City, on the 7th inst., by Rev. Theodore Spenger, Mr. JOHN H. VAN NESS, to Miss CATHERINE E. CUTLER, all of this city.

A share of the feast accompanied the above notice. A happy voyage through life, to the parties.

In New-York, on the 30th ult., by Rev. T. J. Sawyer, Mr. JOHN A. WEEKS, to Miss CHARLOTTE SEARS, all of that city.

In LeRoy, August 26th, by A. Kelsey, Mr. MARK DODGE to Miss SUSAN RANNEY, both of LeRoy. In York, September 30th, by the same, Mr. ABRAM STOCKING, of Tecumseh, Michigan, to Miss HENRIETTA M. COLTON, of York.

## THE MAGAZINE AND ADVOCATE

IS PUBLISHED EVERY FRIDAY,

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, OCTOBER 23, 1840.

NO. 43.

For the Magazine and Advocate.

## A SERMON.

### THE FOUR LEPERS.

BY R. THORNTON, 2d.

"We do not well; this day is a day of glad tidings, and we hold our peace!" 2 Kings vii: 9.

Our context informs us that the Syrian king and his armies had gone up and besieged Samaria, till the citizens were reduced to wretchedness and starvation. In this dismal state of things, four leperous men, who, on account of their disease, were required by the Jewish law to remain without the city, and being near perishing from hunger, formed the resolution to go over unto their enemies. "Why sit we here till we die," said one to another; "if we say we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians; if they save us alive, we shall live; if they kill us, we shall but die." So they arose and went; and in the mean time, the Lord caused the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host; and imagining that the king of Israel had hired all the surrounding nations to come upon them; they arose and fled in the twilight, leaving their tents, and their horses, and the camp as it was. Then came these leperous men to the Syrian camp; and finding no man there, "they went into one tent and did eat and drink, and carried thence silver and gold and raiment, and went and hid it;" and came again and entered into another tent and did likewise; till reflecting on the abundant supply of rich provisions, which God in his providence had given them, and the perishing condition of their fellow-citizens, they formed the resolution and uttered the words recorded in our text: "We do not well; this day is a day of glad tidings, and we hold our peace." They accordingly went and gave information to the porters of the city, and the king's household within.

I. I have called your attention to this subject not in consequence of any hidden or mysterious meaning, which I have spiritually discerned, but from the moral lesson it contains and inculcates. If I mistake not, it is illustrative of the wretchedness of transgressors, the rich provisions of Gospel grace, and our obligations to make this Gospel known to our fellow creatures. I only ask you to receive it as a history, conveying useful precepts for correction, instruction, and reproof. To these points then permit me to invite your attention.

1. The wretched and perishing condition of the Samaritans may represent the state of sinners. Were the Samaritans perishing with famine? So is the sinner. He has wandered from the home of his soul into the desert regions of sin and iniquity. Like the prodigal in the parable, he has spent his substance in riotous living and is now in want. Oh, what are the consequences of his iniquitous course? Is it peace, and rest, and happiness? No, no; there is no pleasure in transgression—there is no enjoyment in iniquity. The ways of sin are gall and wormwood, and all her fruit bitterness of soul. Surely, the sinner famishes for the bread of life.

2. The day of glad tidings may represent the Gospel day. Gospel, signifies good news—glad tidings. The Samaritans were engulfed in wretchedness and perishing with famine: God provided an abundant supply for their wants, and sent the tidings by the lepers. So God first an-

nounced the Gospel of our salvation to the shepherds of Judea: "Fear not; for behold, I bring you good tidings of great joy, which shall be unto all people." The tidings of the lepers was, that they had found provisions and treasures in the Syrian camp; but the fishermen and publicans of Judea had greater, better, and more glorious news to proclaim: "We have found him of whom Moses in the law and the prophets did write; Jesus of Nazareth the son of Joseph." Nathaniel said to Philip, "Can any thing good come out of Nazareth?" In like manner the Samaritans, on receiving the tidings of the leperous men, were intent to inquire if good could come from the enemy's camp. The king even arises, and says to his servants, "I will now show you what the Syrians have done to us. They know that we be hungry, therefore are they gone out of the camp to hide themselves in the field, saying, when they come out of the city, we shall catch them alive, and get into the city." But there was one who advised him to "send and see." Does a doubting Nathaniel ask, "Can any thing good come out of Nazareth?" Philip saith unto him, "Come and see."

The Samaritans would not have doubted had the tidings been that God had made windows in heaven, and rained bread unto them. The Jews would have believed in Christ had he been born in pompous splendor, and in some great city; but out of Nazareth! it can not be. So the news of God's great salvation is doubted by many in the present day. Do we say that all mankind will be saved from spiritual starvation and eternal death? The answer is: That can not be; it is too good news to be true. It is a device of the enemy of souls, to lead us on to eternal ruin. He knows that we be hungry, therefore has he hid himself in the pleasing doctrine, that he may catch us alive and get into the city. Samaritans, oh, "send and see." "Out of Galilee there ariseth no prophet!" Children of Jacob, "Come and see." Friends, do you doubt the universal goodness and tender mercies of our God? Taste, oh, taste and see.

The sinner is in bondage, disease and death. The Gospel is liberty to the captives, health to the sick, and life to the dead. It is bread unto the hungry, and drink to the thirsty.

"Ho, ye that pant for living streams,  
And pine away and die;  
Here you may quench your raging thirst,  
With springs that never dry."

The lepers found an abundance for all the citizens of Samaria, but here is an abundance for the whole world. Jesus said, "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread which I will give is my flesh; which I will give for the life of the world."

Do you doubt the quantity? Are you afraid there is not enough for all? So did his disciples. When five thousand had followed him into the desert country, and climbed the mountain's rugged side, to hear his doctrine, and see his miracles; and had been all day without food, he directed his disciples to feed them. But whence should they procure food to feast so great a multitude? One saith, two hundred pennyworth of bread is not sufficient for them, that every one may take a LITTLE! Another saith, There is a lad here which hath five barley loaves and two small fishes, but what are they among so many! Jesus said, "Make the men sit down." They did so; and the bread was divided among them. What think ye? Could the tenth part of them

obtain a crumb? There was only five barley loaves, and two small fishes; yet every one of the five thousand hungry souls ate as much as he would. What? Was there bread enough for them all? Was none obliged to do without? Astonishing!! All ate to the full, and see the FRAGMENTS!! Now, think you, will the bread of eternal life fail? "Oh, thou of little faith; wherefore didst thou doubt?"

"We have, indeed, heard," says one, "there is bread enough in Joseph's store house; but it is a great way off, and of great price; how can we go and buy?" Not so, either: it is the free gift of a benevolent parent, who wishes us to eat, drink, and be merry. This bread—the Gospel of our Lord Jesus Christ—"is nigh thee, even in thy mouth and in thy heart, that is the word of faith, which we preach. That if thou wilt confess with thy mouth the Lord Jesus Christ, and shalt believe in thy heart that God has raised him from the dead, thou shalt be saved;—for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Dost thou hunger and thirst for righteousness? Come to Jesus and thou shalt be filled. "The spirit and the bride say, come; and let him that heareth say, come; and whosoever will, let him come, and take of the water of life freely." It costs nothing. "Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk, without money and without price." "In the last day, that great day of the feast, Jesus stood and cried, If any man thirst, let him come unto me and drink." "Whosoever shall drink of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into eternal life." This is the "river, the streams whereof make glad the city of our God." It was opened by love, and is supplied by love—the boundless and eternal love of God. Can you exhaust this fountain? Will the waters of life fail? Can you quaff dry this swelling river? Never entertain such a thought! no, never. For see, it is more boundless than the briny ocean—it has neither bottom nor shore!

"But I am afraid this bread will not answer the purposes of life. Is it possible it can satisfy my appetite? Is it possible it can prevent the gnawings of hunger?" Yes, oh yes; God hath said, "I will abundantly bless her provision; I will satisfy her poor with bread: I will also clothe her priests with salvation, and her saints shall shout aloud with joy." "Oh, thou of little faith, wherefore didst thou doubt?"

"But if I eat it will only answer my purpose for a little time, and I shall hunger again." What, hath not Jesus said, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." Again, "Whosoever eateth my flesh and drinketh my blood hath eternal life: For my flesh is meat indeed and my blood is drink indeed." Not his literal flesh, friends; it is not his literal flesh that he would have us eat: that would be no better than the flesh of any other man: it is his doctrine which he would have us receive into our hearts, and practice in our lives. "The flesh profiteth nothing: the words that I speak unto you are spirit, and they are life."

"Eternal Wisdom has prepared  
A soul-reviving feast;  
And bids our longing appetites  
The rich provision taste."

Such is our glorious Gospel feast; in quality



it can not be bettered; in quantity, enough for every soul. Oh, how much better is our table furnished than that of any other denomination. Ours is free: every one may partake without money and without price. Theirs is procured by the hardest. It costs them much writhing and agonizing to placate infinite complacency, change infinite immutability, and render infinite benevolence more propitious. It costs them many deep groans and bitter sighs to reconcile an incensed God to his creatures. They endure much in traveling the thorny road of virtue—in penitence—and in the throes and agonies of the new birth: and after all, how hardly are they saved! Nine chances to ten, they miss of heaven at last.

Our table is inexhaustible. All may partake, yet the bread will not waste nor the waters fail. Not only is there enough for one city, but for the whole intelligent creation. Our opposers have scanty picking. Not only are they obliged to leave no inconsiderable part of their fellow creatures to perish from want—to die that most awful and inconceivable of all deaths, eternal anguish and woe; but here are friends and relatives, parents and children, with whom they must part, must part to meet no more! How great must be their fears that the bread of life will fail even *them*—that at last the mercy of God will be too limited, and his hand too short, to rescue them from everlasting burnings. So our opposers live. Oh, that they would be wise, and hear, and no longer eat such bitter herbs, and live on such scanty fare. Let them come to our camp and bless their souls with its rich provisions. We have an unlimited supply; we have more than enough for us and them. How much better is our living than our opposers! Surely, “we do not well: this day is a day of glad tidings and we hold our peace.”

3. Our glorious feast satisfieth us. We can neither ask, nor desire, nor think of any thing more or better than we have. It satisfieth every wish of our heart, though that wish be as extensive as the universe, and as lasting as eternity. But what is the food on which our limitarian neighbors live? Does it *satisfy* them? Ask the benevolent mind if there is any satisfaction in the contemplation that multitudes must spend an endless eternity in pain and wailing, in shrieking and writhing, and know that this will be unmitigated and endless! Ask the mother, while she presses her infant to her bosom, to reflect that her child may grow up in impenitence, and at the great tribunal be sentenced to depart with the cursed into everlasting fire, to endure excruciating tortures through an endless eternity—that she will behold it writhing in agony, and gnawing its tongue for anguish, and hear it imprecating *her* as an instrument in giving it a being—in cursing it with an existence which is an INFINITE EVIL! Does it *satisfy* her? Oh, can such partial and limited creeds satisfy a benevolent mind? Can such leanness delight our souls? “Wherefore then, spend money for that which is not bread, and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.”

II. Our subject conveys a useful precept for correction and reproof. It shows that if we have found Christ precious, and his grace free and universal, we should mutually spread the glad tidings, and enlighten and happily our fellow creatures. We are bound to be benevolent as we are social beings. If we can benefit mankind without injuring ourselves—if we can relieve multitudes from famine and distress—dry up their tears and cause their hearts to beat with joy and gladness—we ought, by all means, to do it. Let evil be unto him who is so cruel, ungenerous, and hard-hearted, as to leave his fellows to perish when he knows of a free and inexhaustible store, and tells them not. And is not the bread of life as valuable to sinners as temporal bread to the famishing? Surely we *do not well*, if we hold

our peace—if we make no mention of the loving kindness of our Lord. We have found the bread of heaven, and shall we secrete it? The true light hath shined into our hearts, and shall we put it under a bushel? Why may not others also eat and live? Why may not others see and glorify our Father in heaven?

We have been asked what is the use of preaching if our doctrine be true? Just as if the abundance of bread would make it useless to tell suffering sinners of it. Why did the lepers carry the tidings to their famishing citizens? Was there not *some use* in it? If you were suffering hunger and the miseries of a grievous famine in consequence of a protracted siege, and I should go to your enemies camp, find them gone, leaving abundant supplies, would there be no use in giving the news, and should I do well to hold my peace, and enjoy alone the bountiful store?

The Gospel is preached that men might eat of the bread of heaven and live forever—that they might turn from their iniquities and become pure and holy. Until they do so, they must inevitably be wretched and miserable; for faith, holiness and happiness are inseparably connected. While men remain unbelievers, they will remain sinners, and while they are unholy they must be unhappy. All desire happiness: and when they are convinced that this can be found only in Christ, they will come unto him. The Samaritans that believed the tidings, hastened to the camp and found relief: those that believed not, still continued in the city and suffered the famine. We have glad tidings for every creature. “He that believeth and is baptized, shall be saved; he that believeth not, shall be damned”—that is, while he continues an unbeliever, he must suffer the misery of his condition, and lose the enjoyment there would be in believing. Yet his belief or unbelief alters not the fact. Believing the lepers, made their tidings no more true, nor disbelieving them any more false. God’s universal grace is a fact, whether believed or not. But on believing and becoming holy, we enter into *rest*; in unbelief and sin, we are “like the troubled sea, whose waters *can not rest*, but cast up mire and dirt.”

Ask not, then, what advantage hath the believer, or what is the use of preaching? Did we know there was no use in it, we would gladly hold our peace. Could we believe a preached Gospel was useless—that mankind would be as well off without the Scriptures, without religion, we would burn our Bibles, join in demolishing every vestige of Christianity. But we *can not* believe thus. What are mankind without the light of the Gospel? Barbarians and heathens. What are we indebted to for our present prosperous state and happy condition as a people? What cause shall we assign for the morality, virtue, and good order of our citizens? Is it not religion that hath done this! that hath carried happiness inexpressible to many a bosom, dried up their tears and caused their hearts to beat with joy and gratitude?

Let me particularly address myself to those who profess this joyous faith—who are believers in the boundless grace and salvation of our God. Brethren and sisters: Our tidings are certainly better than that of the lepers. Theirs was bread that perisheth—ours that which endureth unto eternal life: theirs was to feed the body—ours to satisfy the immortal mind. We believe its quality is able to fill and satisfy, and its quantity “enough for each, enough for all, enough forever more.” Why then hold our peace? If its quality was *poor*, or its quantity *small*, our obligations would be *less*; but now is ours superior to all other sects. One believes its quality is able to restore perfectly its partakers, but its quantity too small for the great body of mankind. Another believes its quantity vast and unbounded, but its quality deficient. The first contends that Christ died only for the salvation of an elect part, but for this number his death is sure and efficacious; the second contends that he died for all, but has

made the salvation of none certain, as it depends on conditions which they must perform, and therefore is of works. Such is Calvinism and Arminianism. One denies God’s goodness—the other his power. One makes the covering narrower than a man can wrap himself in it—the other, so thin that he is exposed through it. We discard the bad and unite the good of both systems. Hence our covering is *large enough and thick enough* for all our race. Our feast of fat things is as extensive as creation, rich as heart can desire, and lasting as eternity. This superior excellency of our system increases our obligations. We contend that our faith is better calculated to enlighten and happily mankind, than that which limits the Holy One of Israel, and the salvation of our God. Then certainly our duty is greater to serve God and spread this glorious Gospel. But is our practice greater? Will they not rise up in judgment and condemn us for our indifference and apathy? “For one poor grain, they labor, and toil, and strive; for a religion of gloom and desolation, their exertions are untiring and incessant; while we, who are blest with the richest boon in the universe of God, will hardly lift a finger for the emancipation of a world!” “Oh, tell it not in Gath—publish it not in Askelon, lest the daughters of the” infidels “rejoice—lest the daughters of our” opposers “be glad.” “We do not well; this day is a day of glad tidings and we hold our peace.”

This indifference and apathy may be owing in part, to the misguided zeal and indiscretion of the Orthodox. They have run to excess, and engulphed religion in superstition. Seeing the folly of their course, we have gone to the opposite extreme of coldness and apathy. They have done too much; must we therefore, determine on doing nothing? Is this right? Because they have driven religion into superstition, ought we to renounce all religion? Because they have made piety ridiculous, ought we to ridicule all piety? Do we discard the use of food and drink because some people have used them to excess, and thereby brought pain and misery upon themselves? Is this reasonable?

I have often thought of our faith—of our cause, and surely it is, of all others, the most glorious and heavenly. I have thought upon our condition and prospects as a denomination—upon what we *are*, and what we *ought* to be—upon what we *profess to believe*, and *ought to practice*, as members of a religious sect. Let me tell you the result of my meditations, and if you find any thing inconsistent—if you find any thing as it ought not to be, I trust you will rectify, and thus set things at right. I can not be mistaken in this supposition, for your good sense and candid judgment assure me of it.

1. Brethren; our opposers have delighted in slandering us. They have represented all Universalists as drunkards, gamblers, profane swearers, and the like. We know that such reports are false. We know that our character and moral worth will compare with other religious denominations. We feel confident we are *no worse* than they are; their word to the contrary, notwithstanding. But brethren, we ought to be better—better men, better citizens, better Christians. To say we are no worse than they are, does not answer the purpose; for certainly we are under superior obligations. We must be better. To say we have a better system, and yet do not practice better, would be saying they exceed us. They are justified by their faith in cursing and damning their fellow creatures, for they believe their God will, and it would only be acting on the principle of godliness. In us, profanity would be inconsistent: it would be a virtual renunciation of our faith. They are justified in hating and persecuting their enemies: they believe their God hates them, and should they not be like him? They believe the wicked are comparatively more happy in this life than the righteous, and they believe the wicked can repent and escape all punishment in the future. What then should



prevent them from going on in sin and rebellion; and thus secure the happiness of the present life, while they trust to a death-bed repentance for that of the next. Not so with Universalists. We believe sin never yielded the least particle of real happiness, but is followed with certain and inevitable punishment. In committing a sin, we manifest the folly that a child would in running into the fire. Oh! what fools men are when they sin! Followed any way it is poor business. Its wages is DEATH; and that is a poor trade which a man *can not live by*. Oh! let us be wise unto salvation, and it shall be well for us.

Compare our faith with our opposers': how much more exalted, sublime, and glorious! Compare our zeal with our opposers': why so cold, so indifferent! Can it be that we are the most strangely inconsistent people on earth? Can we believe such sublime sentiments and yet remain inactive? Can we believe that heaven and eternal glory will be ours, when a few more fleeting days shall be told, and yet be so sparing and illiberal in our benefactions—so avaricious to hoard up the treasures of earth! Can we believe that we are born to an inheritance, incorruptible and immortal, reserved for us on the other side of Jordan, and yet set all our hearts on the fleeting things of time and sense? Have neither the rewards of virtue, the punishments of vice, the love and goodness of God, nor the hope of immortality and salvation, power to produce zeal and good works? Have we duly considered these things? I have said that if you found any thing wrong—if you found any thing as it ought not to be—you would doubtless rectify and set things right. I think so still; therefore excuse me for pressing the subject upon your consideration. I am confident that you are able and willing to do something towards building up the cause of Zion, and spreading the glad tidings of salvation to the needy children of men. I am confident you prize religion and morality too highly to be indifferent about its cultivation and growth. I can not be deceived in these things. You love to hear the sound of the Gospel, the psalms of Zion, and the praises of your heavenly Father too well to neglect meeting together for this purpose. Surely if you have *good tidings*, you will not hold your peace. Our feast is too rich and too great to enjoy it alone: we will call in our friends, our kinsmen and neighbors that they may rejoice with us. Our heavenly Father rejoices when his prodigal children return to him, and he feasts them on the dainties of his house, and shall not we be glad and rejoice in our king! Here we may eat and never hunger—drink and thirst no more. We can neither ask, nor desire, nor think, of any thing more or better than we have. It satisfieth every wish of our heart though that wish be as extensive as the universe, and as lasting as eternity. It is free: it is inexhaustible, all may partake of the mercy of God and yet there is mercy in store. Surely ours is a "feast of fat things; of wines on the lees: of fat things full of marrow; and wines on the lees well refined."

Is it possible we can believe such sublime sentiments and yet remain indifferent and inactive? Can we profess a doctrine every way calculated to happily the human mind—a doctrine not inconsistent with our best desires and feelings, and believe it to be a truth, and yet be so strangely remiss as to make no exertion to spread the tidings and advance the cause? Can we rest satisfied and let error abound? Do we well to hold our peace? Do not other sects show their sincerity by their zeal and exertions? And how can we manifest ours, if not by our works? "Shew me thy faith without thy works, and I will shew thee my faith by my works."

2. The character of our heavenly Father has been misrepresented. Total depravity and endless misery are a libel on his wisdom, goodness, and love. They represent him as infinitely worse than the most remorseless savage, or the blackest character that ever disgraced the page of history. Is all this nothing to us? Should we not vindicate

the character of the Most High from the vile imputation? Should we not justify the ways of God to men? Were the characters of our patriotic fore-fathers calumniated, should we maintain such a criminal indifference? How much more should we endeavor to convince all that the Author of the Universe is not that changeable, capricious, cruel, and vindictive monster, these doctrines represent him, but is possessed of every adorable perfection, and is altogether good, just, and lovely?

3. The doctrine of endless misery has spread desolation and distress through our land, consuming the social affections, and withering in its career, the fairest flowers of innocence and the richest blossoms of happiness. It has driven hundreds to distraction and suicide, and wrung the hearts of thousands with unspeakable anguish. Again, I ask, is all this nothing to us? Can we sit as idle spectators to hear and see scenes like these? As well might we calmly look on and see the highway robber reach his plunder through the blood of the traveller, and not utter a word, nor lift a finger to stay his murderous aim.

Professors of the Abrahamic faith: let us arouse from our lethargy—let us awake from our slumbers. If we have one drop of faith, piety or benevolence, make it manifest by works. If we have any regard for the cause, do something towards advancing it: especially do not disgrace it by our acts—do not wound it in the house of its friends. Oh! do, for the sake of all that is good, lovely, or divine, either deny the name of Universalist, and faith in a world's salvation, or adorn the doctrine we profess, with "well ordered lives and a godly conversation." We are told by the inspired penman, that "faith without works is dead." Is our faith then *dead*? Let us bury it out of our sight and no longer permit its putridity to infect the moral atmosphere.

Unless our faith leads to good works, it is useless and worse than useless. Religion is a thing we can live and practice. The utility of any faith consists in making its believers holy and happy. Of all other systems, ours is indeed, the most perfect, glorious, and celestial. Others are the creeds of men—ours the work of Deity. But it is good for nothing if we do not live and practice it; and besides, other sects will never believe its truth, till they see its utility. Unless we let our light so shine before men that they see our good works, they would not be persuaded that the doctrine of a world's salvation was the truth, though one should arise from the dead, or an angel from heaven should preach it. On our daily walk our prosperity depends. Let us be Christians in word and deed. Let us so live as to be an ornament to Christianity, and glorify God, in our bodies and spirits which are his, while here below, and ultimately in his blessed kingdom forever. Amen.

For the Magazine and Advocate.

#### PROFANITY.

Perhaps there is no one evil to be found among those who believe, or rather *profess* to believe, in our most holy faith, that is so prominent, and upon which our opposers have founded a worse, and I might say a more consistent charge than that of profanity. I have been and am still acquainted with quite too many among our denomination who would be men of irreproachable moral character, were it not for this base and soul corrupting practice. Surely there is nothing that appears so disgusting in the eye of the gentleman and the Christian, as that man who indifferently, and I had almost said *unconsciously*, takes the name of his God and Father in vain. There is no commandment in the Scriptures of divine truth that is more emphatically binding upon mankind, than that which prohibits this foul and wicked practice; and yet there is none which is oftener violated. "Thou shalt not take the name of the Lord thy God in vain," is the language of Him who inhabiteth eternity, to the children of men. Dear reader, art thou an Universalist? and dost thou roll this unholy sin as a sweet morsel

under thy tongue? Dost thou thus wilfully violate the laws of God and man? If so, I pray thee, as a friend and brother, "go and sin no more," no longer sin against our Father in heaven, and thus bring a foul stain upon His holy cause. But in all things endeavor to live soberly, righteously and godly in this present world, that others seeing your good works may be led to glorify your Father in heaven. I. GEORGE.

Cuba, Allegany Co., N. Y., Oct., 1840.

For the Magazine and Advocate.

BR. GROSH—In looking over your paper of the 9th instant, I perceive a piece concerning me, signed T. C. Eaton, which he authorized me to suppress. As my authority for so doing did not reach you in season to stop the communication of Br. Eaton, a few words in reply from me will be expected.

In the first place, I never knew till after Br. Eaton had written the communication alluded to, that it was believed by every person that more than one instance was pleaded of my having been guilty of any want of sobriety or decency; and that one was sufficiently explained in my last, to which Br. Eaton alludes.

Again—my judgment with regard to the meaning of the advice of the Genesee Association is not changed by what Br. Eaton has said of their language. It left such an impression on my mind when I read it; and I believe, on the minds of the generality of the readers of the *Advocate*.

Once more—the Genesee Association never notified me that there was any complaint against me, nor did any body of believers in our faith. And I had supposed that only one instance was seriously charged against me, until after Br. Eaton had written his communication: which I sufficiently explained in a former communication.

Br. Eaton tells the public that they who signed the paper which was printed a short time since in the Magazine and Advocate, did it with a view to have the Genesee Association recommend me to the brethren in Herkimer county. How that could be, I know not, since the Genesee Association would not meet again until about one year from the time of signing that paper. So that Brs. Skinner and Grosh did not, perhaps act as unwisely as Br. E. has imagined.

I think, nor am I alone in the thought, that Br. E. has acted an unwise and uncharitable part in publishing his last communication; and that the time may come when he will regret its publication.

D. PICKERING.

Newport, Herkimer co., Oct. 19, 1840.

For the Magazine and Advocate.

#### HOPE ON, HOPE EVER.

MESSRS. EDITORS.—I occasionally find time to peruse a new book, and when I have read one which is not only calculated to amuse, but to improve and elevate the moral feelings I feel a desire that many others should be induced to read it. Such is the character of a new work of the above title by Mary Howitt, and I would recommend all parents who wish to cultivate a spirit of perseverance in integrity and virtue in their children to add this book to their library. It is an excellent book for Sunday School Libraries.

A FRIEND TO IMPROVEMENT.

#### NEW BOOKS.

Strive and Thrive, by Mary Howitt.  
Hope on, Hope Ever, do  
Pierpont's Poetical Works,  
Gurzo's Essay on Washington,  
Week day Religion, by J. Whitman,  
Hints to Sunday School Teachers,  
Sartor Resartus, a new supply,  
Godwin against Atheism do,  
Also a few new vols. of the Massachusetts School Library. Just received by  
O. HUTCHINSON.

Br. Tompkins—Please send current volume of the Repository to Miss Harriet Thorne, Bridgewater, Oneida county, N. Y.—Credit Miss Harriet Collins, Clarendon, \$2. Amelia Corbet, Rome, current vol. \$2, and Mrs. Dr. H. Halsted, Rochester, new subscriber, \$2.



For the Magazine and Advocate.

## DAY OF SMALL THINGS—A DREAM.

BY EV. A. C. THOMAS.

I spent the greater part of last evening in conversation with several steadfast disciples of the universal Saviour; and our communion was sweet, for we spake of the triumphs of redeeming grace, and the glories of the heavenly kingdom. Our hearts burned within us as we contemplated the victory over sin and death; and the prospective blessedness of *all* naturally led to a consideration of the means best adapted to bring mankind into the *present enjoyments* of the chosen people of God.

Righteousness of life, and its tendency to nullify the oft repeated charge of licentious influence; devout attention to the public ministrations of the word of truth; conference meetings; Sabbath schools; Bible classes; circulation of books and tracts; adequate support of periodical publications—these, and other means, were largely spoken of, and an ardent desire was manifested that we might give diligent heed thereto.

At a late hour I retired to rest; and scarcely had I fallen asleep, when I was visited by the angel of dreams, and was immediately subject to his influence.

"I will shave myself," said I, "for I shall presently have company—and personal neatness must be attended to."

The usual preparations being made, I took a paper from a large number that were piled on my table, and was in the act of tearing it, when a voice cried "Stop!" Instantly I dropped it, and said, "Who is it that thus addresses me in my own premises?"

"It is I," responded the paper; "and if thou wilt hearken a few moments, I will tell thee why I desired thee to stop."

Being disposed to lend a willing ear whenever assured that a *reason* is forthcoming, I sat down, and requested the speaker to proceed. Whereupon he proceeded as follows:

"Evangelist! thou hast been engaged for several years in the dissemination of Gospel truth; and thou hast been disposed, not merely to feed the multitude, but to gather up the fragments that nothing may be lost. Nevertheless, I have some what against thee. Art thou not one of the number of those who have *despised the day of small things*?"

"In what respect?" said I.

"In several respects," responded the speaker. "For example: wert thou not in the act of tearing me up for shaving paper when I commanded thee to stop?"

Not precisely apprehending the meaning of this question, I desired an explanation, which was immediately furnished.

"Thou seest before thee a messenger of good tidings. Examine me carefully, and thou wilt find me competent rightly to explain several passages of Holy Writ which have been greatly perverted by the wisdom of the world. And thou wilt see that I am able to answer several objections which that same earthly wisdom has often urged against the faith once delivered to the saints. And thou wilt also discover that I can so speak to the righteous as to encourage their hearts; so converse with the sinner as to turn him from the error of his ways; and so address the mourner as to dry the tear of sorrow and hush the sigh of grief. Nevertheless, thou wert about to destroy me!"

"Thou hast not overrated thy ability," said I; "but thou hast accomplished the work allotted thee. Thou hast told me all thou *canst* tell; and since I must needs have shaving paper, why shouldst thou object to being used in that way?"

"Because in destroying me, thou art despising the day of small things. For a single penny thou canst supply thyself with white (and therefore tongueless) paper many weeks; and by sending me on a missionary tour, I may be the means of saving at least one soul from death—and thou shouldst be welcome to the reward."

"But whither should I send thee?" said I.

"Send me whithersoever thou wilt—but only send—for thou canst not send amiss. Thousands of thy brethren in the human family are grooming in darkness and wo. There are thousands to whom I might prove indeed a light, to guide their feet into the way of peace—thousands to whom I might convey the Comforter, even the spirit of truth. Small thing am I—but despise me not. Rivers are composed of drops—globes may consist of grains of sand."

"But I fear," said I, "that in sending thee forth, thou mayst fall into the hands of one who will condemn thy message unheard, and trample thee under foot. What then wouldst thou say?"

"From an enemy I could bear it, yea, even submit to being used in the most ignoble way—but from one who professes to regard me as a herald of good tidings, I can not bear it without a murmur and a protest. I ask thee but to send me forth, and I will cheerfully labor and suffer reproach, so that I may peradventure be the means of doing good. Preach thou, and praise, and pray—but destroy me not."

"I will send thee forth to-morrow," said I, and my prayer and blessing shall be with thee."

So soon as I uttered this promise, the speaker returned most hearty thanks; and from the pile of papers from which I had taken him up, there came the sound of many imploring voices, "Send me, also! Send me, also!"

"I will send ye *all*," said I; and immediately they united in a thrilling chorus of joy.

Away, on the errand of mercy away,  
We all shall be sent at the dawning of day:  
And each to the people will utter a voice  
In which the redeemed and the angels rejoice.

Salvation to man shall be ever our theme,  
And glory and might to the only Supreme!  
And Babylon's bulwarks shall totter and fall  
When Jesus is known as the Saviour of all!

As streams in the desert to travellers are,  
Who wander from home and from kindred afar,  
The tidings we bear of redemption above  
Shall come on the wings of the mystical Dove.

The weak shall be strong, and the fainting shall rise,  
To welcome the tidings we bring from the skies.  
For tidings of comfort and joy we'll impart  
To the weakly confiding and lowly of heart.

The sinner from trespass and villainy shall turn,  
When he in our message the truth shall discern,  
And cleaving to virtue, his soul shall increase  
In the knowledge and joy of the kingdom of peace.

And light from Mount Zion shall scatter all gloom,  
And roses in Sharon shall flourish and bloom,  
And mountains shall shout, and the valleys shall sing,  
When men shall receive the salvation we bring.

The chorus ceased; the angel of dreams departed; and I awoke. The papers were lying undisturbed on my table—but ere mid-day they were out on an errand of truth and mercy.

Blessed are all they who in like manner shall be profited by the day-dream of A. C. T.

For the Magazine and Advocate.

## THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. E. GUILD.

NUMBER XLI.

THESSALONIANS. The epistle to the Thessalonians was written by the apostle Paul, to the church in Thessalonica. It was written at Corinth, A. D., 52, and is therefore the oldest writing of any Christian. We shall consider these epistles in the order of time in which they were written.

Thessalonians ii: 18. "But satan hindered us."

We observe once again, that the term satan signifies an adversary, an opposer, or an obstruction of any kind. And here we see the apostle applies it to the persecuting Jews. When Paul was at Berea, preaching the Gospel, he intended to have gone thence to Thessalonica, but a company of Jews came from Thessalonica and stirred up the people against him, so that he was obliged to flee to Athens, and therefore Satan or the ad-

versary, hindered him from going to Thessalonica.

Thess. iii: 5. "Next by some means the tempter have tempted you," etc.

The Thessalonian Christians were tempted in various ways. 1st, By the persecutions which they endured from the Jews, they were tempted to renounce their religion. 2d, By the reproach which was heaped upon them, and the contempt with which they were treated by their own countrymen, they were tempted to renounce Christianity. And 3d, By the untiring zeal of the Jews to convert them to their religion, they were tempted to discard the religion of Jesus Christ.

Thess. v: 23. "Your whole spirit and soul and body."

Here the apostle alludes to the doctrine of the three-fold division of man by the Greek philosophers, but does not imply the truth of that system, much less that these three parts, the body, the soul, or the spirit were each capable of a separate subsistence. By the *soul* Pythagoras, Plato, and the stoics, understood the sensitive faculties of man, such as are necessary to animal life. By the *spirit* they understood the mental powers or the higher principles of a rational nature, and by the *body* they meant the animal part of man or the physical powers.

Now what the apostle meant was that whatever man be, or of whatever he consists, all his powers and faculties should be consecrated to God. This language of the apostle will no more authorize us to suppose that the soul or the spirit can subsist without the body, than that what is here called soul, can subsist without the spirit, or the spirit without the soul. Dr. James Macknight, a firm believer in the immortality of the soul, gives the same view of the passage and says, the meaning of the apostle is, "May your whole person, your understanding, your affections and your actions, be preserved by God," etc.

2 Thessalonians was written by Paul, while at Corinth, not many months after the former, viz. A. D. 52.

2 Thess. i: 5. "Which is a manifest token of the righteous judgment of God." That is, the Thessalonians by the patience with which they endured afflictions and persecutions, had proved themselves worthy of the kingdom of God, and also God's righteous judgment, in calling them to his kingdom. See Macknight.

For the Magazine and Advocate.

## THE JUSTICE OF GOD.

By those who oppose the doctrine of a world's salvation, it is often affirmed that "the Almighty is a being of inflexible justice." Now there is not a professing Christian of any denomination who will deny that the position here laid down is good; although it may, perhaps, be made to appear, that those professing Christians, who have the most to say in reference to the justice of God, are the last to admit that that very justice, for whose claims they suppose themselves to be so tenacious, will ever have its due.

From the fact that God is just, our opposers imagine that they have a powerful argument against the doctrine of universal grace and happiness. But how so, inquires the reader? I answer, and I will give it in their own words—"Man has violated the law of God; the penalty of which law is endless death. By repentance and a conformity to the conditions of the Gospel, while here in his probationary state of existence, he has the promise of forgiveness and life everlasting. But a neglect on the part of the creature to comply with the proffered mercy will forever seal his fate, and his portion will be with the hypocrite."

From this it must appear evident to the reader, that the ground taken by the opposer is simply this—that it would be injustice in the Almighty to confer the blessing of life and immortality upon the sinner as well as upon the professed Christian, and that it follows, as a matter, of course, that a just God will not save all mankind.



But by what rule of law or logic does the objector draw his inference? I answer, that it is by taking for granted the very thing to be proved and upon which rests the whole of his theory.—It has by him been taken for granted that the law of God requires the endless wretchedness of the transgressor; and if it is to be taken at all, it might as well be taken for granted, because, if those who contend for this doctrine should go to the Bible for proof, they would be unable to find ought to substantiate such a position.

But even taking this view of the subject, and, for the sake of the argument admitting, that the justice of God requires the endless condemnation of the transgressor, it must be plainly evident to every one that those who thus contend, rob God of his justice, and virtually admit that the claims of justice will never be satisfied, when they say, that the sinner, by "repentance," can escape the penalty of the law.

But let us look for a moment, and ascertain if possible, whether the admitted position that God is just, is an argument for or against the doctrine of a world's salvation. In the first place then, let me ask, what does the justice of God require? The answer of all will be, that the law of God be kept, and that too, to the very letter. Well, what does the law of God require? The answer must be, the perfect obedience of every creature, for whom that law was intended. The terms to be complied with in the law, are love to God and love to man. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii: 37—40.

Then, is it not perfectly plain to the reader, that the justice of Almighty God can never have its due, or be satisfied until every child of Adam, is brought into a perfect state of love and obedience? Instead, then, of the justice of God, affording aught for an objection against the doctrine of universal grace and holiness, it affords one of the strongest arguments in favor of it. Reader, search the Scriptures to see whether these things are so.

J. N. P.

Providence, R. I., September, 1840.

For the Magazine and Advocate.

### "AWAKE THOU THAT SLEEPEST."

When we look out upon the religious world, and behold the zeal with which the different denominations labor to advance the cause they have embraced, we can not but be struck with surprise at the marked difference. Some labor with unceasing efforts to spread the truth, as they believe it, and to make proselytes to help carry on the work; others are more lax, striving but little to advance their cause, while another class are almost wholly inactive, or they act only as opportunity may chance to present. Now, I say this difference of zeal strikes us with surprise, and I, for one, am hardly able to account for it.

I have often noticed that men when they were laboring for a valuable prize, would apply themselves with more zeal, than when they expected to obtain a prize of but little value. For instance, I have seen several individuals engaged in the same field, each receiving different wages, and as a general thing, those who expected the highest pay were the most ready to perform their tasks. And it seems to me we should expect to see the same spirit in religious matters! but alas! what is the fact? The very reverse of this. We see some, who expect for their labor and service rendered to God, to reap continual pain and disappointment here, and it may be everlasting misery hereafter, but they manifest the most zeal in their cause; others who expect, by well doing, to receive happiness here, and an uncertain reward after death, are less zealous though their reward is greater than the first; but a third class, who believe that by serving the Lord, loving his character, and obeying his precious Gospel, they

shall be happy, and free from trouble and misery brought upon them by sin in this world, and that God in his goodness will bestow the gift of immortal life upon all mankind, are but passively engaged in spreading heaven's truth among men, notwithstanding their reward is the greatest of them all.

The reader, doubtless, begins to see the object of this article, and to divine who are meant by the third class referred to. I mean none other than the denomination to which we belong, viz., Universalists. It is a fact, of which I feel not at all proud, that in many places we lack sufficient zeal. We do not feel the need of engaging with our whole souls, in the cause of the blessed Gospel as we ought, or in trying to support the preached word in our midst, that others may see the goodness of God, and be led to praise him. We do not feel the benefit to be derived from the Gospel sufficiently, or in listening to the preached word from Sabbath to Sabbath. We do not see virtue languish in our midst from neglect, or our children growing up to spend the Sabbath in idleness, to forget their Bibles, and to take the name of God in vain. With how much propriety then, may the words which head this article be applied to us. Awake thou that sleepest, for already have our slumberings upon this important subject been too long. Let us come forth to a newness of life, for this is a duty we owe ourselves and our God.

We profess to believe in a God who is all goodness, love and mercy, and who will by no means clear the guilty, though he keepeth mercy for thousands; we profess to believe that our faith is the truth of Heaven, and is fitly calculated to satisfy every want of man in whatever situation he may be placed; we believe that God is the Friend of man, and will finally bring him home to his own right hand, to enjoy his presence forever more; "that every knee shall bow and every tongue confess, that Jesus Christ is Lord to the glory of God the Father;" and in view of these truths, how can we justify ourselves in neglecting to spread this glorious Gospel in our midst. How can we thus rest inactive, and see error spreading around us without a check. O, brethren, if we have a faith let us manifest it by our works; let us unite our efforts, renew our zeal, and strive to propagate the Gospel, and spread it abroad as much as lays in our power. Let us have the word dispensed in our midst, whenever there is an opportunity. Though the year is far spent, let us occupy what there is, for by entering the vineyard even at a late hour, we shall not lose our reward.

But perhaps an objection may arise after this manner. Our numbers are small, and we can do but little, besides we have much opposition to meet. Well, if we can do but little, let that little be done, for it is an old and true proverb that every little helps a little, and a continual dropping will wear a stone. So a little effort, if it be constant and well directed, will wear away prejudice, and strengthen truth, till its efforts shall in time, be mighty. If opposition beset us, be not disheartened for the truth will prevail. Christ and his followers had much and bitter opposition to meet, but they faltered not in their course. Neither should we, but let our opposers know that we love the truth, and are determined to have it propagated, in our midst as much as we are able, if it be but once or twice in a year, for it is better to have wholesome food once in a week than to feed upon husks all the time.

But another objection arises thus. We have many good and willing friends, but no convenient place to hold a meeting. This is truly an unhappy circumstance, but have we not some school house that could be obtained, or some hall, if so, there is the place to meet and worship God, and let us, as his servants, as a people that love God because he first loved us, occupy such a place as this. We learn that Christ entered into houses, and there preached, or preached under the broad

canopy of heaven, or entered into the splendid synagogue as opportunity or occasion required. Let us then, his followers, not be particular about the place, but let us feel for ourselves and the promotion of Heaven's truth. Let us unite our efforts, and engage some worthy brother to meet with us, as may be convenient, and deliver the words of truth and life to us, and I trust, as the year rolls around, we should see our cause more loved, and our number more numerous.

But if no brother can be obtained, or no place to hold public meetings, let us meet among ourselves on each returning Sabbath, at some private house, and converse among ourselves, read and talk about the Bible, and the truth therein contained, and great good will be brought to our possession. Thus met the early Christians, not for purposes of sin, but to bind themselves with an oath to God, not to be guilty of any sin whatever, but to walk in wisdom's ways, serving the Lord. We are informed that by such meetings, our cause has been greatly advanced at the East, and why may it not be among us by the same means? I trust it can. Let us then, who profess to love the Lord, be up and doing. As I have before said, let us if possible have the preached word among us, if not let us meet among ourselves, that the truth may be loved and spread abroad. Let all who believe in the salvation of all men, awake to newness of life in these matters, strive to have the truth spread more widely, that all men may have reason to rejoice in the Lord, and be made partakers of the heavenly banquet on earth.

Finally, whatever means are employed to spread the truth, and pull down the middle wall of partition among men, may the Lord bless.—May the blessing of Heaven attend the faithful minister in his labors, and may he be the means of extending the truth over the earth, and may all people be made glad in the salvation of the Lord.

A. O. W.

## MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, }  
E. H. CHAPIN, } Corresponding Editors.

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### UNCERTAINTY.

I do not know that man can endure any agony more severe than that which may be produced by uncertainty. Even in relation to the common affairs of life, in which we feel an interest, the agony of uncertainty will be in proportion to the importance attached to the subject. I have seen a parent nearly thrown into spasms, by the absence of a child, and the uncertainty of its condition. The simple question, "Where is my child?" was sufficient to give liberty to the anxious love which she had struggled to control. And as she sought for it in the usual resorts of childhood, each vain effort only added to the keenness of the suspense which she endured. The child may have gone into the highway and been killed, or it may have fallen into the water and drowned; or it may have gone into the woods and lost its way; all these, and a thousand other accidents rush confusedly into the fond mother's thoughts. She beholds the probability, as she fancies it, that her child is now bleeding, or suffering, perhaps dying, and might be saved if she could but reach forth the arm of maternal protection; and her only support is a mere possibility of the safety of her absent charge. It is useless with the pen to undertake to describe the agony which that mother suffers. The great question now to be decided, and which the reader will decide without further comment is, would that mother be thus miserable, if her uncertainty could be removed, by assuring her that the child is safely within the protection of its father?

If such is the distress of the parent under the influence of uncertainty, with reference to the temporal wel



being of a loved subject, what must be the agony caused by the uncertainty of its future condition; especially when, in the midst of that uncertainty, the probability of the worst possible emergency is before her. Nor will this observation necessarily be limited to the parent. All feel it. The friend, the brother, the sister, the father, the mother, are parted by the hand of death, while the survivors only know that the departed have entered upon the realities of eternity. Then comes the question, My friend, my kindred, where are you? What is your condition? O, that I could penetrate the dark silence of the tomb, and find an echo from eternity, to my question! And while the heart has thus yearned for that consolation which the Scriptures alone furnish, but which they have rejected, the priest has come, and pointed them to a gehenna, through which their sons and daughters are or may be compelled to pass. O, the agony of that moment! Hope once kindled up the joy of free salvation, but this they are told may fail, and certainly will fail with some; who those will be God only knows! Hope, even now, tells them not to sink in despair, for the lost may yet be saved; but alas! where one gleam of hope points them to an illumined sky, ten thousand dark clouds threaten to shut out the sun forever! Where hope struggles to catch one ray of peace for the departed friend, or child, the chill and cruel dogmas of men tell them their hopes are impious, and they turn again in despair at the uncertainty which shrouds the future destiny of mankind. Now tell me, is there any necessity for this uncertainty? Is there any necessity for this agony? Would the afflicted feel thus, if they realized that those objects whom they have yielded to the destroyer, had risen triumphant over death and hell, and followed in the footsteps of the Saviour, until they were presented pure and spotless to a Being as much more merciful than themselves, as the infinite is above the capacity of the finite?

The dread of this uncertainty pervades every heart. All acknowledge its horrors. As if to convince man of its untruth, God has made it awfully fatal to human peace. As if to impel man to search the record of truth, where this uncertainty will be removed, it has been made unnatural to the human heart, and unsatisfying to its desires. The dead—where are they?—What is their condition? The living, what are they? Will their expectations of joy in the resurrection state be answered and gratified, or will endless wailing, and ceaseless despair, and unconsuming agony be their ultimate portion? Is there, can there be any uncertainty about this matter, when we reflect that it is in the hands of a God who is love?

There are uncertainties enough to be encountered every day of our earthly pilgrimage, without casting the shadows of doubt upon the dead, or darkening the blessed light which a Saviour has shed upon the world of spiritual intelligences. If man wishes to dwell upon uncertainty, he can do it here, for he knows not what to-morrow may bring forth. He can, and too often does, shut his eyes against truth, and his heart against knowledge, and fancy himself in a world of darkness, and solitude, and doubt. The sun rises upon him to-day in brightness and splendor, and he is joyful—but he neglects to prepare for the storm; to-morrow comes, and its mysteries become to him the realities of cloud, and tempest, and temporary destruction. Prosperity smiles upon him now, and swells his heart, and fills his granary, and over-burthens his coffers. But he knows not how long these will last. Ere another week, perhaps another day, passes, he moves in the sphere of the afflicted, and tastes the bitter waters of adversity. But is this all? Are there no lessons here which more than repay him for his suffering? Does he not learn the secret of happiness, all imprisoned as it is, in the deep cherishings of the pure in heart? Does he not learn by every day's events, that the understanding which now sees as through a glass darkly, is capable of a more accurate and powerful vision, and that what was

enveloped in darkness yesterday may be brought to light to-day? Does he not more clearly perceive the character of earth's mutations, notwithstanding all its mysteries, and learn, and rejoice in the necessity of relying upon a stronger arm than the mortal, for salvation in time of trouble? Yes, each day's uncertainty is but the preface to some other day's divulgings, and there are deposited the richest blessings of experience. And what is the substance of his experience? It is to receive the mysterious, as messengers from Him with whom there are no mysteries, and to trust for peace to him who is so exalted as to be the light of the Gentiles, and the way of life.

Do not all acknowledge this truth? Does not the grey haired father in Israel exhort the young disciple not to trust to the uncertainties of life for an approving conscience? Do not philanthropists caution men against laying up those uncertain treasures which moth and rust corrupt, or which may tempt the cupidity of envious men? Does not the parting friend recommend you to the care of Heaven, rather than to the guardianship of earth? Does not the dying mother leave her loved ones happily, when it is with the consciousness that she is hastening into the presence of One who is their changeless Friend? Does not the philosopher leave his speculations, and his fancy theories; and the theologian his creeds of men, and rejoice more intensely in the truth of Heaven? There is beauty and instruction in the answer to the question, why these things are so. They are so, because heaven is the resting place of the immortal, and God the benefactor of the mortal. We can therefore turn to these, when the heart is sick of the uncertainties of earth. For when we shall have done with time, the treasures of heaven, and the smiles of God will constitute our eternal salvation. Is this salvation uncertain? Perish the thought forever! Must we toil upon the uncertainties of life, and hope and distrust, and laugh and weep, laying our plans now only to see them fail of the object designed—must we realize how little we have upon earth, and how feeble is our hold upon that little; and, after the load of wo has accumulated upon us, until we can bear up under it no longer, turn to the ever-faithful invitations of him who is the way and the life, and find nothing but the same dark uncertainty there? We may exchange the painful uncertainties of vain pursuits, for that peace and spiritual enjoyment here, which accompanies well doing, but must it be only to make another and a last exchange of these joys for a greater state of uncertainty in the "spirit land," that we ever encountered and fled in the mortal? It were better that our eyes were closed in the sleep that knows no waking, of which mistaken men have dreamed.

Yet we are told that this life is but the dim shadow of the next—that the occasional gleams of sunshine which fall athwart our pathway now, will be hid behind the dark clouds of eternal despair, and that the tendency of all, to rush into them, will mark even salvation with doubt and uncertainty! Such a prospect has frozen many a heart with horror, even just as it was about to lean upon the strong word of promise. Such a prospect has startled many a philanthropic soul, and led it to utter the agonizing prayer, "who shall deliver me from the body of this death!" And it has prompted the deep, and the earnest, and the soul absorbing exhortation—"Beware, O, beware, my brother! Trust not your eternal salvation to uncertainties!" And who does? If any, we too, join in the exhortation, "Trust not your eternal salvation to uncertainties!"

I have heard this exhortation used by one who was trusting to a scheme of salvation which would damn nine-tenths of the human race, and to provisions of salvation, which might not be sufficient for one single soul. Is not this an extremely uncertain salvation? And does not he whose hope is the narrow trust to uncertainties for his own safety? Let the groans of thousands answer. Preachers have toiled and labored to show the

poor sinner his condition; they have wept for him; they have almost felt that they would be willing to sacrifice their lives for his sake; they have invited, and plead, and threatened; they have told him that if justice had had its due, he would have been in hell long ago, and that even now; for aught he knew, before another morning, he might open his eyes in the regions of irremediable despair! And when we repeat to the preacher, what he will repeat in agony to the sinner, "your hope of salvation may fail you—leave it—trust not to uncertainty," the only reply we get is that the eternal salvation of all is extremely uncertain.

It is false! Men have trusted in uncertainty for an uncertain salvation. This we admit. They have wept, and groaned, and struggled for it. And we say to them, trust not in it, for there is a better. But we repeat, he who says that man's eternal salvation is in fact uncertain, states that which is false. The feast of salvation is not prepared for a few, but for all people. The tears are not to be dried up merely with reference to a few, but they are to be wiped from off all faces.—Righteousness is not to be confined to an isolated portion, but it is to overflow the moral world like a river, until the isles of the sea, and the solitary place shall be made glad, and the desert shall blossom as the rose.—"I have sworn by myself," says Jehovah, "the word has gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, every tongue shall swear, surely shall say, in the Lord have I righteousness and strength." This is neither a limited nor an uncertain salvation. It is as ample as universal homage, and universal acknowledgment. It is as certain as the eternal pledge of the Most High can make it. We say then, what has so often been said—but we say it to the believer in a partial and uncertain salvation—trust not to uncertainty. Turn from the creeds of men; turn from the unsatisfying elements human wisdom, view that salvation which is as extensive as God's intelligent creation, as sure as his word, receive it in your faith, trust to Him who is the Author and rejoice with us. A. R. B.

#### BIBLICAL INTERPRETATION....NO. XIX.

In Isaiah lxxv: 4, 5, there are some allusions to the idolatry of the Jews, which require explanation. "A people that provoked me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable things is in their vessels; which say, stand by thyself; come not near to me; for I am holier than thou." An explanation of these allusions, will set forth some of the abominations attached to idolatry.

1. "*That sacrificeth in gardens, and burneth incense upon altars of brick.*" The pagans practiced their idolatrous worship in gardens and groves of trees, and offered incense to their idol gods on altars made of brick. The Jews when they entered Palestine, in order to save them from idolatry, were commanded thus—"ye shall destroy their altars, break their images, and cut down their groves." Ex. xxxiv: 13. And they were also commanded, when they reared an altar to the Lord, to build it of stone, but not of brick, because the idolaters make their's of brick. But notwithstanding these commands, the Jews had gardens and groves, and altars of brick, to do their idolatrous practices.

2. "*Which remain among the graves, and lodge in the monuments.*" Many of the Jews buried their dead in graves; but many of them had monuments or caves. Thus we are told, that Abraham bought of Ephron the "cave of Machpelah" to bury his dead; and in the end his wife Sarah, and himself were buried in it. Among the ancient Egyptians, it was customary to make numerous ranges of vaults, sometimes elegantly decorated, in which to deposite their dead. And in the ancient city of Edom, there are vaults above vaults dug into the face of perpendicular cliffs, as places for the dead. Now



it was a custom for ancient pagans or for their priests, to go among the graves, and the monuments or caves, where the dead were deposited, to call upon the spirits of departed men, whom they pretended held communication with them. The Highlanders of Scotland had some such notions, and "had various superstitious modes of inquiring into futurity." Sir Walter Scott says, "A person was wrapped up in the skin of a newly slain bullock, and deposited beside a water-fall, or at the bottom of a precipice, or in some other strange, wild, and unusual situation, where the scenery around him suggested nothing but objects of horror. In this situation he revolved in his mind the question proposed, and whatever was impressed upon him by his exalted imagination, passed for the inspiration of the disembodied spirits, who haunt these desolate recesses."—Note in *Lady of the Lake*. Into some such practices of idolatry and invoking the spirits of dead persons, the Jews fell.

3. "*Which eat swine's flesh, and broth of abominable things is in their vessels.*" The Jews were forbidden to eat the flesh of swine, because it was used by the pagans in the sacrifices and feasts, and because its use in Eastern countries, produces scorbutic complaints, especially leprosy. By the "*broth of abominable things,*" reference is had to the practice of magicians in all ages of the world, of making a compound by mixing together the flesh of various kinds of animals and vegetables, and boiling them in a vessel, at the same time saying some of their charms over it. This compound was used in their incantations. So far had the Jews departed from the worship of God, that they not only fell into idolatry, but they adopted all the abominable practices connected therewith. While they became so puffed up in their own estimation, that they said to the few who still adhered to the worship of the only living and true God, "stand by thyself; come not near to me, for I am holier than thou." A pride of heart and a Pharaonic haughtiness, which are not without their followers, even in this age of the world, advanced and Christianized as it is.

It is worthy of consideration, that Christianity destroys all the horrors of idolatry. These horrors are fearful. In all ages, its blinded votaries, to placate the supposed wrath of their gods, have offered up human sacrifices. When the Jews, previous to the Babylonian captivity, turned away from the God of their fathers, they reared the brazen god Moloch in the valley of the son of Hinnom, and there they burned their infants in its red hot, outstretched arms. The Druid priests of Britain sacrificed so many human beings in some of their groves, that the very trees around, partially assumed the color of blood. On one occasion, when the Carthaginians failed in battle, they sacrificed two hundred children from the best families in Carthage, to appease the wrath of the gods. As late as the time of Nero, or Vespasian, in Rome, during the first century, a Greek, a Grecian lady, and some of the enemies of Rome, were buried alive, in order to propitiate the gods. Most of the African tribes now sacrifice multitudes over the graves of their deceased rulers, and on other occasions. And who does not know that in India, children are thrown into the Ganges, and helpless parents forsaken on the banks of the river? While, to delineate some of the vicious practices with which the worship of idolatry has been carried on in many instances, would shock every heart.

From all these evils we are free. And we are taught that God requires no other sacrifice than a pure life, upright conversation, "to love mercy, to deal justly, and to walk humbly." But why is this difference? Why are we free from all the evils of idolatry? It is because the sun of Christianity has arisen upon us with its divine light, exalting our minds above debased paganism, revealing to us, the one great immutable, and dominant Intelligence who reigns in the universe; who is not like man: but great in goodness and good

in greatness, he guides and governs all things with consummate skill and wisdom, requiring the intelligent and moral worship of his children. We have no reason to suppose that we should have been otherwise than idolaters, if we had not received Christianity. We are no more gifted by nature, than multitudes of naturally talented men who have been born in pagan countries, and yet have bowed to pagan idols. It is only because the "Saviour of the World," has led us from the worship of created things to the homage of the Creator, "our Father who art in heaven." Should not our hearts glow with gratitude and our prayers be fervent to the God of all grace, for the inestimable treasure of light divine, and Christian truth most holy? Ough we not, as rational and intelligent beings, ever to manifest our praise to our unchanging Friend for thus raising us from the vice and degradation of idolatry, by obeying his precepts, by loving our fellow-beings, by doing good as we have opportunity? It is only in this manner that we can be grateful; for as we can not add either to God's glory or his happiness, so we can only discharge our duty to him, by softening the woes and adding to the joys of our fellow-beings. G. W. M.

#### IMPROPRIETIES IN THE PULPIT.

[The following hints from the Presbyterian deserve serious notice; and in regard to prayers, some beside ministers would do well to remember.]

It is an impropriety in a clergyman to forewarn his audience that he has a *very few* remarks to offer, and then to prolong his address an hour or more. He should either avoid all preliminary announcements of the kind, or else afterwards strictly adhere to his promise.

It is an impropriety in a clergyman to preface his sermon with an apology of short notice to preach, or want of time to prepare, and when he has excited the fears of his audience as to the possibility of his proceeding, produces and reads a manuscript which every one perceives was not written in a day.

It is an impropriety in a clergyman to conclude a prayer which has tired every hearer by its indiscreet length, by saying, "but we are not heard for our much speaking," intimating that he had not already been guilty of much speaking!

It is an impropriety in a clergyman to take advantage of his praying to God, to tell the congregation some news which they had not before heard, or to praise some fellow worm sitting in the pulpit with him.

It is an impropriety in a clergyman ever to announce from the pulpit his own works, or to sound his own praises.

REMARKS.—Most cordially can we recommend the foregoing to the serious attention of all preachers of every denomination.

To the first item, we would add the impropriety of promising to an audience already kept listening for some time, "a few more words and I will conclude," and following it, after some time, with "one word more," and then, after some *thousand* words, saying, "in conclusion," and still not "winding up"! Nothing tends more to make a sermon *seem long*, than this perpetual promising to end it, and yet ending not.

On the second item, I would remark, that if you have nothing to say, the audience will find it out soon enough—if you are hoarse, they can hear it—if very unwell they will see it—and in each case, they will make all allowances necessary. Apologies should never be made, except where the audience can not know the reason of the mental or bodily weakness; and should then be *brief*, and *true*. When I hear a preacher preface a good and well prepared sermon with an apology, that he had not time, or is sorry he could not do better justice to the subject, or wishes some abler brother had been selected, I feel as if the preacher was trying to make the people believe that he is "a *much smarter man* than the sermon shows him to be"—or think of Dean Swift's reply to the lady who apologized for "the poor and humble fare," of a luxurious banquet to which she had invited him and which she had been preparing in his honor, with great expense of time, labor and money. "Why, plague take it," said the testy Dean, "you have spent money and time enough

on it to make it good, if you had had a mind to do so! But seeing it is *so bad*, I have a crust of bread and a dried herring at home, I'll go and eat that for my dinner"—and off he went to the great mortification of the fine, but not veracious, lady.

The praying part of the advice certainly needs attention in congregations that stand or kneel. But where they sit, a prayer of a quarter, or even half an hour long, does not so much "crucify the flesh" of any except the one who prays.

The last item I am particularly rejoiced to see in our Presbyterian, Baptist and Methodist papers. It is merely a repetition of the apostle's declaration—"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2 Cor. iv: 5. This example has been all unheeded too long by our Partialist brethren in the ministry. For years they have been praising themselves to the people—telling of their great desire to save souls—of their inextinguishable love of sinners—of what they would do, what they would give, and what they would sacrifice, (were it in their power,) to save a single soul from endless sin and woe. And then, to enhance their benevolence, love and goodness even above God's and Christ's, they have told their hearers of the multitudes of sinners that were going to ruin, whom Christ would sentence to endless damnation in hell at the day of judgment, and whom the all mighty God would press down with the weight of both his hands in irremedial sin and agony! This is one great reason why there is so much love of "the dear, good preacher," and so much dread and terror of God and of Christ, among our Partialist brethren. Let but their preachers declare God in as merciful and loving a light as they have preached themselves, and the people will love God as fervently and as deeply as they now love the preacher. I do hope the admonition will be regarded, and that this great, glaring, almost blasphemous, and most pernicious "impropriety" will soon be utterly done away in our Partialist pulpits. Indeed, I am persuaded that very few of them would ever have fallen into it, had they seen it in its proper light. But blinded by their creed—their *believing* God to be the stern, vindictive and unlovely being to sinners that they say he is, it followed as a necessary consequence of their own love and piety for these poor, God-abhorred beings, that they should thus preach themselves, and not Jesus, nor the Father of mercies, to the people. But may we not hope that some of them will see the "impropriety" of their course, (to give it no severer name,) and endeavor as earnestly henceforth, to induce the people to love God and Jesus, as they hitherto have led their people to love the preacher? Then, and then only, will they be enabled to say with Paul and his fellow apostles, "For we preach *not ourselves*, but Christ Jesus the Lord; and ourselves, yourselves, your servants, for Jesus' sake"—"for the servant is not above his Master." A. B.

#### REGISTER AND ALMANAC.

But a small edition was published, and those who are not yet supplied would do well to apply immediately.

#### RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday in October, by Br. N. BROWN at Onondaga South Hollow, and Lecture at LaFayette Square at 7 o'clock P. M.—Br. GROSS in Taberg—Br. J. R. MACK in New Ohio, and at Paige Brook, in the evening—Br. MONTGOMERY, in Cortlandville, and Br. WHITCOMB in Auburn.

There will be preaching on the first Sunday in November by Br. A. O. WARREN in South Otsego—Br. N. BROWN in Oran village; Subject P. M., the new birth, John iii: 3—Br. GROSS in Bridgewater.

There will be preaching on the second Sunday in November by Br. N. BROWN, in Mottville, instead of the first Sunday—Br. GROSS in Lee Centre, and in Delta at 6 P. M.

There will be preaching on the fourth Sunday in November, by Br. Wm. WELLS, at Factoryville, Luzerne county, Pa.



## POETRY.

From the Evening Post.

M A N .

The human mind—that lofty thing !  
 The palace and the throne,  
 Where reason sits a sceptered king,  
 And breathes his judgment tone.  
 Oh ! who with silent step shall trace  
 The borders of that haunted place,  
 Nor in his weakness own,  
 That mystery and marvel bind  
 That lofty thing—the human mind !

The human heart—that restless thing !  
 The tempter and the tried ;  
 The joyous, yet the suffering—  
 The source of pain and pride ;  
 The gorgeous thronged—the desolate,  
 The seat of love, the lair of hate—  
 Self-strong, self-defied !  
 Yet do we bless thee as thou art,  
 Thou restless thing—the human heart !

The human soul—that startling thing !  
 Mysterious and sublime !  
 The angel sleeping on the wing  
 Worn by the scoffs of time—  
 The beautiful, the veiled, the bound,  
 The earth enslaved, the glory crown'd,  
 The stricken in its prime !  
 From heaven in tears to earth it stole,  
 That startling thing—the human soul !

And is this man—Oh ! ask of him,  
 The gifted and forgiven—  
 When o'er his vision, drear and dim,  
 The wrecks of time are driven—  
 If pride or passion in their power,  
 Can chain the tide, or charm the hour,  
 Or stand in place of heaven !  
 He bends the brow ; he bows the knee—  
 " Creator, Father ! to none but thee ! "

## A DISPUTE BETWEEN MEN OF HONOR.

The pleasant satirical 'Pickwick papers' furnish the following amusing description of a dispute between two young gentlemen of honor, which seems to have been conducted with much spirit on both sides.

"The belligerents vented their feelings of mutual contempt for some time in a variety of frownings and snortings, until at last the scorbatic youth felt it necessary to come to a more explicit understanding on the matter, when the following clear understanding took place.

"Sawyer," said the scorbatic youth, in a loud voice.  
 "Well, Noddy," replied Mr. Bob Sawyer.

"I should be very sorry, Sawyer," said Mr. Noddy, "to create any unpleasantness at my friend's table, and much less at yours, Sawyer—very ; but I take this opportunity of informing Mr. Gunter that he is no gentleman."

"And I should be very sorry, Sawyer, to create any disturbance in the street in which you reside," said Mr. Gunter, "but I'm afraid I shall be under the necessity of alarming the neighbors by throwing the person who has just spoken out of the window."

"What do you mean by that sir?" inquired Mr. Noddy.

"What I say," replied Mr. Gunter.

"I should like to see you do it, sir," said Mr. Noddy.

"You shall feel me do it in half a minute, sir," replied Mr. Gunter.

"I request that you'll favor me with your card, sir," said Mr. Noddy.

"I'll do nothing of the kind, sir," replied Mr. Gunter.

"Why not, sir," inquired Mr. Noddy.

"Because you'll stick it up over your chimney piece, and delude your visitors into the false belief that a gentleman has been to see you, sir," replied Mr. Gunter.

"Sir, a friend of mine shall wait on you in the morning," said Mr. Noddy.

"Sir, I'm very much obliged to you for the cantion, and I'll leave particular direction with the servant to lock up the spoons," replied Mr. Gunter.

At this point the remainder of the guests interposed, and remonstrated with both parties on the impropriety of their conduct, on which Mr. Noddy begged to state that his father was quite as respectable as Mr. Gunter's father, and Mr. Gunter intimated that his father's son was as good a man as Mr. Noddy, any day of the week.

As this announcement seemed the prelude to a recommencement of the dispute, there was another interference on the part of the company ; and a vast quantity of talking and clamoring ensued, in the course of which Mr. Noddy gradually allowed his feelings to overpower him, and professed that he had ever entertained a devoted personal attachment towards Mr. Gunter. To this Mr. Gunter replied that, upon the whole he rather preferred Mr. Noddy to his own brother. On hearing which admission, Mr. Noddy magnanimously rose from his seat, and proffered his hand to Mr. Gunter. Mr. Gunter grasped it with affecting fervor ; and every body said the dispute had been concluded in a manner which was highly honorable to both parties concerned."

THE RESTING PLACE.—"So man lieth down, and riseth not till the heavens be no more ; they shall not wake, nor be raised out of their sleep."

However dark and disconsolate the path of life may seem to any man, there is an hour of deep and quiet repose at hand, when the body may sink into dreamless slumber. Let not the imagination be startled, if this resting place, instead of the bed of down, shall be the bed of gravel or the rocky pavement of the tomb : No matter where the remains of wearied man may lie, the repose is deep and undisturbed—the sorrowful bosom heaves no more ; the tears are dried up in their fountains ; the aching head is at rest, and the stormy waves of earthly tribulation roll unheeded over the very bosom of the pale nation of the dead—not one of the sleepers heed the spirit-stirring trump, or respond to the air-rending shouts of victory.

How quiet the countless millions slumber in the arms of their mother earth ! The voice of thunder shall not awaken them ; the loud cry of the elements—the winds—the waves, nor even the giant tread of the earthquake, shall be able to cause an inquietude in the chambers of death.—They shall rest and pass away ! and then a silver voice, at first just heard, shall rise to the tempest tone, and penetrate the voiceless grave. For the trumpet shall sound, and the dead shall hear his voice.

SLEEPING IN CHURCH.—It is a matter of record that about one hundred years ago an Indian was conducted by a discreet burgess to witness the service of the sanctuary on the Lord's day. When these services were ended, the citizen, on their way homewards, in order to impress upon his tawny friend the superiority of Christianity over heathenism, entered into a detail of the money appropriated by the congregation of which he was a member, for the support of public worship, the erection of the house, the salary of the minister, etc. To all this the son of the forest, who had observed the drowsy disposition which pervaded the assembly, replied, "Ugh ! Indian sleep just as sound under a tree, and not pay any money !"

## MARRIAGES.

At Richfield Springs, September 20th, by Rev. H. Belting, Mr. TIMOTHY N. FILKINS, to Miss BETSEY C. HYDE, adopted daughter of Moses Wheeler, all of that place.

In Onondaga Hollow, on the morning of the 12th inst., by Rev. N. BROWN, Mr. LEMUEL CLIFT, of Onondaga, to Miss HANNAH M. FOREMAN, of the former place.—Also, by the same, and at the same time and place, Mr. NORMAN RUDE, to Miss HARRIET E. FOREMAN, sister of Miss H. M. Foreman.

In Cooperstown, September 1st, by Rev. Job Potter, Mr. ERASTUS GREENE, to Miss ELIZA JANE BUNDY, both of Middlefield. Also, in Cooperstown, on the 3d ult. by the same, Mr. WILLIAM BRAINARD, of Exeter, to Miss CAROLINE C. WILSON, of the former place.—Also, at Sharon, by the same, on the 10th ult., Mr. HENRY LEHMAN, Jr. to Miss CATHARINE HILLER, both of that place.

In Salisbury, October 13th, by Rev. J. D. Hicks, Mr. JAMES C. LAMBEISON, to Miss LUCY TUTTLE, both of Salisbury.

## DEATHS.

In Woonsocket, R. I., September 7, 1840, widow CYNTHIA BALLOU, aged 69 years. In speaking of the life and death of this mother in Israel, it is unnecessary to multiply words. It is perhaps sufficient to say that she lived and died in a manner becoming the Christian. Her husband, Thomas Ballou, died in Kirkland, Oneida county, just 14 years prior to her death. Three daughters live in that neighborhood, and they will doubtless rejoice, that their mother was permitted to die in peace. For more than forty years she had believed and loved the doctrine of the "restitution of all things," and as she honored it in life, she shared its richest hopes in death.

An affectionate daughter standing by the bed side, near the close of her life inquired, "What shall I say to the children in New York, when you are gone?" "Tell them," said the dying mother, "that I have a treasure in the skies, and have gone to receive it." Without one doubt or

fear, she yielded her spirit to that God, whom she worshipped as the Saviour of all men. May the God of all comfort bless the children with the same measure of faith, hope and charity.

J. BOYDEN, Jr.

In Watervale, Onondaga county, N. Y., May 28th, Mrs. BETSEY WRIGHT, aged 63 years.—Mrs. W. had been a joyful believer in the glorious gospel of the restitution for many years ; she lived the religion of practical Universalism, and died in the triumph of faith. Even many of her neighbors of a more limited faith were constrained to acknowledge that Mrs. W. died a Christian indeed. Her funeral was attended on the 30th, and a discourse preached on the occasion by Br. E. M. WOOLEY.

At the same place, (Watervale,) August 21st, Mrs. LUNA WRIGHT, in the 35th year of her age.—Mrs. W. also lived and died a Universalist in every sense of the word. Her funeral was attended on the 24th, and a discourse preached by the writer to a large concourse of sympathizing friends.—May God administer consolation to the hearts of the mourners.

N. B.

In Truxton, Cortland county, August 26, Mrs. JULIA A. SAMPSON, daughter of Abel and Elizabeth Perry, aged 31 years.

The deceased was a devoted, practical Universalist. Her faith was an unfailing support to the end ; through its cheering and upbuilding influences, she was enabled to triumph in the dying hour. When asked by a Methodist friend in her last moments, if she had no doubts relative to the future, she replied that her confidence in her Father and God was strong. And she died as she had lived, firm in the faith of a world's salvation. A husband and two children, by this dispensation of God's providence, have been deprived of an affectionate wife, and a kind mother ; and the aged parents of a dutiful and beloved child. Her funeral was attended on the 28th, in the Presbyterian Church, where a sermon was delivered by the writer, assisted in the services by Elder Burdick, Seven-day Baptist. "Blessed are they that mourn, for they shall be comforted."

A. C. B.

In Homer, Cortland county, October 6, Mr. JAMES WRIGHT, aged 68 years. This man for many years had been a consistent believer in the final holiness and happiness of all mankind. He died rejoicing in hope of the glory of God, and was gathered to his father's in peace. Sermon on the occasion by the undersigned, assisted in the services by Br. T. J. Whitcomb.

A. C. BARNAY.

In Hanover, on the fourth of October, after a short and painful illness, AMANDA Z. LITTLE, only daughter of James Little, aged 6 years, 11 months and 22 days. The funeral was attended on the 6th in the Baptist meeting-house, at Angel Settlement, where the mourners received the comfort and consolation drawn from 2 Corinthians 1 : 3, 4, by the writer.

D. VANALSTINE.

In Marshall, September 20th, after a long illness, which a firm faith in the promises of God enabled him to support with exemplary patience, Dr. CONSIDER H. STACY, aged 46. This Christian brother, so led his life, as to gain the universal respect and esteem of every community in which he resided. Firmly attached to the principles of the Universalist faith, he showed the effect of those principles, in a well ordered life and conversation. He was a much esteemed member of the Medical profession. In bidding adieu to this life, Dr. Stacy was enabled to resign his wife and seven children into the hands of that God, who has said "Leave thy fatherless children to me, I will preserve them alive, and let thy widows trust in me." May the God of all consolation bind up the broken hearts and wipe away the tears of these afflicted mourners, and may they through grace be prepared for a reunion with him who has gone before them into the world of spirits. The funeral services of Dr. S. were attended on the 22d, at the Universalist Church in Marshall, and a consolatory discourse was delivered by Dr. Joseph Sargent, of Cusawago Pennsylvania. The remains of the deceased were taken to Earlville for interment.

T. G.

In Marshall, September 20th, of dropsy on the brain, CORNELIA, daughter of Asa and Nancy Dick, aged 3 years. These bereaved parents are enabled to recognise in this sad event, the hand of a Father, and in the language of one, who was similarly visited, to say "it is well with the child." 2 Kings iv : 26. The consolation of the Gospel were tendered to the mourners, and a deeply sympathising audience, by Br. Sargent, on Monday, the 21st ult., at Br. Dick's school-house.

T. G.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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UTICA, N. Y., FRIDAY, OCTOBER 30, 1840.

NO. 44.

For the Magazine and Advocate.

## ABSALOM'S INGRATITUDE.

BY S. JENKINS.

The privilege of the present and succeeding generations, to learn wisdom from the experience of past ages, will be denied by none, but those, who repudiate every rule of government, except the special direction of Providence. That there are some in the present age of the world professing to be guided wholly by that, no one can deny; but where such a one is found, knowing so little of himself, and of the manner in which the world is governed by its great Author, the grossest ignorance, bigotry, superstition, narrow-mindedness, and all that degrades the "image of God," and paralyzes human effort, with cloaked wickedness and corruption, will be his constant and most cherished companions. His steps will be guided by them, and his head pillowed upon them.

Ingratitude stands high in the catalogue of crimes. While it deadens the moral powers, and renders the mind callous to the reception of good, nothing is so hard to be forgiven. When we have labored unceasingly and untiringly for the benefit of another, then, in return, to be repaid with *ingratitude*, especially where our labors were gratuitous, is too much for human nature to bear. The mind shrinks under it—the most cherished expectations are blasted in their spring, and the dream-like visions of hope fade away, and hide themselves in the never-changing night of oblivion.

Absalom was the son of David, king of Israel. Nourished by the care of an indulgent parent, he grew up to manhood. Favored with every advantage of a king's son, his obligations were neither few nor limited. Instructed in the precepts of his Maker, while his heart should have been warmed with love to Him, it should not have forgotten the aged and anxious father who taught them to him.

In the midst of all this, Absalom, after using all the arts of deception, cloaked under the simplicity of apparent innocence, to decoy him from the bosom of his father, commanded his servants, at a signal, to be given by himself, to kill his brother!

Upon this, Absalom fled into a foreign country. After he had been absent three years, Joab, the king's chief captain, perceiving the king's heart to be moved toward Absalom, formed the design of bringing him back to Jerusalem. Here again, Absalom, breaking through all the ties of affection binding his father to him, by fair speeches and courtesies, stole the hearts of his father's subjects; and in process of time he rose in rebellion—usurped the government—seized the sceptre, and sat down on the throne of his father; and at last, while his armies were employed for the destruction of his father, he was slain by the hand of Joab, as he hung between the heavens and the earth upon the limb of a "great oak."

Can any one read the history of this man, without being struck with his ingratitude? Followed as he was, by kindnesses, literally showered down upon him, and every means employed to secure his happiness, then, to imbrue his hands in the blood of a brother, and drive an aged father from his home, indicates that base ingratitude was connected with the blackest crime. What were the feelings of David under these circumstances? Mark him as he "went up the ascent of mount Olivet," with the tears trickling down his careworn cheeks, and the answer is easy.

The account given of Absalom, is a mirror in which many, at the present day, may behold their form, and if they would learn wisdom from it, the

object for which it has been kept from "age to age," would be gained, and they made better. Let us try a case.

It is a common thing for some to say, that if they believed that God would save all mankind, they would roll sin as a sweet morsel under their tongue—they would indulge in every species and form of wickedness, till it pleased Heaven, by a providential stroke, to terminate their existence, and, as they say, "sweep us all to heaven." It is not my design to point out the errors, and expose the ignorance of those who make this assertion, but to hold up the ingratitude of Absalom, as a mirror for them, in which to behold their likeness.

Absalom was blessed with every favor, that a father who loved him, could bestow. Even in his barbarities and crimes, the soul of his father David, "longed to go forth unto Absalom," in his exile. What return does he make for all this? He adds still deeper stains to his guilt, and more convincing proofs of his ingratitude. He seeks to reek his hands in the blood of that father, and usurp his throne. Who does not detest the ingratitude of Absalom? Who is so degraded, as not to bestow on his conduct the merited rebuke? How would parents in this age of the world look upon the conduct of a son, who, after they had dealt by him as David did by his, should repay them as did his? They would love the son, but despise his conduct. Filial ingratitude! how dark the picture! If there is any thing that will "bring down the gray hairs with sorrow to the grave," this is it.

Now let us, for a moment, hold up the individual making this assertion, before the mirror of Absalom. His Creator has placed him in a world of beauty. Every where he turns his eye, it is met by objects calculated alike "to profit and to please." The flowers of Spring happily him, the showers of Summer refresh, and the fruits of Autumn bless him. The seasons afford a change, and variety delights the senses. He is constituted with a mind capable of, and furnished with the means for improvement, so that he may go onward and upward in the scale of existence, till the sphere of angels shall be but his, and still know no limit. The use of his faculties afford him pleasure, and pain is benevolently provided, to warn him of their abuse. What is unspeakably more, he can look beyond the mouldering grave to a life of peace and joy, in which, purified, and washed white in the blood of the Lamb, he can chant the paean of redemption, while endless ages roll. The funeral knell is but a prelude to the song of triumph, when God "will swallow up death in victory; and the Lord God will wipe away tears from off all faces," and we shall say, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad, and rejoice in his salvation."

This individual, surrounded with these blessings, and blessed with this hope, would murder, lie, rob, steal, etc., all because he believed his Creator was as good to others, as he wished him to be, and believed that he was to himself!! He believes that the Maker of all things loves him, and has provided for him "every blessing richly to enjoy;" and yet, because he is as good to others, he will break his law, which is just and good. If heaven has tears, it would shed them over such phariseism, and ingratitude as this. Who would disobey an earthly parent, because he was good? Yet, our heavenly Father, who is infinitely better, must be disobeyed for his goodness! Absalom's ingratitude weighs light, when weighed in the balance with this.

Let us follow Absalom to his death, and see what effect it had on his father, even while he fled before him. "And the king was much moved, and went up to the chamber over the gate, and wept; and as he went, thus he said, O my son Absalom! Would God I had died for thee, O Absalom, my son, my son!" If David could forget the crimes and ingratitude of his son, and pour out over him such a lamentation as this, will not our Father in heaven, who is infinite love, and as high above David as infinite exceeds finite, manifest equal love towards his erring children? David's first inquiry of the messengers was, "Is the young man Absalom, safe?" Mark the tender care! Is our heavenly Father less mindful of his creatures? "The Lord is very pitiful, and of tender mercy." Indeed, every thing which has come from his creating hand, speaks his benevolence. From the lowest reptile that creeps upon the earth, to the highest seraph in the celestial court, it is dispensed with the same unsparring hand.

David was separated from his son, in appearance forever. When the night of death came hovering on, and Absalom sunk into his grave, what bitterness was in the parent's soul? His furrowed cheeks were wet with his tears. He wept for his son with child-like affection, saying, "O my son Absalom, O Absalom, my son, my son!" Now, if one soul should finally be shut out of heaven, it would become a place of mourning. If one soul should be shut from its reach, benevolence would shrink back disappointed, and mourn its weakness. The cries of misery would mar the joys of the "blessed above." Will any one say that heaven-assimilated minds will not feel for sorrow and suffering? Look at Jesus, as he wept at the grave of Lazarus; look at him as he went about healing the sick, comforting the afflicted, and wiping the tear from the eye of sorrow; look at him, as he wept over Jerusalem, that devoted city, in view of its calamities, saying, "O Jerusalem, Jerusalem," etc. and then tell me, if compassion is a stranger to heavenly minds.

Since our Creator is thus good, what ingratitude must it be for man to do wickedly, on that account. But I will press the subject no farther.

Finally, David directed Joab, and those with him, saying, "deal gently for my sake, with the young man, even with Absalom." Now as the tender mercies of God are infinitely greater than David's could be, will those who look forward to an endless eternity of pain and suffering—who represent God as changing into a revengeful judge, to sink his miserable creatures in deeper damnation, ponder upon this, and tell the reason, why He will not "deal gently," even with poor sinners?

"O that men would praise the Lord for his goodness"—that they would labor to assimilate their characters to that of their "Father in heaven." Then would they become better and wiser. They would be preparing to live, and that is preparing to die. Then, when they came to the close of their earthly cares—when the limbs were palsy-ing with death, and its darkness was gathering around about them, the angel of mercy from the bosom of the Father, would make still brighter their hope of salvation beyond the grave, "and smile their soul away to endless rest."

Queensbury, N. Y.

In great cities men are more callous both to the happiness and the misery of others, than in the country; for they are constantly in the habit of seeing both extremes,



For the Magazine and Advocate.

## HAVE YOU EXPERIENCED RELIGION?

The above question is one of very common occurrence and is used for a multiplicity of objects; sometimes doubtless from a good motive, for the purpose of testing the moral worth of an individual; but more frequently, perhaps, from inordinate selfishness on the part of the interrogator, in order to manifest the superior claims to virtue and religion, which his vanity prompts him to believe he possesses over the person to whom he directs the inquiry.

Those who act from the former consideration, mistake the true import and nature of the question, and can become no wiser from any answer which they may obtain from it; those from the latter, may be equally deceived in regard to the meaning of the question, yet the pride and arrogance which they manifest seldom fail of conveying the impression to the attentive mind that their intended object is satisfactorily realized. Hence the language of their heart, as clearly expressed in actions, if not in words, is, "stand by, come not near, for I am holier than thou." With this class we wish to have but little to do in this place, and will therefore content ourselves by simply observing, that, inasmuch as their predominant faculty, self-esteem, is gratified, "verily they have their reward."

Those who act not from speculative motives, but from pure conscientiousness, though less reprehensible, are nevertheless guilty of committing that most palpable of all errors, of supposing the pretensions of a man a suitable rule to estimate the real value of his moral qualities—about as correct as it would be to estimate his property by the apparel which he wore; for while it is true in the latter case, that the most indigent and detestable fop might pass for the most wealthy; it is equally true in the former, that the most degraded, hypocritical, self-righteous bigot might pass for the greatest philanthropist, and most profound and upright Christian. Indeed it would be more likely to be so than otherwise; for while there is a sort of delicacy which ever forbids real merit to manifest itself in a boasting manner, those actions known to be virtuous only by self-esteem, find a ready and an open advocate in those from whom they originated to render them that tribute of applause, to which the most virtuous are alone entitled. Those who act from the former principle, knowing that "he that exalteth himself shall be abased, and he that humbleth himself shall be exalted," necessarily suppress even the least appearance of applauding their own acts; those from the latter, are continually rendering themselves obnoxious to the very charge which the wise and prudent shun, and are thereby continually debasing themselves, in the eyes of every discreet observer, with their own plaudits. Should such characters as these be asked the question, if they had experienced religion, the answer would doubtless be—yea, verily; "I thank God that I am not as other men, extortioners, unjust, or even as publicans. I fast twice in the week, I give tithes of all that I possess." Thus, in the light of divine truth, would be manifest the vanity of their pretensions; "for," says James, "if any man among you seem to be religious, and bridlenth not his tongue, but deceiveth his own heart, this man's religion is vain."

There is another reason which renders the question under consideration, useless in obtaining any information in regard to the moral worth of an individual. I allude to the universal application of the term "religion." It is not restricted in its use to any particular creed or profession, but has a general application to denote any system of faith, whether that system be Jewish, Christian, Pagan, or Mahometan. Hence Paul in a subsequent period of his life, when alluding to the time of persecuting the church of Christ with a relentless spirit, by breathing out threatenings and slaughters, and consenting unto the death of the best of men, says, "that after the

straitest sect of our religion I lived a Pharisee." Had he at this time, been asked the question if he had experienced religion, he could with propriety, from the view which he had of the nature of the question, have answered in the affirmative, although he was the "chief of sinners." Hence the impropriety of asking the question with a view to obtain any evidence in regard to the character of a person, is very apparent. A physician might as well on all occasions, approach his patients with the question "have you experienced a pain," and from the simple answer derived from that question, operate upon them as judiciously as those who consider themselves moral physicians could operate upon their patients from the mere answer obtained from the question, "have you experienced religion." For in the former case it might be very naturally supposed, in the absence of other evidence, that the pain originated from the teeth, to which the infallible remedy of extraction might be applied; when, upon a more minute investigation, the imprudent physician might learn to his shame and mortification, that the pain which his patient experienced was not caused by the teeth, but perhaps by the gout or some other disease. Thus instead of removing the difficulty, would be added pain to pain and sorrow to sorrow. Equally imprudent would it be in the latter case for the moral physician to operate upon his patient from the simple answer derived from his impertinent question. For if he had not other and higher evidence of the character of the man, he knew but very little about him; and to operate under such circumstances, with a view of bettering his moral condition, would be but a palpable manifestation of sheer ignorance on his own part, and could serve only to strengthen the cords of prejudice, by binding his patient still stronger to his favorite views, however erroneous they might be. Thus we discover in this case as in the other, that not only no good is done, but an actual injury, by rendering an evil still more difficult to be removed by those who might be competent, in every respect, to effect so desirable an object.

But perhaps it will be asked, what rule are we to observe in judging of the moral qualities of an individual? We answer, the infallible one of judging them by their works. "Every tree is known by its fruit; a good tree can not bring forth evil fruit; neither can a corrupt tree bring forth good fruit." "Men do not gather grapes of thorns, nor figs of thistles." Here, then, we have it, plain and consistent, not subject to the imperfections attendant on vain and impertinent questions. By this rule we can discriminate between intrinsic value and empty vanity; between real merit and boasting quackery; between pure and genuine religion, and that which is impure and corrupt. For "pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Do we see an individual striving to meliorate the condition of humanity, by feeding the hungry and clothing the naked—by administering comfort to the disconsolate and hope to the desponding—by sympathizing with the distressed under every vicissitude of fortune—do we see such an individual, I repeat, we need not ask if he has experienced religion. H. B.

Louvville, Oct., 1840.

For the Magazine and Advocate.

## RELIGION AND POLITICS.

The friends of equality have always expressed a fear of the consequences which would result from a union of Church and State, and would date the downfall of our political existence from such a union. At the suggestion of the possibility of such an event, their ears are saluted with the fierce and angry howl of the Beast, as he tears in pieces his prey, the victim of pious persecution. Suggest the idea to the champion of civil and political liberty, and he shrinks back in horror, as the Inquisition, with its untold torture,

passes in visible review before him. Suggest the idea to the friend of religious freedom, and the stifled groans of a Servetus come riding on the winds over the lapse of centuries, as he expires at the stake, surrounded by green oak wood, live from the forest, enkindled into a flame by the hot and fiery indignation of his relentless persecutor, the founder of one of our most popular religious creeds. Or he remembers with horror the early history of our own happy country, and the fate of the persecuted Quaker, calls up all his fear, and he cries aloud against the union.

But I would ask what is there in religion, opposed to equality in its most unlimited significance? What is there in the precepts and example of the despised Nazarene at war with equality—was he an aristocrat, surrounded by rich and powerful friends? No! On the contrary, he came from the despised city of Nazareth, a by word and reproach. Did he seek the society of the rich and opulent? No, he commenced his career in the lowest walks of life, surrounded by poverty, and subject to all the wants and privations consequent on the most utter and abject poverty. Did he aspire to elevate himself above his fellow men? Did he push his conquests, or lay the foundation of his doctrine on the ruins of another, overthrown by physical force? No! Put up thy sword, was his emphatic language. He who could have ordered a legion of angels to his rescue, and destroyed his murderers, we behold submissively led to the rugged summit of Calvary, where he breathes his last expiring breath in a prayer to his God for their forgiveness. Here we behold the crowning grace of his matchless merits. If the doctrine of Christ is founded on truth, why, I would ask, need we fear a union between it and any other system founded alike on truth? There is no disagreement between two principles of established truth? Then why fear the union? Why does the thought fill the mind of every true patriot with fear? Where lies the trouble?

I answer, in the corruption of Religion. Christians have advocated, and do still advocate, a principle of exclusive privilege. Christians have pushed their conquests at the point of the sword, or by the halter, fire, and faggot. Even our own beloved country has its foundations laid in the blood of martyred freethinkers. I do not wonder that the union of this principle with state affairs causes alarm in the bosom of every lover of his country. It is a principle which says in faith and practice—stand by thyself, I am holier than thou—I thank God I am not as you, an advocate of pernicious doctrines, for I pay tithes of all I possess to support preaching, and attend one day in seven upon the services of the sanctuary; you are not a fit subject for God's kingdom, nor are you a fit subject to rule over your fellow men. This principle enters the kingdom of heaven, and with bars and bolts, secures the entrance against a large portion of mankind. But there is a principle abroad which recognizes in the most degraded and miserable outcast, the embryo germ which is destined to be stripped of all its noxious qualities, and transplanted into a more congenial soil, even the sunny clime of heaven, where, fanned by the constant breezes of God's love, and nourished by his paternal care, it will forever bloom and flourish a flower of perennial birth, and undying beauty. It advocates no exclusiveness but admits into the realms of bliss every son and daughter of Adam's race—it is equality, democracy, in its fullest sense—the principle is Universalism. EARL GUILFORD.

For the Magazine and Advocate.

## MY OWN EXPERIENCE.

Messrs. Editors—Having been a member of the Presbyterian church in this town a short time, and becoming convinced of the fallacy of its doctrines, I submit the following article, as a brief sketch of my experience, hoping the young, (in whose welfare I feel deeply interested, being my-



self but a youth of twenty-two,) may learn not to be led astray by the excitement of the passions.

During my earliest childhood I was instructed in the doctrine of God's partiality by my pious mother, (whom I shall ever love and respect, for I believe her intentions were good,) and made to believe that He had created a part of the human race to be endlessly miserable, notwithstanding the many exhibitions of power and goodness in His works, all of which were continually at variance with the doctrine under consideration. I say, I was *made* to believe it. I was, at times; but in moments of sober reflection, when a thought of the future flashed across my mind, it never failed to draw the tear of sorrow from my eye, *even when a child*. Oft have I imagined myself looking into the dark abyss of woe, and beholding the victims of God's wrath rolling in the liquid lava of a burning hell. Oft have I awaked, and found my pillow bedewed with tears, at my own frightful dreams. The thought of a final separation, and that I might be among the superior number of disappointed candidates, harassed me day and night. My mind was "like the troubled sea which could not rest." But I durst not allow myself to doubt the credibility of such sentiments. At length, when a little older, so that I could reason for myself in some degree, I began to examine the subject, and call into question the reasonableness of such doctrines. Presbyterian ministers frequently visited my father's family, and I often asked them to explain the philosophy of their sentiments; and was as often told that the whole was a mystery and could not be understood by mortals. After studying upon the subject some time, I found myself between two opinions, undecided which to embrace; namely, the Bible as not written by inspiration, or the cold and heart chilling doctrine of endless misery. Oft did I exclaim in the language of another, "O if I am not permitted to cluster around me in regions of the blessed above, those dear images to which on earth I have so fondly clung—if there is to be a separation amongst the family of the most High, then let me sleep that dreamless slumber that knows no waking; welcome a green grave and an everlasting forgetfulness."

After several years of doubt and despondency, and fearing that I might, (as I was often told,) "sin away the day of grace," I resolved to take the "safe side" and make my "calling and election sure." I thought I would go forward in what are called "Christian duties." I asked "Christian" people to pray for me; and thus I was "converted." I was very zealous in attending class and conference meetings, where I took an active part in trying to "warn sinners to flee from the wrath of an offended God." I joined the Presbyterian church; walked with them some time. Had I been in prison I could not have felt worse; I felt that in spite of all I could do, many were going down to ruin. How all this could be I could not see. I then resolved to "search the Scriptures" and see if in reality they taught so unreasonable a doctrine. I have searched them, and thanks to God, the fetters are unloosed. The result of my perusal is, I now believe in the doctrine of impartial grace. But I assure you, I have not abandoned the cause of truth and religion; for I have just embraced it. And I ask those who may read this article, to examine my reasons for so doing without prejudice: weigh them well in the balance of scriptural truth before they condemn me.

My first reason is, there is no reason in it. Man is a finite being, and as an effect can not be greater than its cause, his actions must be finite. Now does a finite offence require an infinite penalty? Presbyterianism tells us, that for every offence we commit, we deserve to suffer endless torment. And as all have sinned, ("for no man liveth and sinneth not;") all deserve this endless penalty; consequently all will suffer it, for "God will in no wise clear the guilty." Such a doctrine is not taught in the Bible. The Bible tells us in a multitude of instances, that man shall be "punished according to his deeds," but in no place does it

intimate, that this will be endless. It tells us, that, "the wages of sin is death." Presbyterianism makes a little addition and says, "eternal death." "The soul that sinneth shall die"—"shall suffer endless hell torture," says the popular doctrine. The Bible tells us that death shall be destroyed—that the time is coming when there shall be no more death; consequently no "eternal death." It also tells us, that God will "make an end of sin and finish transgression." When sin ceases, will not misery, the effect of sin, cease also? What then will become of the favorite doctrine of endless misery?

Second. Common sense, reason and revelation says, there is no truth in it. It had its origin in the dark ages, and still clings to many in civilized nations, and even in this land of light and knowledge it has full sway, and stamps an everlasting stigma upon the good sense of the American people. But thanks to Almighty God, the glorious star of Universalism has arisen, and sheds a ray of hope over our benighted world. It is continually increasing in effulgence, dispelling the dark clouds of ignorance and superstition, in which the world have so long been enveloped, banishing from the breast of man the gloomy doubts and fears which the shortness of time casts around his pathway, and points him with an undeviating aim towards the haven of eternal rest.

Third. It gives no comfort. Even if we think ourselves secure, we have friends near to us which we love as ourselves. To think that they must be cast off, gives continual sorrow. It gives no consolation to those who mourn; for we know not who are God's favorites. It throws a sigh upon the past and a dreary gloom upon the future. It causes man to abhor his existence. While I was bound down under its cruel chains, I could not desire to live. I knew I was adding sin to sin, and it would eventually be worse for me, unless I happened to be one of the favored few. And thus I had no real enjoyment. I thought of death with horror. But the Gospel brings "glad tidings." But does the doctrine of endless misery bring glad tidings? Is it then a part of the Gospel?

Fourth. It defames the character of God, and makes him worse than the most infamous monster. For he is infinite in all his attributes, consequently knows all things. Now can it be, that a being whose attributes are love, justice, goodness and mercy, will create millions on millions of creatures with the certain knowledge that they will be miserable? Yet thousands of our fellow men profess to believe it. Is this consistent with the character of God, who is "good unto all and his tender mercies over all his works?"

Fifth. It will not bear investigation. No man after a careful investigation of the subject can believe it; but it is either instilled into the minds of youth, or adopted in times of excitement, when reason becomes dethroned, (and both was the case with me.) In times of "revival" as they are called, nothing is to be heard but one continued stream of the deepest, darkest damnation. Instead of preaching repentance, as Christ preached it, "repent for the kingdom of heaven is at hand," the revivalist organ tells his hearers to repent, in order to shield themselves from the flaming sword of justice—to escape the liquid lava of a burning hell. Thus wrought up to the highest pitch of excitement, they take an imaginary tour to the regions of the damned, and roam through the dark caverns of hell, where they behold their nearest and dearest friends, and relatives writhing in the hottest furnace of the Almighty's wrath, and sentenced to remain there forever. This is, in fact, the only way to proselyte. For they are aware themselves, that they can not convince men by reasonable means.

What I have stated above, are a few of the many reasons I might give for the change, or rather enlargement of my religious views. I have embraced Universalism because I sincerely believe it is true. It is what the Scriptures teach. It is consistent with reason, and revelation, and holds up the character of God in its true light. It rep-

resents him as a universal Father and Friend, pouring out his blessings upon all, even upon the unrighteous and unthankful. In my next I will add some Scripture proofs in favor of my present views.

G. S. ABBOTT.  
Potsdam Academy, St. Lawrence co., Oct. 24, 1840.

For the Magazine and Advocate.

### THE PROGRESS OF TRUTH.

BR. GROSH—Let me say a few words to you respecting the doctrine you advocate. It is about six years since I was led to embrace this glorious doctrine of a world's salvation. It was in sitting under the preaching of Br. Charles Spear, that I was led to examine my Bible closely and then, to my satisfaction, I found proof which gives me joy, and peace. Br. Spear found me in a degree cold and indifferent in the plan of salvation, but kindly took me by the hand and led me into green pastures of brotherly love.—He inculcated in my mind tender ideas, and taught me that there is religion in the observance of those holy precepts, inculcated in our Saviour's golden rule, also, to imitate him in all conduct, being benevolent, friendly and affectionate to all. Oh, if all who profess to have religion, would *practice* such, I think it would wake up the spirit of love in their hearts, and warm their souls with kindness to all. Such religion hushes the sigh of the mourner, and dries up the tears of the disconsolate; it makes light the afflictions of life, and sweetens the bitterness of disappointment. I can recommend this doctrine to the due consideration of all, not only on account of its consistency, and agreement with the instructions of nature and revelation, but on account of the good and salutary effects which it is calculated to produce on the minds, feelings, and conduct of men. It flees the mind from tormenting fear, and likewise awakens in the soul pure and holy principles. Oh! let all who profess the name of Universalist, walk as children of the light, and adorn the doctrine of God our Saviour, in all things, and by so doing, we shall thus cause our light so to shine, that others seeing our good works shall be constrained to glorify our Father in heaven.

I think the time is fast rolling onward, when this noble truth will be generally believed, and practiced. The work was commenced on the morning of the reformation, when the waters of investigation burst the barriers of state policy. Ever since that period, creeds have been shaking, and they will finally flee like mists before the morning sun. As knowledge, and good feeling have increased, opinion after opinion has been struck from partial belief, as contrary to the character of God, and instead of beholding on the throne of the universe, a being of like passions with themselves, they will fall down and worship Him, who is good unto all, and his tender mercies are over all his works.

St. Albans, O., September, 1840. O. SPELLMAN.

### NEW BOOKS.

Strive and Thrive, by Mary Howitt.  
Hope on, Hope Ever, do.  
Pierpont's Poetical Works,  
Hints to Sunday-School Teachers,  
Godwin against Atheism, do.  
Also a few new vols. of the Massachusetts School Library. Just received by  
O. HUTCHINSON.

### RELIGIOUS NOTICES.

There will be preaching on the second Sunday in November by Br. N. BROWN, in Mottville, instead of the first Sunday—Br. GROSH in Lee Centre, and in D. Ita at 6 P. M.—Br. BARTLETT, in Vernon. The non-fulfilment of his last appointment was unavoidable.

There will be preaching on the third Sunday in November by Br. T. CLOWES, at Mason's Factory, at 3 o'clock, P. M., and at 7, in the evening at New-Hartford—Br. J. R. MACK in Louisville, at 3 P. M., and in the evening.

There will be preaching on the fourth Sunday in November, by Br. WM. WELLS, at Factoryville, Luzerne county, Pa.—Br. GROSH in taberg.



For the Magazine and Advocate.  
CELESTIAL BODIES.

BY REV. RICHARD THORNTON, 2D.

"And with what body do they come?" ST. PAUL.

It may perhaps be thought that we have now broached a subject which our perception can not penetrate, or our finite faculties comprehend; and therefore one which should not exercise our minds, or engage our thoughts; but since our heavenly Father has seen fit to enlighten somewhat the darkness of our minds by revelation on this subject, it surely can not be considered improper for us, to understand what can be known concerning those celestial mansions, which our minds will be permitted to inhabit in the resurrection state. We confess that little is known by man, when compared to the vast unknown. Our knowledge is very limited, even concerning our "earthly house of this tabernacle." Man knows not the purposes of half the machinery within him. He can not tell how sensation is conveyed or remembered, or

"How know the nerves to hear the will, the obedient limbs to wield,  
The tongue ten thousand tastes discern, ten thousand accents yield."

He can not tell how food serves the purpose of nutrition, or how vegetable substances are converted into animal—how the muscles by their contractibility are enabled to exert such astonishing powers, or how the heart and lungs are sustained in motion. And though so little is known of our present earthly bodies, yet, by the united lights of reason and revelation, *some things may be known concerning our celestial tabernacles.* An inspired apostle has been pleased briefly to inform us with what body man shall come forth at the resurrection into the eternal world. He tells us plainly that the body we at present possess is "not that body that shall be" ours then, (1 Cor. xv: 37,) and that when the present is dissolved, we shall be clothed upon with a "*building of God*," (2 Cor. v: 1,) incorruptible, powerful, glorious and eternal. When our divine Lord and Master was transfigured "his face did shine as the sun, and his raiment was white as the light;" (Matt. xvii: 2,) and the Revelator, speaking of his glorified body, says, "his countenance was as the sun shineth in his strength;" (Rev. i: 16,) and Paul says it was "above the brightness of the sun." (Acts xxvi: 13.) Now our celestial bodies are to be "fashioned like unto his glorious body;" (Eph. iii: 21,) for it is to bear the "image of the heavenly"—of "the Lord from heaven." That heavenly body must be immaculate in holiness, for it must be one that shall please God, and because it is eternal, and eternity is a "high and holy place." (1 Cor. xv: 38; Isa. lvii: 15.) It will be a "*building of God*," for in the resurrection, the Creator will bestow upon every one "his own body." It will be a "spiritual body," for God is a spirit—without temptation, for "God can not be tempted with evil;" and without change, for whatever is eternal, must be the same, yesterday, to day, and for ever. And as "flesh and blood can not inherit the kingdom of God"—as they can not compose our "house not made with hands, eternal in the heavens," it is evident our celestial body will be destitute of the "lusts of the flesh," and therefore without temptation and without sin, for "every man is tempted when he is drawn away of his own lusts and enticed." Being incorruptible and eternal it will be unchangeable, and indestructible. It will not be subject to decay, dissolution, or death. Weariness, disease, and old age will never be known to it. Having no decay it will need no renovation. It will possess an eternal vigor and be capable of exercising its faculties without weariness or fatigue. It will probably be able to wing its way from one part of creation to another with the velocity of lightning, visiting the outposts of immensity and learning the infinity of Jehovah's works. It will possess every sense and faculty in the utmost perfection.

It will be all sense, all intellect, all consciousness. It will be full of eyes and ears. All parts of it will be sensible of the impressions of light, and the vibrations of sound. It will be able to see every way to the greatest distance, and with the utmost clearness of perception. It will be able to hear all sounds, and understand all languages. It will recognize spiritual as well as material substances, and will always remember the facts and retain the impressions communicated to it. Oh how much knowledge then we shall be enabled to amass! If a man were all eye, how much he could see! if he were all ear, how much he could hear! if he were all intellect how much he could understand! If he could possess without confusion and retain without effort all knowledge—if he could intuitively solve the most difficult problems and trace the most distant causes to their effects, how vast would be his knowledge! how exalted his mind! And all these advantages will our celestial mansion possess, and innumerable more. It will be glorious beyond conception, and may even possess senses of which we can now form no conception, and powers of which we can now trace no terrestrial resemblance. It will be even brighter than the meridian sun, and whiter than the driven snow. It will be glorious in holiness, mighty in power, and immense in knowledge. "It will be all eye, all ear, all etherial and divine feeling." "Can man conceive beyond what God can do?"

Happy the man whose thoughts ascend  
To mansions in the skies;  
Where want and wo no more attend,  
Nor tears bedew the eyes.

For the Magazine and Advocate.  
SOLITUDE.

BY MISS H. J. STONE.

Sacred solitude! How I love thy calm and holy retreats! 'Tis there that I learn my own weakness and folly—there, learn to compassionate the errors and sufferings of my fellow creatures, and in meekness ask forgiveness of my Father in Heaven, for all past offences. My soul there renews her vows of allegiance to prince Jesus, and gains fresh courage to press forward in the heavenly race—to pursue the straight and narrow path of rectitude and virtue. O, give me the sweet hour of solitude, or meditation, in each twenty-four—the hour to be alone, with my own spirit, to commune with the spirits of the departed—to elevate the thoughts above the atmosphere where sin casts its contaminating influence, to the Source of all purity, life and love, and I ask for nothing richer. 'Tis happiness complete—unmingled—pure! Let the shady grove beside some low, murmuring streamlet, be my temple—the bright green carpet of earth my seat—the sweet warblers of the grove my only songsters—the mild zephyrs of heaven whispering forth our heavenly Father's love and tenderness—and queen Victoria seated on her kingly throne shall not be envied by me! No, I shall be far, far richer! richer in that calm serenity of conscious virtue and rectitude of conduct, which none but those who retire from the jarring world can feel. Richer in the enjoyment which flows from a mind at peace with itself—at peace with the world, and in sweet communion with its *eternal friend*!

To all who are in the bright morn of life I would say, spend one hour of your happy ones in twenty-four, *alone*, if possible, that you may have time to think—yes, to *think*! In the giddy hours of youth we can not be said to think—all is bright and visionary before the mental eye—reflection can hardly find admittance into our thoughts. Pause, then, and retire within thine own breast; scrutinize its every intention and wish—its every hope and fear—see to it that all is right in thine own heart; then will you be better prepared to note the good or evil, of those around you. Think of the duties which are left undone—of sins which have been committed—of the influence which you have exerted on those with whom you have associated—of the pain you, by some careless word,

have inflicted on the tender friend or the doating parent—yea, of the manifold mercies of God which have followed you every moment of time—think of all these and many more such like errors and blessings; and implore forgiveness for the past—seek wisdom to guide in the future; lift thy heartfelt devotions and thanksgivings to the King of all the earth; so shalt thou "grow wiser and better as life wears away."

For the Magazine and Advocate.  
THEOLOGICAL GLEANINGS FROM VARIOUS  
AUTHORS.

BY REV. E. B. GUILD.

NUMBER XLII.

GALATIANS—This Epistle was also written by Paul while at Corinth, A. D. 53.

Gal. i: 9. "If any man preach any other Gospel, etc., let him be accursed." That is let him no longer be considered as a Christian, but be regarded in the same light as if he had abandoned the profession of Christianity.

Gal. ii: 18. "For if I build again the things which I destroyed, I make myself a transgressor."

That is, I undo all I have been laboring to do—I was in the way of justification, and now again subject myself to condemnation by making that necessary to salvation which I can not fulfil. By endeavoring to fulfil the law, which after all I am unable to do, I subject myself to condemnation and death. But though in this respect I may be considered as dead, it has pleased God, to give me life by the Gospel. See verse 20.

Gal. v: 12. "I would they were even cut off which trouble you." That is, expelled from Christian churches. He certainly did not wish them a greater evil, for this would be a direct violation of those principles which he himself enforced, with great force and eloquence in the command to love their enemies.

1 CORINTHIANS. This Epistle was written by Paul from Ephesus, A. D., 56. It was written in answer to several questions sent him by the church at Corinth, on which they were much divided in opinion, the principal of which was, relating to the doctrine of the resurrection.—Many of them had adopted the Gnostic opinions, which were, that the resurrection was not a literal or general resurrection, but either a change of life and conduct, or the release of the soul from its confinement in the body, at death. This opinion the apostle ably refutes and declares that if there be no resurrection, then their hope was vain, and their faith vain, and further that those who were dead had perished. See Corinthians, 15th chapter.

1 Cor. v: 5. To deliver such an one unto satan for the destruction of the flesh." By delivering to satan, is to be understood rejection from the Christian church, or communion with Christ, until the Christian brother should repent, or reform.

1 Cor. vi: 2. "Do ye not know that the saints shall judge the world." "Know ye not that we shall judge angels." These passages are acknowledged to be difficult by all the best commentators. Dr. Priestly, and the authors of the Improved version, say—"In ancient times the business of deciding causes always belonged to the supreme magistrate. Thus both David and Solomon presided in tribunals of justice. It is therefore taken for granted by the apostle, that whereas, in the prophecy of Daniel, it is said that "the kingdom shall be possessed by the people of the saints of the Most High," they shall act the part of judges. Our Saviour also said that when he should enter on his kingdom, his twelve apostles should sit on twelve thrones, judging the twelve tribes of Israel."

The following from the Improved Version illustrates one fact which is very generally overlooked. "It is plain from this text, that whatever is meant by the phrase, judging the world, it is an office to which human beings may be made competent. To say that this expression means one thing when applied to Christ, and an-



other when used of the saints, is gratuitous and unfounded. Perhaps the expression to "judge the world," may not imply any personal act, either on the part of Christ or of Christians in general. It may possibly signify nothing more than that the final state of mankind shall be determined agreeably to the declarations of the Gospel which was first promulgated by Christ. In the same manner the ancient prophets are said to have done that which they were only commissioned to foretell." See Jeremiah i: 10.

The above hints are certainly worthy of attention, and I think by comparing all the passages which speak of Christ's judging, ruling, or governing the world, it appears evident that all that is meant by it is that, God is now governing, or judging "the world in righteousness by that man whom he hath ordained," (see Acts xvii: 31,) and that judging or ruling, (for so the word signifies,) is done by the Gospel, and commenced at the time our Saviour used the following remarkable words: "Now is the judgment of this world." See John xii: 31. Peter says, this "judgment must first begin at the house of God." See 1 Peter iv: 17.

Now as the apostles, and all who are engaged in promulgating this Gospel, are acting under Christ, they are said to govern the world. They govern the world by this Gospel which condemns or justifies, and in this sense the apostles are said to sit on twelve thrones, judging the twelve tribes of Israel, because by them, was this Gospel first sent to the Jews. For an illustration of this, see Macknight's Commentary on 1 Cor. vi: 3.

For the Magazine and Advocate.

### THE GOSPEL—OUR DUTY.

BY REV. A. C. BARRAY.

We believe the Gospel to be the truth of God. We believe it to be clothed with the energies of divine love, and therefore the power of our heavenly Father unto salvation to every one by whom it is embraced in its fulness. And thus believing, we are bound to exert ourselves in its behalf—we are to stand up for it—we are to contend earnestly for it—we are to be faithful in its cause.

"Holding fast," says an apostle, "the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." This language is found in Paul's charge to Titus. And in setting forth the duties of a Gospel minister, he also sets forth the importance of holding fast the faithful word—of remaining steadfast in the truth—of being firm in that faith which teaches that God is our Father—mankind our brethren, and heaven our home. In his epistle to the Philippian church he uses the following language: "Only let your conversation be as it becometh the Gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind *striving together for the faith of the Gospel.*" Here spoke one who felt as every one should feel who professes to have embraced the Gospel of life and salvation. He knew that it was of the utmost consequence that the faith of which he spoke should prevail—that the Christian should be up and doing—that he should be a *workingman* in earnest, and contend earnestly for the truth, as one would contend for a prize in the Grecian games.

But how many there were then, and how many there have been since then, who of the true faith made, and have made, shipwreck. Urged on by some selfish motive, and blind to their own true interests, they turned away from God and his truth, and cast the weight of their influence into an opposite scale. And so it is with men now. Notwithstanding the many exhortations they have to hold fast the profession of their faith without wavering—notwithstanding the spirit of the living God is pleading with them in all the melting tenderness of heaven's boundless love, and urging them by every consideration dear and sacred to the heart, to remain faithful, they reject

Christ—they reject the Gospel—they reject God and his mercy—they reject *all, every thing holy and divine!* and in the end reap the bitter harvest of rebellion and sin against a kind Father in heaven.

We should have a steady, inflexible regard for truth, because of its cost. It has cost the tears, and sufferings, and blood of an innocent Saviour. This is a price which can not be calculated in paltry dollars and cents. He knew the value of truth. He knew its power on the human soul. He knew the influences it possessed were sufficient to lead an alienated world back to God, and to fill the wide universe with rejoicing. And he descended from on high with the divine legacy. In the midst of perils and dangers he toiled to make it known. He faced the frowns of a world in its rebellion against God. He encountered shame and persecution. And his tears flowed, and his blood ran, and in agony he cried on the cross, and *all to bear witness to the truth, and to give it an efficacy, and an influence, and a power, WHICH THE COMBINED FORCE OF EARTH AND HELL, SHOULD NOT BE ABLE TO RESIST!*

For the Magazine and Advocate.

### CARD PLAYING.

It is said that cards were invented during the fourteenth century. When Charles VI., king of France, had fallen into a melancholy state of mind, his friends invented this game for his diversion. How long it was after the invention of cards, before the custom of playing upon wager, I know not. But this I do know, however, that the evils which have been entailed upon our race, through this medium, have been neither few nor small. How many now in the depth of poverty and crime, as they take a retrospection of their past history, are able to date the origin of their ruin to deleterious habits contracted around the social card table? I desire to ask the attention of all who indulge in this habit to the following incident.

"Mr. Locke having been introduced by lord Shaftsbury to the duke of Buckingham and lord Halifax, these three noblemen, instead of conversing with the philosopher, as might naturally have been expected, on literary subjects, in a very short time sat down to cards. Mr. Locke, after looking on for some time, pulled out his pocket book, and began to write with great attention. One of the company observing this, took the liberty of asking him what he was writing. "My lord," said Locke, "I am endeavoring as far as possible, to profit by my present situation; for having waited with impatience for the honor of being in the company with the greatest geniuses of the age, I thought I could do nothing better than to write down your conversation—and indeed I have set down the substance of what you have said for this hour or two." This well timed ridicule had its desired effect, and these noblemen, fully sensible of its force, immediately quitted their play, entered into a conversation more rational, and better suited to the dignity of their characters."

Reader, if you are guilty of this fascinating vicious habit, "go and do likewise." ALPHA.

For the Magazine and Advocate.

### VISITING THE GRAVEYARD.

It appears to me that the graveyard, instead of being considered, as it too often is, a place to call up in the mind unnatural thoughts, and gloomy associations, might be made one of frequent visitation, and the natural aversion which many have to visiting these "cities of silence," might, in a measure, be done away with. A well arranged, and adorned church yard might be made a spot for glorious contemplation. Let those graves which are covered with nothing but green grass, be strown with the choicest and the gayest flowers, as an emblem of a blissful immortality, and those tombs, now overgrown and surrounded with briars and weeds, be overshadowed with the foliage of lofty trees to represent the watchful care of our

heavenly Father, and with what different feelings and emotions would we visit the place "appointed for all the living." Why this aversion to the place of our final home? Is it not the gloom and darkness which we are wont to associate with the grave, together with the loneliness of the surrounding scenery, that makes it so repulsive? To rid ourselves of the thoughts of death and the grave, which so naturally cling to us, intoxication in pleasure is often resorted to; but how often, when we would shut from our vision such unwelcome visitors, do they crowd in upon us and overwhelm us by the power of their influence. Neither the pleasures of intoxication, the stations of honor, nor the din and activity of business can shut out these thoughts, they are forever around, and within us.

We once had a dear friend in whom we could repose the choicest secret of our hearts, but who was carried to the grave in all the bloom and vigor of youth. To visit the grave of such an one, endeared to us by all the tender ties of youthful friendship, over whose early departure we mourned with all the bitterness of an agonized heart, to us seems to be one of the most natural emotions of the human heart. And how much might the pleasures of such a visit be enhanced by having him depicted in some lovely spot? Then, when the absorbing cares and perplexities of life thicken fast around us, would we wish to visit the place of the dead, and let memory, that faithful monitor of the past, run backward, calling up before us, the bright scenes of the past and the imagination forward, to the contemplation of that full and unrestrained enjoyment of seraphic immortality which awaits the infinite sphere of intelligences. The unbroken silence which pervades the lonely and solemn graveyard, inspires us with feelings of a highly devotional character—a serene and heavenly quiescence, and, pensive and thoughtful, with every stormy passion of the soul hushed, and the absorbing mazes of an alluring world, dissipated from our minds, we hold "sweet converse" with departed spirits, and imbibe those chastening feelings of religion, benevolence and gratitude which are the prerequisites to unalloyed happiness. With what pleasant and subdued feelings do we visit them in these calm and holy hours, when the gently departing sun, sheds his trembling rays faintly upon surrounding scenery, coloring it with a tint of his own glory, reminding us of the sunset of life, as it glimmers with languishing faintness and beauty in the socket of mortality, and of the sunrise, the resurrection morn, when we shall realise that happiness, the anticipation of which causes "joy unspeakable and full of glory" to flow over the soul, even in this imperfect state of existence.

Indeed, I am persuaded, that thus frequenting the scenes of the grave, would make us more acquainted with death—that a familiarity with these solemn scenes would tend to rob the grave of half its boasted terrors, and would excite our feelings and chasten our emotions, and exert a favorable influence upon our lives. Instead of looking up on the grave with feelings of horror and despair it would beautify the terrible vision of death. The contemplation of faculties expanded, of beatified souls going on in the full enjoyment of a rapid and painless immortality—the assembling together around us of those who are here endeared to us by many tender ties, the irrepressible aspiration with which our bosoms heaved while on earth fully satisfied, and our nature partaking of infinite love and boundless happiness. O, who would not wish to leave the low and imperfect pursuits and pleasures which cloy in our possession—who in this anxious contemplation would not be lifted from earth and his low desires, and feel the sweet influences of that burning hope throbbing in his breast, that he is destined to share in the enjoyments of this blissful existence? And what more appropriate spot on earth could we select for such thoughts than A LOVELY GRAVEYARD?

JULIO.

Utica, Oct. 8th, 1840.



## MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, OCTOBER 30, 1840.

## AN EXCELLENT INVENTION.

"The Mnemosynum; Intended to aid, not only students and professional men, but every other class of citizens, in keeping a Record of incidents, facts, etc., in such a manner, that they may be recalled at pleasure; with an introduction, showing its benefits and its manner of being kept. By JOHN F. AMES. Utica, N. Y. Orren Hutchinson, 41 Genesee-street, 1840."

A character in Neale's Charcoal Sketches, dilates very feelingly on the advantages a man might derive from possessing a machine that would catch floating ideas—"an idea-catcher." No less useful is the plan and work of Mr. Ames. If the Cambridge, or Locke's Common Place Book was a very great and highly useful improvement on the Common Place Books then in use—and if the Rev. Mr. Todd's Index Rerum was a great improvement on that Common Place Book, and all other methods of keeping memoranda of things and facts learned in a course of reading—then surely THE MNEMOSYNUM is an improvement on both. It combines all the advantages of both systems—forming at once a blank book into which extracts from books and papers not easily to be referred to, may be copied at length, and regularly indexed, so that they may be turned to in a moment; and it can also be made an index of subjects, where the author, volume and page can be recorded, so that information can be had at any time, where to find the subject treated of at length. And it furnishes all this, at an expense far less than the Index Rerum, because the work, from its very plan, is more economical. Nor is it useful only to the student or professional man. Here the politician can enter extracts on record, or mark a reference to subjects in which he is interested, and to which he has frequent or occasional necessity to refer—as Sub Treasury, National Bank—Bullion, Specie, or Bank notes—Popular or Electoral votes—Tariff, etc., etc. Here also the mere business man, or the literary man, the teacher, the house wife even, may enter what they desire to remember, and be able to turn to it, (if a copied extract or recipe) or find the book containing the subject, in a moment of time.

How many precious moments has almost every man and woman lost in "cudgeling their brains" to remember some interesting or useful fact that has escaped their memory—or in hunting through volume after volume in which they suppose it may be recorded! They have read it *somewhere*—but where? That is the question—a question they can not answer, and no labor can help them to. Let them go to Br. Hutchinson, or some of the bookstores, where this work will be kept, (for few of the booksellers will be without it a great while,) and buy and use the Mnemosynum, (a word derived from the Greek, and signifying as I am informed, "Things to be remembered,") and they will hereafter not only save their precious moments, but avoid much perplexity, and be sure of finding what they want so much to use.

In conclusion, I most cheerfully and heartily recommend the Mnemosynum to every class of citizens, male and female, as the best form of a memorandum and Common Place Book—as fully comprising every advantage of the Common Place Book and an Index Rerum (an Index of Things or Subjects) combined; and as affording them at a much less price. Br. H. has them of various sizes—from one up to three quires—handsomely and strongly bound—and containing paper over which the pen glides with ease, and on which the ink rests without striking through. The paper is also neatly ruled, and the directions for using the book are so full and clear that no-one can misunderstand them. Let

each of our preachers, in particular, procure one—it will save them much time and labor, in remembering and using what they study and learn from observation. It is one of the great labor saving improvements of the age. A. B. G.

## TRACTS.

The Editor returns his thanks to some unknown friend who has sent him, through the medium of the Postoffice, two Baptist Tracts. The first, entitled "Conversion of a Universalist," is probably a falsehood from beginning to end; for Mr. A., of New-York, is still as firm in the belief of "the restitution of all things," as he ever was; as may be known by inquiring of his neighbors, members of the same church, Messrs. B., C., D., E., and F., all of whom, together with "Mr. A." were converts from the Baptists! The second tract, entitled "Dangerous tendency of the doctrine of Universal salvation," is as destitute of proofs from Scripture, reason, nature, or common sense, as is the former; and by its own showing, proves that its author was either ignorant of the doctrine he so summarily condemns, or that he wilfully misstated it and its tendency. In either case he is unfit to be a teacher of others.

Why, then it may be asked, do we thank the sender? 1. Because of the probable good intention manifested in sending them. 2. Because they confirm our faith in Universalism; for they are probably the best arguments the Baptists have against Universalism, and God knows they are but vanity, lies and weakness. 3. Because they will answer well for iron holders, or shaving paper, or lamp lighters! We would add a fourth reason, had the sender given us his or her name, that we might reciprocate the compliment by sending them another tract, which we received with these, composed of passages of Scripture, any one text of which has more weight on my mind than 20,000 such tracts as the first named. A. B. G.

## BIBLICAL INTERPRETATION....NO. XX.

There is a passage in Hebrews, which, on account of the ambiguous manner in which it is expressed, is understood by but very few readers of the Bible.—Speaking of Melchisedec, Paul says, "without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God, abideth a priest continually." Heb. vii: 3. In order to arrive at the truth exhibited in this passage, we must first ascertain about what subject the apostle was writing.

His subject was, the change of the priesthood from the tribe of Levi to Christ who was of the tribe of Judah. The Jews were very particular concerning their high priest—they had to know who his parents were—what was his genealogy—while the birth and death of their high priests were scrupulously recorded. Paul told the Jews that the new covenant or Christianity, had taken the place of the Jewish law; and as there had been a change of the law, there was also a change of the priesthood; for Christ was the great and continuous high priest of the new covenant. The Jews objected to this—they said that all the high priests must spring from the tribe of Levi; and that, as Christ was not of the tribe of Levi but of the tribe of Judah, so he could not be a high priest. How did Paul answer this? By producing an instance of a high priest, who never was of the Jews at all, and yet whom Abraham, the head of the whole Jewish priesthood acknowledged as a priest and paid to him tithes. This instance was that of Melchisedec. Who was Melchisedec? When the kings of certain towns fought with the kings of those towns which were established in the valley where the Dead Sea now rolls its dark waters, they captured Sodom and Gomorrah, took all their goods, and carried off Lot and all his possessions. When Abraham heard of this, he pursued the victorious kings, took from them all their spoils, and recaptured Lot and his goods.—

When Abraham was returning, it is said, "And Melchisedec, king of Salem, brought forth bread and wine; and he was the priest of the most high God. And he blessed him and said, blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."—Gen. xiv: 18, 19, 20. Observe here certain particulars. 1. Melchisedec was the priest of God. 2. Abraham, who was the head of all the Jews, acknowledged him to be the priest of God, by giving him "tithes of all," or a tenth part of the spoils which he had taken from the kings.

Now Paul showed the Jews that Melchisedec, an acknowledged priest of God, possessed none of the characteristics which the Jews considered necessary proofs of a high priest. They considered that the father and mother of the high priest should be known; that his descent should be traced from Aaron distinctly; and that the time of his birth and death should be recorded.—Melchisedec had none of these. He was "without father, without mother"—not literally so—that is, his father and mother were not known, for they are not recorded in the Old Testament. He was "without descent"—that is, there is no record of who his forefathers were. He was without "beginning of days" or "end of life"—that is, there is no record of the time when he was born, nor of the time when he died. It does not mean then, that he was literally without father, mother, descent, birth or death; but that these things are not known, because there is no record of them. Mac-knight's paraphrase of the verse under consideration, is well worthy of notice. "Was without father and without mother as a priest, so that he was not a priest by descent; and without genealogy in the Scripture, consequently there is no evidence of his being related to Abraham in any respect." Moreover, having neither beginning of days nor end of life as a priest, but being made a type of the Son of God, he remained a priest all his life."

This Melchisedec, Paul affirms, was "like unto the Son of God." How? Because he was both a king and a priest. He was called "Melchisedec," which means "righteousness"—he was king of "Salem," which means "peace." So that he was king to make laws, and a priest to settle difficulties to keep the peace. But the Jewish priests had no such power. Therefore they were unlike both Melchisedec and the Saviour. But Messiah was a priest to minister unto the wants of the people—to bind up the broken hearted, to give consolation to the mourning—and he was a king to make laws in the kingdom of Christian truth and to subdue every enemy to his government. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." G. W. M.

## CONFERENCE AND DEDICATION.

A Universalist Conference was held at Ford's Bush, in Minden, Montgomery county, on Wednesday and Thursday, October 14th and 15th. One year ago a Conference was held in that place in a barn—the Lutheran meeting house having been refused to our friends at a late day, after having been promised to them—it was a cloudy, windy and cold day, and but three preachers were present. There, in cold and darkness they met—the elements and their fellow Christians of other denominations, frowning on them. But blessed be God, He did not frown on that meeting—He



brought light out of that darkness and warmth from that cold. And now the Conference met again. The day was clear, bright and calm. The wrath of man had been made to praise God, and the barn was exchanged for a beautiful and neat frame temple, crowded to overflowing with pleased, and happy, and devout worshippers. Nine preachers were present—Brs. Potter, Whiston, Soule, Hicks, Hathaway, Kibbe, Belding, Pickering and the writer. On Wednesday morning the new meeting house was solemnly dedicated to the worship of "the living God who is the Saviour of all men," in the following order.

1. Voluntary, by the choir. 2. Invocation, by Br. Hathaway. 3. Reading the Scriptures, by Br. Grosh. 4. Hymn. 5. Dedictory prayer, by Br. Pickering. 6. Sermon, by Br. Potter, Ps. xcix: 5. 7. Address to the society, by Br. Whiston. 8. Hymn. 9. Benediction by Br. Potter. I may add here, that *all* the services were very appropriate, and the sermon in particular was in the preacher's very best style.

Sermons were also preached by the writer, Brs. Kibbe, Belding, Whiston, Hathaway, and Pickering; and it is believed from the joy and interest manifested by the hearers, that this Conference will be productive of much good to the cause in that section. A. B. G.

#### SANDERS' SCHOOL BOOKS.

Why can not children learn the form of words, so as to call them by name, as well (I do not say as *easily* nor as *soon*) as to learn the forms and unmeaning names of the letters, and then learn to guess the sounds of the word by the combined sounds and forms of which it is composed? Every one knows the anecdote and observations of Dr. Franklin, on the propriety of spelling the word "wife," with yf; and every one who has taught children to spell and read, must have noticed how far from the *sounds* of the letters, are the *names* given to them—and how frequently the *sound* of a word differs not only from the *names* but also the *sounds* of the letters of which it is composed. Thus, to recur to the instance alluded to, to spell "wife," which is performed to a nicety by "yf," we direct a child literally to spell double-you-I-fee, and then to pronounce it contrary to his every perception of sound.

These reflections are elicited by seeing two of a series of Schoolbooks, by Charles W. Sanders, in which it appears to me, an approach is made towards a better—a simpler and a more natural system of teaching orthography and reading. The reader of this need not fear that Mr. Sanders adopts the plan hinted at in my introductory remarks—but he approaches toward it:

"The Primary School Primer," gives a *spelling* lesson of two letters, somewhat in the *ab* form, but uses words that have "meaning in them." Then follows a *reading* lesson of the *same words*, but arranged so as to express some sentiment or meaning. From words of two letters, it proceeds to similar lessons of three, four and five letters, all arranged on the same plan. Thus the pupil is taught to *read* as fast as he learns to *spell*—to use his knowledge as rapidly as he acquires it.

"The School Reader—First Book," is arranged on the same plan—the principal words in each reading lesson, being first given in a spelling lesson—and each lesson being made a step to the succeeding ones.

I think this plan worthy of a fair trial—and the books entitled to patronage. They may be had wholesale and retail of O. Hutchinson, 41 Genesee street, in this city. Let all teachers who think learning should be made easy as possible, and the road shortened, examine these books.

A. B. G.

Br. Geo. N. Cox inquires why I did not enter his name in the Register as one of our preachers. Answer—because neither he, nor any other preacher of our order in Ohio, answered my earnest request, publicly made and copied into all our papers, for statistics. I had to guess as well as I could, who continued to preach, and where they lived. The proof sheets which

were returned to me corrected, from Ohio, had not his name among the corrections—consequently I could not enter him for Ohio.

And now may I inquire, why Br. Geo. N. Cox taxed us with the 25 cents postage on his letter, pertaining to his own interests, making inquiries for his own gratification, concerning an omission for which no one here was to blame, and requiring a favor in return? Surely it was not right nor fair to punish us thus? If it was, I should be for raising the price of the Register to 25 cents per copy, to enable me to pay the *penalties of omissions* which I could not avoid making! If it was an oversight, through mistake or forgetfulness, the error is forgiven.

A. B. G.

#### "AFTER THE ELECTION."

This has been the term of all the promises made in this section for some months past. Did a wife ask to have the doors listed, the window frames tightened, or the stoves altered for winter—it was replied, "Yes, I will, after the election." Was a man asked to subscribe for a paper—to pay an old subscription—to buy books for his children, or for his own use—the answer still was, "after the election." And even in the extremity that assailed the two papers published by our denomination in this State—When Br. Price and ourselves, were (as we yet *are*) suffering untold agonies for the want of money long withheld and long needed—our solicitations for aid in collecting our dues, or in getting new subscribers, have still been met with "after the election." To us; therefore, the election has seemed "long-a-coming," while debt after debt fell due, and we had no funds to meet them. Thus day after day we tediously away under that hope which made the heart sick. But still, it kept on approaching, and *now it is at hand!* Oh, will our friends remember the mental, verbal and written promises, "after the election!"

Br. Price commences a new volume next month and wants some more advance paying subscribers—will our friends who are able to take two papers, please to remember him immediately "after the election?"

We begin a new volume with the next year, (1841,) and as we will have again to strike off a number of delaying subscribers, we will need, *greatly need* a number of prompt paying new subscribers to make good our loss. We have already lost, in this way, about 1500 subscribers, while our debt for the establishment is nearly as great as at the first. Must we sink, or shall we be supported? Will our friends answer the question so as to gladden our hearts, "after the election?"

But most of all, we (that is, Br. Price and ourselves,) want *now*—have long needed—several thousand dollars of the large amount owing to us. Will those who owe us, hear our call? Will our agents and friends take immediate measures to collect and remit what they can? Let one and all, answer "Yes" by their actions, "after the election."

A. B. G.

The council of the first quarterly Conference of the Black River Association of Universalists, held at Washingtonville, in September last, being apprised that the Rev. Mr. Kilpatrick, of the Methodist denomination, repeatedly stated, that he would discuss the subject of the Endlessness of the punishment of the wicked with any minister of the Universalist denomination in good standing, appointed Brs. Waggoner, French and Forbes a committee to see Mr. K. upon the subject. The visit resulted in an agreement for a discussion, and as one of the committee, I would give notice, that an oral discussion of the question, "Does the Bible teach the doctrine of Endless misery?" will take place, at the Methodist church in Washingtonville, on Wednesday, the 18th of November next. Services to commence at 10 o'clock. A. M. Disputants, Rev. Mr. KILPATRICK, Rev. P. MORSE.

Br. W. H. Waggoner, of Watertown, has tendered his resignation as pastor of the Universalist Society in that place, and accepted an invitation to take the charge of the Society in Canton, St. Lawrence county. He will remove to, and commence his labors in the latter place, the first of January next. Letters and papers for him, after that time, should be directed accordingly.

REMOVALS.—Br. J. Whitney has removed from Ohio City, to Morganville, Genesee county, in this State. Br. F. J. Briggs has removed from Pierpont, to Heuvelton, both in St. Lawrence county.

Br. Tompkins.—Send Repository to Charles A. Kelsey, Clinton, commencing with the last half year. Also, current volume, to Miss R. Lombard, Utica.

Br. Price.—Credit Alonzo F. Chamberlain, Farmington, \$2.50.

#### THE PRO AND CON OF UNIVERSALISM— 4th EDITION.

The Pro and Con contains 356 closely printed pages, large duodecimo. It gives very numerous arguments for, and illustrations of our doctrines, as well as the most common and strongest of the objections usually urged against it, both a scriptural and common sense kind. It also, in a variety of forms, treats on the opponent doctrines of Universal salvation and endless misery in their *practical influences*, respective and comparative. It contains also an Essay on the *Intermediate State* and shows the *diversity of views* which have obtained, and which yet obtain amongst different orders of Universalists. To render the book entertaining as well as convincing, the style of its several parts has been variegated. It begins with a *Tale, founded on facts*, the scene of which, is laid in a beautiful vale on the Susquehanna. Then follow arguments from the *Attributes of God*—The Law of God—The Relations of God—The Scriptures direct, Miscellaneous Objections answered, five popular debates on important subjects, *Divine punishment, its ends, and certainty, harmonized with the Scripture doctrine of forgiveness; Hell punishment examined*. The argument on the words, *Everlasting, Eternal, etc., Foreknowledge and Foreordination, etc., etc.* The price of the Pro and Con has always been \$1.25 in the western market; but as the expense of publication is somewhat less in Utica, its price will hereafter be \$1.00. GEO. ROGERS.

If all the Universalist voters in this State, of both parties, would, on the average, do half as much for the support of their religious cause, in the giving of their time, money, influence and solicitude, as they do for the success of favorite candidates for office, there might, we verily believe, be twice as much preaching regularly and permanently sustained as there is at present. Why should people think so much more of political, than of moral and religious matters? Are not the latter of greater importance? How long would our political institutions remain, *without religion and morality*? "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Give a deserved support to the institutions of the Gospel, and then there will be but little difficulty in sustaining right principles of human government. As friends of civil liberty, Universalists should give their first solicitude for the advancement of the cause of Universalism, which contains all the original principles of genuine republicanism. Let this prevail, and all will be well.

There are, it is to be feared, not many men whose religion can withstand the blighting power of partizan politics on the mind. Alas! how many Universalists have we known, who were once active friends of our cause, but who as soon as they began to enter deeply into politics and to get into office, lost their first love and showed thereafter a very hesitating and indifferent regard for the honor and prosperity of the cause of truth. There is something in *partizan* politics that has little sympathy with those serious and virtuous principles which are necessary to beget and insure a permanent interest in religious matters.—*Gospel Banner and Pilot.*

#### LETTERS CONTAINING REMITTANCES.

P. M. Rutland, for J. F.—J. B. North East, (Pa.)—P. M. South Canton, for M. W.—E. H. Hall's Corners—P. M. Henderson, (Ills.) for A. O.—P. M. South Warren, (Mass) for D. M.—Rev. S. M. Pittsford, for self and J. W. P.—A. F. C. Farmington, for self and R. A.



POETRY.

There is an odd mixture of solemnity and mirthfulness in the following, that is somewhat unpleasing—and yet it has some fine touches to redeem it from that censure. It is probably what Br. Lee would call some of his "wild cat poetry," which he learned to write so well during his residence in Michigan. We hope soon to hear that he is settled down in New-York. We want more laborers in this section.

A. B. G.

For the Magazine and Advocate.  
THE NIGHT STORM.\*

BY REV. DAY K. LEE.

Lives there a soul that, in his heart, is doubting  
The revelations God hath made to man?  
O, bring him hither, where these winds are spouting;  
And where these lightnings measure out their span:  
And though, perhaps, like unbelieving Thomas,  
He'll thrust his hand into the storm-king's side;  
Ere these fierce clouds have winged their vapors from us,  
That fool, confounded, will forget to hide;

Thanks to my stars that I am on the billows!  
For when had storm sublimities ashore?  
A thousand harps, just taken from the willows,  
Would spend their wires to give the anthems o'er,  
That have upon the Evening air been sweeping,  
Since this grand elemental party met—  
Where they've been wheeling, hazing, dancing, leaping,  
As if performing a cotillion set!

Our gallant steamer walketh like a turtle.  
Bearing a glowing ember on its back,  
As o'er her decks the merry lightning hurtle,  
And laughing white-caps waltz along her track.  
The shakes and puffs upon the tiptoe surges,  
Like some young comet, weary of its tour,  
The while the storm-king, half unconscious, urges  
His furious dancers still to keep the floor.

What prodigal, ye winds, hath been returning,  
That thus your kindred all should dance and shout?  
And why at midnight should your lamps be burning,  
When man hath earlier put his taper out?  
If thus ye keep your pranks, and galloping,  
'Till evening's empire is upon the wane,  
That prodigal, I fear, will soon be wading  
The bramble-moors of penury again!

Hark! how the thunders merrily unbosom  
The thrilling poems of upper air,—  
Speak of the Being who hath power to noose 'em,  
And keep them slumbering in their fiery lair!  
See! how the lightning, with dislevelled ringlets,  
Glances o'er the waters like a fairy throng;  
Making the billows, and their ruffled winglets  
All flash like faggots, as they dance along!

Old Erie might at times be well mistaken,  
By dreaming mortals, for that sea of fire,  
In which some hapless spirits might awaken,  
When satan doth his complement require!  
For when the lightnings spread their glistening pinions,  
Her waters glow like Etna's kindling breast,  
Nor all the gems of Araby's dominions,  
Could add one beauty to her sparkling crest.

The winds, and waves, and thunders are careering,  
Now seem in ecstasies that were confined;  
They are so rude they almost set me fearing  
They may capsize us if they do not mind!  
But who should tremble in a scene so thrilling?  
My spirits pinions gaily beat the time  
These elemental gallopades are filling;  
And, fluttering, add faint quavers to the chime!

With heavier swell the tempest songs are gushing,  
With sprightling limbs the hissing waters leap,  
With wilder fury, heavier gusts are rushing  
To share the banquet, and the revel keep.  
Now the dull figure that they all are dancing,  
Labors and lags, as if the last to call,  
Now gentle calm is quietly advancing,  
Now all are parted from the banquet hall.

\* Suggested during a violent thunder storm, on Lake Erie, on the night of July 22, 1840.

The elements have set themselves sleeping  
By their own music, and the clouds are flown;  
A beacon's hospitable ray comes leaping  
Far o'er the waters where the lightnings shone!  
O, it is ever thus in this existence!  
The storms may hold their gambols o'er our head;  
But ere their clouds are faded into distance,  
From Eden shores a beacon's fire is shed.  
Genoa, N. Y.

LONDON EATING HOUSE.—Whilst upon the Jeremy Diddler subject, it may not be amiss to mention an amusing circumstance which took place in an eating-house in town. A poor Frenchman (it was in the winter) entered one merely for the purpose of warming himself at the fire; he was in too great distress to think of any indulgence in the good things there smoking in profusion, save such as might be inhaled by his olfactory nerves. While engaged in rubbing his half-starved bony hands before a good fire, the master of the house came up, and said—

"Wont you take something?"  
"I thank you, sare," was the reply.  
"What will you take?"  
"What you please?"  
"We have some very nice roast turkey and sausages; will you like that?"

"I thank you, I shall like them vere mooch."  
"Sit down here, and I will bring it to you."  
The Frenchman was accordingly ushered into a box, and the turkey and dressings placed before him. Of whatever he was asked to partake, he partook. He ate bountifully, and washed it down with some good wine. Poor fellow! he had not known such a meal before for many a long day. The proprietor thought he had a good customer; his mortification and disappointment were extreme, when on presenting his bill, the Frenchman said,

"I have no money, sare,"  
"No money?"  
"No."  
"Then what the devil did you come into my house and order such a dinner for?"

"Pardon, you mistake; I came here to warm myself, you come to me and ask me if I take nothing, I say, 'I thank you,' you say, 'What will you take!' I respond 'What you please' you bring me de turkey, de sausage, de tart, de pudding, de cheese, and de wine; I no ask you for them, you ask me will I take, and I can no refuse."

The master of the house, who was something of a humorist and who was also struck with the Frenchman's gaunt and poverty stricken figure, suffered him to depart. But great was his astonishment at seeing, a short time afterwards, another Frenchman enter, who upon being asked what he would take, likewise replied, "What you please." "Oh, ho," exclaimed the landlord, "I forgive the other because he was an original, but you fellow, are a mere copyist, I shall kick you into the street," which he did accordingly? It appeared that the poor premier Frenchman had met an acquaintance and told him of his adventure at the eating-house, the poor starved acquaintance hastened to the spot alreay feasting in imagination on delicacies innumerable, and little dreaming of the unpleasant denouement which the cruel Fates had in reserve for him.

AN INGENIOUS TRICK.

An English paper relates the following ingenious mode of "raising the wind," practised by a musician, on the credulity of the inhabitants of a country town, not long since:—

A foreigner, named Vogel, a celebrated flute player advertised a concert for his benefit, and in order to attract those who

had no music in their souls.  
And were not mov'd by concord of sweet sounds," he announced that between the acts he would exhibit an extraordinary feat never before witnessed in Europe. He would hold in his left hand a glass of wine, and would allow six of the strongest men in the town to hold his arm, and notwithstanding all their efforts to prevent him, would drink the wine! So novel and so surprising a display of strength as it was naturally regarded, attracted a very crowded house, and expectation was on tiptoe when our hero appeared on the stage, glass in hand, and politely invited any half dozen of the audience to come forward to put his prowess to the test. Several gentlemen, among whom was the mayor of the place, immediately advanced to the stage, and grasping the left arm of Vogel, apparently rendered the performance of his promised feat quite out of the question. There was an awful pause for a moment when our arm-bound hero, eyeing the gentlemen who had pinioned him, said, in his broken English, "Jonteelmen, are you all ready? Are you quite sure you have go

quite hold?" The answer having been given in the affirmative by a very confident nod from those to whom it was addressed, Vogel to the infinite amusement of the spectators, and the group around him, advancing his right hand which was free, very coolly took the wine glass from his left hand, and bowing very politely to the half dozen gentlemen, said "Jonteelmen, I have de honor to drink all you good health," at the same time quaffing off the wine, amidst a general roar of laughter and universal cries of "Bravo bravo, well done Vogel."

It cannot be denied that Vogel literally redeemed his pledge—the condition was, that his arm should be held, but not a word was said about his hand, he very ingeniously availed himself of the oversight, nor could he be fairly charged with resorting to a trick or subterfuge.

HABIT.—If you desire the success of your children in life, take great care of the habits they acquire during their minority. Many trace their prosperity or adversity to the habits and impressions engrafted upon them at an early period of their lives.

MARRIAGES.

In Deerfield, October 20th, by Rev. D. Skinner, Mr. JOSEPH B. BARNES, of Paupau, Mich., and Son of J. A. Barnes, Esq. of Deerfield, to Miss KATHARINE SPENCER, of the latter place.

In this city, October 14th, by the same, Mr. EDENFEE H. NELSON, to Miss NANCY BROWNING, both of Stockbridge.

In this city, October 1st, by Rev. T. D. Cook, Mr. EDWARD FRANKLIN, of Swansey, Mass., to Miss MATILDA E. FRANKLIN, of Newport, N. Y.

In Oxford, October 1st, by Rev. J. T. Goodrich, Mr. URIAH WATROUS, of Colesville, Broome county, to Miss BETSEY CLEMENS, of Coventry, Chenango county.

In Greene, October 5th, by the same, Mr. ABEL EVERTS to Miss HANNAH YOUNGS, both of Greene.

In Independence, August 30th, by Ev. J. Lewis, Mr. PETER SIMMONS, of Independence, to Miss CYNTHIA LILLY, of Greenwood. Also, in Ulysses, Pa., September 3d, Mr. JOHN MUNROE, of Bingham, to Mrs. JULIA ANN COOK, of Ulysses.

DEATHS.

In Nunda, October 2d, at 12 o'clock M. Mr. JOHN SARGENT, aged 36 years. In the death of this individual, the community where he resided, have lost one of their most worthy and valuable citizens. His affectionate, honest, honorable and uniformly consistent deportment, won the affections of all who had the happiness of being acquainted with him; and though his religious sentiments were such as some disrespect, and regard as pernicious, yet no one will presume to assert that his character and deportment were inconsistent with the pure and holy principles of the Gospel. His charity and mildness towards those who differed from him, were conspicuous and worthy of the imitation of all. He belonged to the Universalist denomination, and with becoming independence and dignity, defended its peculiar doctrines and retained his faith to the last. During the last two or three days of his sickness, he was deprived of his reasoning faculties, except at very brief and transient intervals. His death was remarkably quiet and peaceful: the messenger of dissolution approached by slow and imperceptible degrees, until the closing scene, which was unattended by a single struggle.

His funeral was attended on the day succeeding his death in the Baptist church, and a large concourse of people that assembled, by the sympathies they exhibited, gave plain indications that they felt the loss they had sustained in the death of their highly esteemed fellow citizen. Mr. Sargent has left besides other relatives, four orphan children to deplore their loss. May they be regarded in mercy by a kind and indulgent Providence. The funeral sermon was preached by Elder Spoor of the Baptist denomination (the relatives of Mr. Sargent residing in the vicinity, being in general of that faith).

May the relatives and friends of the deceased be sustained by the consolations of the Gospel of peace.

W. E. MANLEY.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, NOVEMBER 6, 1840.

NO. 45.

For the Magazine and Advocate.

## ORDINATION SERMON.

Delivered at the Ordination of REV. J. T. GOODRICH,  
in Oxford, N. Y., September 1st, 1840.

BY A. B. GROSH, OF UTICA.

[Published by Request.]

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIM. ii: 15.

On occasions like the present, it is found highly profitable to dwell briefly on the station and duties of the Christian minister; the doctrines and precepts he is to inculcate, and how he may best perform his labors in the present circumstances of society.

Our text is the language of Paul, to his beloved convert, Timothy. It breathes an almost paternal anxiety for the welfare and usefulness of that spiritual son—and a fervent love for the progress of the Gospel, and the salvation of man, by the agency of that son's labors. The allusion at its close, we are told, refers to the President at a feast—handing to each one, the provisions of the board, that the wants of all may be satisfied. "Rightly dealing around to every one, the word of truth," perhaps best expresses the meaning of the apostle. In this sense we shall briefly consider it, in its proper place, after treating somewhat of the station of the Christian preacher.

I. There are two extremes on this subject. The first, generated in the moral and mental darkness of the church under the absolute supremacy of Papacy, holds that the minister of Jesus is a spiritual lord—authorized by him who "had compassion on the ignorant and those who were out of the way," to lord it over the minds, and consciences, and temporalities even, of his flock. The second extreme was generated at a later day, in the skeptical and revolutionary feelings created by the explosion and destruction of antiquated errors and time-honored superstitions. It teaches that the Christian teacher is to be an object of suspicion, and should be made an illy-paid drudge—a mere slave of the popular will, and of his people's interests. The former extreme it the most prevalent; but the latter is gaining ground—and both are as contrary to Scripture and sound reason, as they are unjust and injurious to the best interests of society at large.

The minister of Jesus is simply a teacher of religion—a teacher, by precept and by example, of a religion that, above all others, consists in love to God and to mankind—of reverence, humility, forbearance, gentleness, long suffering, patience, zeal, prudence, faith, hope, and unflinching charity. These were the virtues of the Master—these must be the virtues of his true minister—and these virtues must ever prevent their professor from lording it over God's heritage, as they should prevent any portion of his fellow-men from lording it over him.

The clergy are but men. They have all the passions and affections, the virtues and vices of humanity; yet, from the nature of their profession, they will derive an influence

which will make them a powerful class, for good or for evil, in the world. Elevate them unduly—give them more power than properly falls to their share—and, like any other class of men similarly situated, they may, and probably they will abuse it. Or debase them, by depriving them of any of the rights and privileges justly and naturally belonging to them; and you deprive society of the good they might have rendered to it by the aid of those rights—and drive the vindictive among them to seek a solace for the deprivation, in the acquisition of other powers, more dangerous to the public welfare than those of which they have been unjustly deprived. Therefore would I solemnly warn mankind against making the clergy—indeed, against making any class of men—a privileged order—or of debasing any class—beyond what the very nature of their employment essentially requires. In our social compacts, and in the church, as in the moral government of God, I would have no special election of one individual, or of one class, save for the benefit and the welfare of the rest. And as you do not allow your physicians, or your legal advisers, to monopolise exclusively the knowledge of things pertaining to their professions—but only especially to devote themselves to your service in their professions—so should you not allow the minister to be your exclusive, but only your especial teacher in his profession. And by his worth and his usefulness, is he to be measured in your estimation of him—in your co-operation with, and your support of, him.

The minister of the Gospel is the servant of God, so far as he co-operates with God in enlightening mankind in spiritual knowledge, and in improving them by his influence and example. And for the sake of doing this—and for no other reason—he is to become the servant of all men. But in saying that he is to become a servant, do not suppose that I mean he is to become a slave. No—even God has not given him the spirit of bondage, again to fear; but the spirit of power, of love, and of a sound mind, that he may willingly, and as a free man, serve the Lord Jesus Christ—the spirit of adoption, by which he may claim and serve God as his Father. And by this spirit, he claims the people, of whom he is one, as brethren, and becomes their servant, as his "elder brother," our Saviour, became their servant—that he may minister unto them in love. Hence, in all things, their duties and obligations are reciprocal and equal—his, as a teacher; theirs, as the taught—his, as a servant; theirs, as employers—his, as a leader and exemplar; theirs, as followers, and imitators, so far as he sets before them the doctrine and example of Christ. And he is responsible to them; but only so far as they are to him—and he is responsible with them, and as one of them, to God, to his own conscience, to the laws of society and of the land. If he descends to become their servant, it is as an equal brother becoming their helper and minister; and if they descend in becoming

his followers, it is as equal brethren agreeing to follow him into the more immediate presence of God, and in a more strict observance of their common Father's precepts. Hence, every degradation of his people, in the usurpation of undue power over them, will only disgrace himself—and every degradation of him, through the mean suspicions of his flock, is but a debasement of their own honor and dignity.

Elevate, then—elevate each other—not as the world elevates, to mere temporal dominion, and honors and wealth; but in moral worth, and mental improvement—in Christian dignity, and in increased love to God and man.

II. The labors of the ministry claim a portion of our attention.

Too many suppose the labors of the preacher to consist in preparing and preaching sermons, (or in preaching without preparing them!) and in attending funerals and weddings when called on. These are important duties, it is true; but they are far from being the only duties of the minister, however well he may perform them. And permit me to say, that few of us perform these duties as well as circumstances demand. We devote too little time to study—to thorough study and intimate acquaintance with the Scriptures and other books which call for our attention—and in addition to all this neglect, we narrow down most miserably our circle of studies, to mere treatises on morals, and theology, to the utter neglect of the ten thousand things and events around us, in the construction and providence of which God has spoken to us as clearly, as powerfully, and as instructively as he has done in his written revelation. And for this neglect of duty in the minister, hundreds are suffering the unsatisfied cravings for sound, correct knowledge on many subjects intimately connected with religious knowledge and emotions. Yes—and hundreds of others, unable to learn from their minister how to reconcile inferences drawn from new discoveries in science, with the opinions they have learned from their catechisms, are laboring under all the doubts and perplexities of secret skepticism—if they have not, indeed, become open and avowed infidels. But of this, more anon.

I have said that the labors of the study and the pulpit, are not all the labors devolving upon the faithful and devoted minister. But so long as our societies neglect to support their teachers sufficiently to enable them to devote their whole, undivided time to the duties of their calling, even these labors will be hastily and imperfectly performed—unless, indeed, the preacher can contrive to make his full count of bricks, and find his own straw! And until each society can procure a pastor to live among them, the duties I am about to name will be as imperfectly performed, however ably the preacher may be supported.—But what can be done, should be performed. The elementary schools for the instruction and continual improvement of the choir—and, where practicable, the Bible class, and the



Sunday school, for the instruction of the youths and of the children of the society, should be provided. He need not direct them in person; indeed he *should not*—but he should see that the most suitable persons are engaged in it, and should devise the best means, and encourage the whole, by at least occasional visitations. The tender lambs of Christ's flock have been too much neglected—and when not neglected, have been overtaken.—The Sunday school should be a place of *moral* culture, combined with mental *recreation*; so as to constitute a *rest* from the labors of the week-day schools—for rest may consist in a *change of action*, as well as in absolute repose or torpid idleness.

The administration of what are commonly called "the ordinances," should engage the attention of the preacher. There are those who deem them necessary and whose consciences require them—and there are those who are opposed to them—and whatever may be the preacher's own views in their favor or against them, he has no right to require his whole congregation to be regulated by *his* opinions or *his* conscience on the subject. If in favor, he will administer them of course, to those who desire it. If opposed, he should, at least, provide for their administration by some brother who can conscientiously gratify the conscientious wishes of his brethren and sisters. Bigotry and intolerance, above all other things, should be avoided by the servant and disciple of Him who lost his life by a bigoted and cruel persecution. Let him whose conscience requires the administration of the ordinances, be careful, then, how he attempts to force them on those whose consciences require them not—and let him who is opposed to their administration, beware lest he set up his conscience or opinions, as the standard for those who differ from him. No man can dictate thus, without usurping the prerogative of God!

The last duty I have room to name, is that of pastoral visitation. Societies, however, should not require too much from their preacher, in this respect; unless they are willing to suffer in others, from the neglects their requirements may occasion.

At least twice a year, and as much oftener as possible, every member of the congregation, (not of the society, only,) should be visited at his or her own proper residence; and there conversed with familiarly, affectionately and religiously—doubts ascertained, hopes strengthened, and difficulties removed—faults should be delicately pointed out where they exist, encouragements offered, and a reciprocity of the like kindness solicited. By thus ascertaining the condition of the poor and destitute; and judiciously making it known to the affluent and benevolent; and by inducing a general acquaintance of the members of the congregation with each other as well as with himself, the minister may do more real good—more to increase and strengthen the ties that should bind a religious society together, than he can possibly effect by his mere preaching. And he will find the greatest aid in these benevolent labors, in frequent devotional and social meetings, where the thanksgiving of prayer and hymn shall be mingled with the friendly converse and the affectionate exhortation, in an orderly, decorous and Christian manner.

I may err on some of these subjects; for I

never have been placed in a situation where I could test their practicability and usefulness for myself;—but I have stated, briefly, the outlines, as the result of much observation and thought on the subject, based on the acknowledged errors of some, and the happy experience of others—able brethren in the ministry of reconciliation. And such is my confidence in what I have recommended, that I shall not hesitate to submit it to a trial when opportunity offers.

III. I come now to speak of the most important doctrines and precepts which the minister should inculcate, and the best method of teaching, enforcing and illustrating them. In this, particularly, he is to "study to show himself before God, an approved and unashamed workman, rightly banding around to each, the word of truth."

The present is emphatically a period of restless, anxious inquiry—rendered more so by the increasing cheapness and numbers of books and periodicals devoted to every department of literature, science and art. The minds of the great mass of the people are awaking from old subjects and habits, and are reaching forth on every hand to grasp at knowledge—even much which a former generation considered vain and useless, if not forbidden to the common mind. Hence a confinement to the old topics of sacred oratory, no less than the old dogmatic modes of treating them, will no longer interest every age and class of society, if they ever did—and can not satisfy these grasping desires for instruction. We must therefore adopt the motto of Spurzheim for our practice—"True religion is central truth, and all other truths should be gathered and clustered around it."

In imitation of the Saviour, we must qualify ourselves to point to the works of God in nature, to illustrate his wisdom, goodness and power; and must prepare to seize on all the late scientific discoveries, to illustrate our positions drawn from revelation. But most of all should we dwell on the wonderfully wise and good adaptations of revealed truth, to man's nature, circumstances and wants; and demonstrate the nature and intents of God's moral government, as held by us, and as now increasingly demonstrated by the disclosures of history and science. Thus shall the people be fed with sound knowledge and understanding, not only in divine things, but also in all accordant truths in nature—and thus shall the affections and understandings of our hearers be doubly attached to the great central truth of all truths, the Gospel of Jesus Christ.

But the present is also an age of lurking, secret (as well as open and avowed) skepticism. There are hundreds of professors in the denominations around us, who are, in spite of their struggles to avoid it, and in despite of their hopes to the contrary, on the very verge of hopeless infidelity. Old errors and superstitious fancies long held up as solemn, awful, and important truths, have been exploded, one after the other, by the workings of the inquiring mind, until a secret fear and suspicion pervades many minds, that what yet remains in their creeds may also be broken up, and fade away in the increasing light of knowledge, or vanish from the grasp of improving science. And then, to confirm these fears, injudicious Christian teachers have attempted to drive the mind backward, and to chain it down to its former creeds, by decrying the improved doc-

trines of their churches as heresy, and denouncing all the late discoveries of science, as infidelity in disguise. In this manner, doubt and dismay have been fearfully increased among Christians, and the enemies of Christianity have been confirmed in their enmity, by seeing it arrayed against sound knowledge.

It becomes us, then, who hold that the God of revelation is the God of nature, to show that all correct knowledge and true science harmonize with and really support the Christian religion—that in each, the God we proclaim is the God of *truth*, and of *truth only*. To do this, we must fearlessly step forth and make ourselves acquainted, as far as possible, with the principal good scientific treatises, which embody the latest discoveries of modern philosophers. But we must be careful to discriminate between their *facts* and their *theories*—to notice what is *proved*, and what is merely *supposed* or *inferred*—and to select the well known and established, from the partially known, and the doubtful; for it will be found that, very often, the theory, the inference and the partially known, may be arrayed in seeming opposition to truth in nature and in revelation. And let no one fear the result—no two truths can oppose each other—all truths in nature and in religion must accord with, and support each other. And if there are any errors in science, or in what we hold to be revelation, the sooner they are discovered and exploded the better—the better for science—the better for religion—and the better for humanity. By this course, only, can we lead the wondering child of ignorance onward, from the secondary cause which it has just discovered, and is atheistically regarding as a deity, and upward, from cause to cause, until he is obliged to invest with infinity of power, goodness and wisdom, the Great First Cause, endlessly above, and in, and through all, forever and ever.

By thus acquainting himself with the manifestations of God's attributes in his works and providences; and bringing to bear on the minds of others, the reverential and devotional piety thus inspired in his own bosom—and by connecting all these with the Gospel, as interpreted by sound reason and pure affection, the preacher will aid onward the tireless flight of human inquiry; supply with instruction the ardent desires for knowledge, and ultimately overwhelm the spirit of doubting with overpowering conviction of well established truths, and lead his flock with wondering reverence and grateful affection to *dwell* in the court of the Lord our God. For then it will be seen that every advancement in sound knowledge, is but approaching nearer to pure Christianity in its fulness, and leading to a more fervent adoration of God as its Author—and men will no longer fear to travel onward, lest they travel out of religion; or to read the handwriting of God in the layers of our globe, or on the seals of his glory wherewith he hath spangled the cerulean, lest it should obliterate the words written in revelation. For then, the Scriptures and nature—pure religion and true philosophy—genuine piety and sound knowledge, will be indissolubly wedded together, and speak but one language, the truth of the Gospel—the goodness of God.

But, permit me to say, with due respect for our brethren who differ from us, that the popular system of Christianity—so termed Orthodoxy, or Partialism—can not meet, and



do away with the skeptical spirit of the age. If, on the one hand, it attempts to check the onward progress of the intellect, and to roll back the flood of improvement into former darkness and torpor, it will find itself irresistibly overwhelmed by the mighty tide—and, Christianity being identified with Partialism, in public opinion, will be rejected with it.—If, on the other hand, Partialism attempts to lead the inquirer onward, guided by the clear light of reason, it will find at every step so many contradictions of its dogmas—such clear revelations of the moral nature and government of God, in opposition to the most important portions of its creeds—that the inquirer will become bewildered, confounded and skeptical, as is now the case with many.—In this predicament, he will either reject reason and nature, and shrink back into a bigoted, gloomy superstition; or he will reject the guidance of religion, and go onward, in an equally fatal indifference or skepticism.

But even if Partialism *could* perform the impossible task of evading or overcoming either of these difficulties, another, more formidable, awaits it in the increasing refinement and humanity of our race. This general benevolence, by coming in direct collision with the great dogma of Partialism, (endless sin and suffering,) has already powerfully, though innocently, aided the lurking skepticism of Christian professors. Universal benevolence is the *fiat* of *Jehovah*, recorded in the nature of improving man, against every system of partiality and cruelty under heaven. *It can not be reversed.* Its course is onward and upward, to the outgrowing of all limiting creeds and opposing practices; and it will prefer atheism and annihilation even, to the doctrine of ceaseless sin and unending woe.

Who does not perceive, then, that the *last hope* of making Christianity the religion of a freed, and enlightened, and refined people, rests, under God, on the labors of that reviled, and scorned, and detested band, who have so long waged a double conflict with the advocates of mere nature and reason, on the one hand—and with their opponents, the advocates of mere revelation, on the other?—Formerly, we united the best features of Calvinism and Arminianism—taking all that was true in each, and harmonizing them in certain and universal grace and salvation. It will yet fall to our lot to unite the teachings of nature and reason, separate from the baseless doubts and theories of so-termed philosophers, with the teachings of the Gospel, purged of the creeds and corruptions of men—and thus make of skeptics and Partialists, one new people—converting both into rational, liberal, consistent Christians. And this must be done—as *Universalism only*, does do—by “rightly dividing the word of truth,” the Gospel of universal salvation.

Nature discloses numerous first principles, but it is to the Gospel we must look, after all, for their great conclusion. Nature furnishes illustrations, and confirmations—but the Scriptures, only, furnish the argument, and point out the grand result of God’s creation of improvable man. Hence, while nature, and especially *human nature*, should be diligently studied and frequently appealed to, we should never forget—never neglect, the word of truth, the Gospel of a world’s salvation—which, only, fully discloses God’s character and purposes, and man’s duty and destination.

This word of truth, like its author, is *immutable*; that our faith in it may not stand in the wisdom of men, but in the wisdom and power of God. No human power can change it—it is true, whether believed or disbelieved; and being true, it is the power of God unto salvation, to every one that believeth—to the Jew first, and also to the Gentile.

“But what if some do not believe?”—What, indeed! Shall their unbelief make the faithfulness of God of *none effect*? God forbid! for though by their disbelief, they virtually call God a liar, yet the end will prove that it is the unbeliever who is the liar, and that the word of truth is, indeed, the Gospel of his salvation. Such was the case with the once unbelieving Ephesians; (i: 3-14); yet the Gospel of their salvation proved to be the word of truth to them; for after they heard, they believed it; and after believing it, they were sealed with that holy spirit of promise, which is the earnest, the foretaste, of our inheritance of immortal bliss. Such was, and is yet, the case with the Heathen. But God, foreseeing that they would be justified (that is, *made just*) through faith in the Gospel, preached before due time that very Gospel of their salvation from sin, unto Abraham, declaring that in his seed, which is Christ, should all the families and all the nations of the earth be blessed—even as Paul says, Gal. iii: 7-9, and 14-24. “Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.... That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; though it be but a man’s covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now, a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith.” And the Beloved Apostle testifies, also, to the certainty, the truth, of this *good news*, 1 John v: 9-11.—“This is the witness of God, which he hath testified of his Son. He that believeth on the

Son of God, hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the Record that God gave of his Son. And *this is the Record*, that God hath given to us eternal life, and this life is in his Son.”

This is the “word of truth,” “the Gospel of salvation” which is to be divided to *all*, because it is *for all*, and *true to all*. This is the golden chain of promise binding man to his Creator, which runs through all dispensations, and binds the Scriptures together, from the first recorded transgression of man, up to the prophecied final completion of God’s purpose in the creation of our race.

It is a remarkable fact, that the doctrine, the Gospel, the truth of God, etc., are never spoken of in the *plural* number, in the Scriptures; but as one, only. But though one, this Gospel is not a narrow, limited subject. It embraces the great teaching of the patriarchs, and of Moses and the prophets, and of Jesus and his apostles—that unto us there is but one God, who is in very nature, infinite Love—in very character, infinite wisdom, and goodness, and power—and in very truth, “our Father in heaven.” And what revelation thus plainly declares, sound reason approves, humanity desires, and all nature confirms.

If God is the spiritual parent of the whole human race, then all we are his offspring, and vast humanity is but one family of brethren and sisters. And this, too, revelation positively declares and plainly proves; while every research of geology, every teaching of physiology and phrenology, confirm this declaration, while sound reason approves, and every benevolent soul desires, its truth.

On the universal and endless paternity of God, and fraternity of man, so plainly taught in reason, nature and revelation, the Bible bases the whole duty of man to God and to his fellow-beings. Because God loves the sinner, and ever did and ever will love him, God requires that sinner’s endless and entire love in return—and because God is the Father of all spirits, he demands the filial affections and obedience of all his children. And if God could and would ever cease to love man, and to be our Father; he would not, as a just being, require love and filial obedience of us.—But God is unchangeable in his nature, in his relations to us, and in his requirements of us. He is our Father—love us as his offspring, and all we are brethren and sisters—and hence the unalterable requirement of his endless law—Love to God supremely, and to mankind universally. And the more extensively moral causes and effects are explored, and the fitness of our relations and duties are examined, the more does Philosophy wonder to find all its lore anticipated 1800 years ago, by a humble Jew; born, educated and living among an unrefined, and most bigoted and narrow minded people!

And, lastly, this Gospel embraces the conclusion of the premises and principles above named as embodied in it; for it teaches that God is infinitely and immutably good, wise, and powerful—that he is not only the Creator, but in very deed the all-affectionate Father of every son and daughter of Adam, and that all spirits are bound to obey and imitate him, as his offspring, now and endlessly. And if all we are brethren and sisters, and are bound to conduct toward each other as Christ conduct-

[Continued on page 59.]



For the Magazine and Advocate.

## DELIVERY OF THE SCRIPTURES, AND CHARGE.

BY REV. O. WHISTON, OF COOPERSTOWN.

Br. Goodrich—By an arrangement of this ordaining council, the pleasing duty of presenting you with the Scriptures, devolves upon me.

The hardy mariner, when upon the mighty waters, traces with an anxious eye the chart which is to guide him in his otherwise pathless track. By it he is taught to shun those rocks and quicksands upon which the less favored have foundered. What the chart is to the mariner, this blessed volume is to you, in your ministerial life. It is a perfect directory by which you are to perform your whole duty, both public and private; and from which you are not to depart, unless you would make shipwreck of your faith and calling. It is a chart drawn by the finger of almighty God, and must be received as paramount to all the inventions of erring mortals. It is the chart by which you are to guide men into the paths of righteousness, and open to their view the haven of immortality and eternal life.

That dark and cruel period, when the faggot and the sword were the weapons of conversion; when the gibbet and the wheel were busy in their work of death, and "every man's hand was raised against his brother," stands forth as a beacon light to warn us of the folly of departing from this blessed volume, and erecting in its stead those creeds and formularies for which fighting Christians have crimsoned this fair earth with human blood.

The Bible contains the only creed which we, as a denomination, acknowledge. We believe it sufficient for all matters of faith and practice; and we be to him, who adds to, or takes from its treasured pages! In view of these truths and this warning, we present you with the sacred Scriptures: and "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom, Preach the word; be instant in season, out of season: reprove, rebuke, exhort with all long-suffering and doctrine." This comprehensive exhortation of Paul to Timothy, may be said to embrace all the duty of a Christian minister. You are to preach the word; but in order to do this effectually, you must study the word—you must bring to bear in the investigation of this volume, all the ennobling faculties of your mind. It contains successive revelations of God to man, in all ages and conditions of the world; and nicely to adjust and apply them, will require your unremitting care and attention.—The minister of the Gospel, to be useful, must be a student—indolence is the bane of his calling.

When the truths of the Scriptures have become yours by patient and prayerful study, you are then in a situation to impart them faithfully and zealously to others. This you can do only as your judgment has been affected by the truths you promulgate. You can then not only preach the word, but you can preach it with moral courage, fearing no man, whether he be high or low, rich or poor, learned or unlearned.

O! beware of a temporizing ministry. Preach Jesus and the resurrection; preach Christ and salvation; though all the world forsake, reproach and condemn. Wait not till the crowd shall echo your sentiments, but preach the word—for though man be dumb, you are not alone; that word will find an echo in nature's handy work; every rugged oak in yonder forest, every spire of grass that garnishes nature's fair garden, respond to your teachings, and proclaims with you God's care and government. You can not be alone—for God is with you. Be faithful, then, my brother, to your high behest—glory in your office; for it associates you with God, with nature, and the redeemed of earth. Regard it as the highest and purest of human vocations—thrones and diadems are insignificant; their splendor dazzles earth alone, and concerns merely this present life; but

your work is with the immortal mind, which is to live, and live on, when titled pageantry is remembered no more! He who incites a human being to the performance of one virtuous act, produces a work which will outlast all other works of time.

Take, then, my brother, this volume as the man of your counsel; study it by day and by night; may it be your chart through life, and your polar star in the hour of death!

## THE RIGHT HAND OF FELLOWSHIP.\*

BY REV. A. B. GROSH, OF UTICA.

Beloved Friend and Brother—I rejoice in being the organ of this Council to give you the Right hand of Fellowship, and by it to welcome you to all the labors and rewards, the joys and sorrows, the rights and privileges of the ministry of universal reconciliation. Receive it, my brother, as the token of my own esteem and affection for you; but especially as the pledge of the general confidence in, and brotherly love entertained for you, as a preacher and fellow-laborer in the Gospel, by the denomination I now represent.

Br. Goodrich—by this right hand of fellowship we welcome you to the labors and rewards of the ministry to which you have now been ordained. Those labors, how great, how arduous, how important! Your entire time, and powers of body and mind, are to be devoted to a life-long promulgation and exemplification of a truth, which is to the worldly wise, foolishness—to the mere professor of popular systems, a stumbling block—but to all who truly believe, the wisdom and the power of God unto salvation from error, with its fears and doubts, and from sin, with its anguish and despair. And your great care, in public and in private, must be to adorn this Gospel with a well-ordered life and a godly conversation, that those of the contrary part may be ashamed, having in truth no evil thing to say of you. These are your labors—how precious their reward! To see the multitude famishing, and be able to deal to them the bread of life and the waters of salvation—to mark the shades of doubt retire before the light of truth—to see the eye kindle as conviction enters the mind—to perceive a smile of holy joy mantle the gloomy countenance, as love and hope eternal banish tormenting fear from the bosom—to note the tears of penitence, and gratitude, roll down the cheek, as the goodness of an oft-trusted and disobeyed Father is demonstrated to an erring and deceived child—and to witness, day by day, the religious improvement of the young, the growing virtue of the middle aged, and the serenity of steadfast faith in the fathers and mothers of your congregation; and to feel your own mind and energies strengthened by these living testimonies of the power of truth divine—oh, my brother, what greater or better rewards could we ask for all our toils and labors!

Br. Goodrich, by this right hand of fellowship I also welcome you to all the joys and sorrows of the faithful minister of Jesus Christ. Our great High Priest could always feel for and be touched by human feelings and infirmities. To imitate him, you must have a soul to rejoice with those who rejoice, and to weep with those who weep. Mingle, then, cheerfully and prudently, in all the healthful and innocent gaieties and festivities of your flock. As a minister, never forget that you are also a man—as a man, always remember your sacred office. At the marriage altar, where the solemn, life-long vow is pronounced before you—in the social circle, where you are an invited guest—by every domestic fire-side, where pastoral visitation calls you, I welcome you to cheer and animate the aged, to interest the middle-aged, and to temper the buoyant hilarity of the young—to show all, that religion is not the morose,

gloomy and forbidding thing which many have long supposed—to prove by your conduct, that "religion never was designed to make our pleasures less," but to increase them, by adding thereto the pure joys of moral and intellectual improvement; nor to destroy, but to prolong them, by regulating their flow; nor to alloy, but to purify them, by taking away that impropriety or excess which always leaves a sting behind.

But I welcome you, also, to sorrows—to the house of affliction, of mourning, of death. The minister of Christ must bear his flock continually on his breast, as the High Priest bore the children of Israel once a year, on his breast plate, before the Lord. I therefore welcome you to this—for it is not a hopeless burden. We go to the bed of "sickness unto death;" but while our tears flow for the weeping friends around, we have consolation for them. We tear over the dying; but while we feel for their dread of death, their regret for the past, or their anguish at bidding farewell, we have hope for them. No endless parting pours its more than mortal bitterness over the trim of the cup we hold to the lips of mourners—no scalding lava of endless sin, or dark waters of an undying death roll over the chalice with which we moisten the parched lips of the departing spirit—but the assurance of again meeting where all sinners will be made holy, where parting can never come, and where a redeemed universe shall be filled with the fulness of God, and rejoice in the salvation of the Lamb—these are the truths we preach in those dark and trying hours. And when we stand by the grave, where a once loved form is lowered into its darkness; and feel our hearts beat thick to the hollow sounds of the damp clay falling on the coffin lid; and hear the bursting wail of bereaved partners, and parents, and children, and brethren and sisters; oh, God! what would be our feelings compared to what they now are, if it were ours to proclaim to that mourning group the heart-withering and soul-crushing doctrine of probable endless sin and anguish for the departed, or some of the surviving, instead of the doctrine of life and immortality for all who die! Yes, brother, our sorrows are not unmingled with solace—for cheering is it to behold light breaking from beyond the gloom of that grave—to see it reflected in hope's eternal rainbow on those streaming eyes, now raised to heaven in resignation; and to hear its power gush from those bursting hearts in the words of faith—"As in Adam all die, even so in Christ shall all be made alive—death, the last enemy, shall be destroyed, and God be all in all!" "Oh, death! where is thy sting? Oh, grave! where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ!"

Brother Goodrich, by this right hand of fellowship I also welcome you to the rights and privileges of the ministry of a crucified Redeemer. It can not be that they who live godly lives in Christ Jesus, shall escape persecution. Our Master suffered it unto death. His apostles endured it their lives long. The Reformers passed through its ordeal. Murray was stoned even in Boston; and all who have been faithful in testifying against the popular errors, since then, have had to endure it, more or less. But this grasp of fellowship is our solemn pledge to sustain you, to co-operate with you in your labors, and to share with you your perils and sufferings. We pledge to you, hereby, our counsel and advice when needed—our active defence when calumny assails your character, or prejudice impugns your motives. And it is to you a pledge of our impartial justice and mercy, in trying any charges which may be preferred against you. And should you, my brother, ever swerve from the path of rectitude and truth, (which may God in mercy prevent, for your sake and ours!) still it is a pledge that we will pray and hope, and labor for your reformation—that we will preach to you those powerful and all-efficacious truths you proclaimed to others, and by not heeding which, you became a cast-away. We hold to no final and utter impenitency

\* The original was delivered truly extempore, under the influence of deep feeling. I have preserved the outline as well as an imperfect remembrance would allow; though I am sensible that the language is different, and that some ideas are introduced, which were not uttered at the time.



—we never despair of the salvation of sinful man—  
—we are commanded to labor on, in hopes that  
God may yet be pleased to grant repentance unto  
life in this mortal being, and in the assurance that  
ultimately he will restore all to holiness and hap-  
piness. And if God's goodness faileth never to  
his erring children—oh, why should man's hopes  
and efforts ever cease in behalf of a sinful brother?

By these welcomes, by these encouragements,  
by these solemn assurances, then, we bid you  
God speed, Br. Goodrich, in your labors of love  
—in your toils, and trials, and sufferings for the  
improvement of man in morals and divine truths.  
Go on! brother, while life and reason last—go  
on! while there is work to be performed and re-  
wards to be earned—and when your earthly career  
is run, may your sun set in a cloudless sky, and  
your waning powers of hearing be cheered with  
the plaudit of the Master, "WELL DONE! good  
and faithful servant, enter thou into the joys of  
thy Lord!" Amen.

#### ADDRESS TO THE SOCIETY.

BY REV. A. C. BARRAY, OF HOMER.

Beloved friends, and respected members of this  
Society: Having been selected to briefly address  
you on the present occasion of deep and solemn  
interest, I now arise for that purpose. Although  
I could have wished that this task might have  
been assigned to an elder in years and experience,  
and one by whom it would have been performed  
more to the satisfaction of all concerned, still un-  
used to apologies, I crave your indulgence for a  
few moments, and proceed now directly to the  
work before me.

This, to you, my friends, is an occasion long  
to be remembered, and by us all will it be cherished  
in memory, as one, on which we saw a youth-  
ful champion in the cause of truth, coming for-  
ward, and in a public manner taking upon himself  
the mighty and solemn responsibilities of the min-  
isterial office. To realize that, yourselves, in  
some good degree, have been instrumental, by  
your kindness, and care, and respect, and good  
will—by the mutual encouragement, assistance  
and support which you have rendered him—in  
raising our beloved brother to the rank he now  
enjoys, and making him a bright and shining light  
in our world, and rendering him useful, devoted,  
and zealous in the ministry of reconciliation. To  
realize all this, must, indeed, be pleasing and  
grateful to your hearts, and must awaken there  
emotions of joy.

He has now been solemnly set apart to the  
work of the ministry—he has bound himself by  
the most imposing and weighty of all obligations,  
that, God helping him, he will be a faithful watch-  
man on the walls of our spiritual Zion. He has  
vowed before men, and in the sight of Heaven,  
that he will devote his time, his talents, his life,  
his all, to the cause of God, of truth, and hu-  
manity! From henceforth he is to be a true sol-  
dier of the cross—from this time forward he is  
bound to preach Christ and him crucified—to lift  
up his voice in the defence and proclamation of  
the Gospel of grace and salvation. Trials may  
be before him—persecutions, perils, deaths—and  
yet he is to go on. Faint he may be at times,  
and weary, and sick at heart, but he is not to turn  
back in the warfare in which he is engaged. Un-  
til God shall call him home, he is to continue  
fighting the good fight of faith.

To you as a society, he is still to be a teacher  
and pastor—he is still to feel ardent desires for  
your welfare—to break to you the bread of heav-  
en—to speak peace to your mourning—to wipe  
away the tears from the eyes of your sorrowing—  
to bind up the broken heart—and to pour the glad  
light of salvation into every darkened and benig-  
hted soul. In the language of another—where the  
sinful commit evil, he must warn—where the  
scornful sneer, he must rebuke—where the rep-  
entant despair, he must breathe mercy, good for  
evil, love for hatred, kindness for injury, must he  
return. Brave and unshrinking must he be, for

he is a soldier of the cross. No fear of the rack,  
the scaffold or the chain, must prevent him from  
pressing onward with the truth, and looking to  
Calvary and the cross, on he must go, through  
trials and mockings, planting the standard of  
truth amidst the ruins of error, and beating back  
the mailed legions of darkness.

And if these solemn duties are his, what are  
yours, my friends, as the people of his charge?  
You are bound to stand by him, as you have done  
in times past—to aid and assist him by your gen-  
erous support and counsel—to encourage onward  
in the good work in which he is engaged, by  
your hearty co-operation, and by manifesting  
yourselves his friends, in substantial tokens of  
charity and good will. If you do this, God will  
prosper you—he will increase your numbers and  
your strength—and make this a point from which  
light shall radiate, and shine in upon surrounding  
darkness, throwing a hallowed influence over the  
hearts of the alienated and the lost, and quench-  
ing the bitter spirit of opposing powers!

A few general remarks, and we have done. The  
labors of a preacher, are arduous and trying at the  
best—but labors that seem useless in producing  
good among the hearers, or in advancing truth  
among the opposers, are most trying to the spirit  
of the true minister of Christ. Oh, let not these  
discouragements be added to the many your pastor  
must meet with. Let the words of truth he shall  
speak, have their due effect on your hearts. Cher-  
ish his spirit then, until they burst forth in  
blossoming, and bear in fruitfulness. Let him see  
the effect of his labors in your increasing devotion  
to practical piety and goodness. Let him see it  
in your engagedness in the cause. Let him see  
it in your zeal, not only to live the doctrine you  
profess; but also to spread it abroad to others.  
Here come on each returning Sabbath. Here  
bring your partners and little ones. Here induce  
your friends and neighbors to come, till they shall  
rejoice with you. Here bring the opposer of your  
most holy faith, till he shall be a friend in your  
midst. God bless you. Do thus, and God will  
bless you, and prosper your labors, and crown  
your efforts with success.

For the Magazine and Advocate.

#### MY OWN EXPERIENCE—Continued.

The Bible tells us that, God wills the salvation  
of all mankind. "For there is one God and one  
mediator between God and men, the man Christ  
Jesus, who gave himself a ransom for all to be  
testified in due time." 1 Tim. ii: 4, 5, 6. "All  
that the Father giveth me shall come to me; and  
him that cometh to me I will in no wise cast out:  
for I come down from heaven, not to do my own  
will, but the will of him that sent me; and this is  
the Father's will," etc. John vi: 36-41. If all  
are to come to Christ, and none are to be cast out,  
which I ask, is true, universal, or partial salvation?  
St. Paul says, 1 Tim. iv: 10, that "God is the Sa-  
viour of all men, especially of those that believe."  
Can he be the Saviour of all men, if he dooms  
nine tenths of the human family to endless wo?  
Ps. xxii: 27, "All the ends of the earth shall re-  
member and turn unto the Lord, and all the kin-  
dreds of the nations shall worship before him." Now  
I ask, what creature in the universe is not a  
kindred to some other being; and if a kindred to  
any other being, he must worship God? Will  
those who people the regions of endless night,  
worship God? Isa. xlv: 22-25, "Look unto me  
all ye ends of the earth, and be ye saved; for I  
am God and there is none else; I have sworn by  
myself, the word has gone out of my mouth in  
righteousness and shall not return, that unto me  
every knee shall bow, every tongue shall swear,  
surely shall [one] say in the Lord have I righte-  
ousness and strength." Will the countless mil-  
lions that are doomed to perpetual torment, bow  
the knee and declare, that in the Lord they have  
righteousness and strength? How palpably ab-  
surd!

I might write volumes in support of this doc-  
trine; but I refer the reader to the Bible through-

out. I feel to praise God for the comfort and  
consolation I have derived in belief of the doc-  
trine of His impartial grace; language is insuffi-  
cient to express the joy and comfort I feel. I am  
delivered from that slavish tormenting fear, which  
used to haunt my midnight hours. There is no  
sect or denomination of Christians in our coun-  
try, against which the tide of prejudice runs so  
high as against the Universalist. I have not em-  
braced the doctrine from any sinister motives, but  
from a firm conviction of its truth. The step I  
have taken, was not taken in a moment. I weighed  
well its consequences. My friends and relatives,  
with scarcely an exception, still cling to the dole-  
ful doctrine of endless sin and wo. I stand alone  
as to this. I am well aware that I shall not hence-  
forth be wafted on the wings of popularity. I  
have reason to believe that I shall be assailed on  
every side—that the tie of friendship will in many  
instances be broken; I had almost said fraternal  
friendship, but I hope not. To those who must  
still oppose me, I must say, *farewell*. I wish I  
could by some means induce my friends to ex-  
amine this subject—to give it a careful investiga-  
tion, that they may behold the beauty and love-  
liness there is in the religion of Jesus Christ. It  
is like an anchor to the soul both sure and stead-  
fast. I pray Almighty God that the time may  
soon come when the darkness which has so long  
shrouded our world, shall give way to the glori-  
ous light of truth which "maketh free indeed." That  
the shackles of unbelief may soon fall from  
their feet, and the scales of ignorance from their  
eyes; that they may be brought into the bright and  
glorious liberty of the Gospel. But if the tie of  
friendship must be broken, I must bid you go;  
for I am resolved not to sacrifice peace of mind  
for the sake of enjoying the favor of the multitude.  
And I can dispense with the friendship which I  
can enjoy, only on the ground of my believing  
that a greater part of mankind will be doomed to  
endless wo.

G. S. ABBOTT.

Potsdam, St. Lawrence co., Oct., 24, 1840.

#### MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, NOVEMBER 6, 1840.

#### POLITICAL EXCITEMENT.

Our cause has greatly suffered by the intense political  
excitement, just passed we hope; for every thing seem-  
ed swallowed up in that. Meetings were thinly attend-  
ed in many places; while in all, we fear the sermon was  
less heeded than a train of political thought which had  
been running through the mind for weeks together.—  
Many friends became so engrossed in politics that they  
forgot to support by word or means, the Gospel—the  
Universalist preacher and printer were suffered to live  
on hopes and promises. Can it be wondered at, then,  
that in some cases, both sermons and papers lost much  
life and spirit, and that their influence decreased?

But that time, we fervently trust, is now past and gone.  
Let our friends every where, awake to a sense of their  
duty to the cause of morals and religion. Let every  
one take hold in earnest, to secure that victory, which  
will cause none to mourn for a defeat—and which will  
never become "an old story." Some, no doubt, will  
feel very poor, and much discouraged, in consequence  
of having expended so much money, strength and time  
on politics; but let them especially arouse to this cause,  
and expect themselves to sustain it, and in a short time  
they will feel richer in faith than they ever felt in money,  
and full of hope and joy.

Our cause must be advanced, and that immediately—  
and it can be done, very greatly, if only every friend to  
it will do his or her full share towards it. Let then,  
every one take hold, subscribe for preaching—get up  
social meetings, procure periodicals, pamphlets and  
books, and not only read them yourselves in your fam-



ies, but induce your neighbors to read them. Look around you, and see how many liberal men and women there are in your vicinity, and see that every one does something to aid in supporting the preacher—or to aid in circulating our periodicals and books—or in adding interest and instruction to the social meetings of the believers. Begin the work immediately, and persevere in it, and less than a year will see our cause arising from the dust in which it is now seated, and putting on its beautiful garments. Now is the time—now, immediately—for too long has it been neglected, and now the cause of that neglect, is over and gone.

I shall prepare and publish, early in the next volume, a series of articles on the causes of our slow progress in this state, and on the best measures of advancing it rapidly and permanently in future. I have devoted much attention to the subject, and collected much valuable information from a number of the brethren in various sections, and would begin the series now, but for two reasons.—1st. I could not finish it in the present volume, consistently with other engagements. 2d. I hope, by delaying, to have the articles read by more readers than our present volume has; for I can not but believe that our friends will increase our list for us this Fall. 3d. A sermon, which I have promised to publish soon, embraces a part of the subject, and I do not wish to repeat so soon the same ideas. But in the volume the articles shall appear, Providence permitting.

I hope, also, to be encouraged in my efforts to render the volume for 1841 far more useful to the cause in other respects. Pressed down, as I have been, by the dark prospects and weighty burdens of this present year, I felt sometimes more despondent, and less energy and courage to write, than I should, to do justice to the paper. Indeed, very often I could not think of any thing but debts.

A. B. G.

#### CLINTON LIBERAL INSTITUTE.

It is with much pleasure and some pride that we copy from our distant periodicals, the following testimonials of approbation in favor of this institution. We have noticed it from year to year, until we feared that our readers would suspect that we praised it merely as "a matter of course," and not because the institution was really deserving of all, and more than all we said in its favor. But the General Convention of Universalists holding its session in Auburn this year, drew many of our editors and preachers into this section, some of whom visited and examined the Institute for themselves. In every case, I believe, the result was a highly favorable opinion of the schools and their teachers. Their opinions, published and spoken, have undoubtedly aided to make the Clinton Liberal Institute more favorably known abroad, than it yet has been; though we will venture to assert, not as well known as it *deserves* to be.

Br. Balch, of Providence, R. I., who, it will be remembered delivered the annual discourse before the Institute, thus wrote to the Christian Messenger concerning it. The censure at the close is just; but this year some preachers were prevented from attending by a misunderstanding as to the time—it having usually occurred the last week in August, instead of September, as this year. Their arrangements having been made, could not well be altered on discovering the mistake.

"CLINTON, Sept. 3, 1840.

"Br. Price—Thinking a letter from me would not be unacceptable, I have taken the liberty to address you from this place on the subject of the Liberal Institute, which has just terminated its summer term. I was not able to reach the place in season to attend all the services, but I have seen enough to convince me that it is an excellent Institution, and very prosperous under its present management. The performances of the young ladies I did not attend. Those of the young gentlemen were of a high order. Some of them are rarely if ever surpassed by the graduates of our older Colleges and Universities. They showed depth of thought, clearness of conception, and

simplicity and force in delivery, which are not often excelled. I noticed one thing I could not fail to admire, a variety of subject and manner. Most of our higher seminaries are governed by particular forms and methods in their habits of thinking and speaking, as though they were drilled into them by the instructors. It is not so here, if a correct judgment can be formed from the performances I attended; every thing breathed a free and liberal spirit, and proved that the human mind can be trained without fetters, or whips and traces. Minds which are educated here are saved from these prejudices and biases which preclude the prospect of their future growth. The object of the teachers seems to be to advance their pupils as far as possible, and prepare them to go on themselves when graduated from the Institution. They do not fix bounds which they are never to pass; but leave them free and qualified to progress.

This Institution deserves the most implicit confidence and liberal support of the public. Some may be afraid to send their children here because it is professedly a liberal school. Certainly Universalists should not object to it on that ground, but should give it their most cheerful and hearty support.

I saw one thing of which I may in justice complain, the negligence of the professed friends of liberality in not attending the annual services of the Institution. Such backwardness as has been shown this year, repeated for a few years to come, will chill the warmest hearts and relax the mightiest efforts. Only two or three of our preachers were present, although I am told several were in the neighborhood. And many lay friends from the region did not come up to this "feast of reason."

The friends of liberal principles should awaken to the merits of the Clinton Liberal Institute, and give it their countenance and support, in a manner to encourage its present managers. Its benefits will then be known, and streams of knowledge, and virtue, and liberality will issue out from it, dispensing blessings all around.

"Yours truly, WM. S. BALCH."

Br. Moore, of Hartford, Ct., thus writes in the Connecticut Universalist, of which he is an Editor.

"This Institution is unquestionably one of the highest order of its class, in all important respects; and we recommend it to the Universalist public as highly worthy of its patronage; the course of study pursued here is specially directed for the benefit of that class of students who intend to become teachers. The next term will commence on the 21st inst.

If Universalists wish to see those Institutions flourish, which are founded on the broad and liberal principle of equal rights, free from the contaminating influence of Partialism, they must be consistent enough to patronise them. J. M."

Br. Eli Ballou, Editor of the Watchman, says—

"We have not seen the Catalogue of the officers and students. We take this description from the Trumpet. This institution was founded in 1831. It is under the control and supervision of Universalists, but is designed to be free from Sectarian influence. The character and reputation of the institution is highly creditable to its founders. It is worthy of the attention and patronage of every parent who desires his son or daughter to obtain a thorough, practical and accomplished education."

Br. Whittemore, Editor of the Trumpet, thus notices the Institution.

"We received, a few days since, the Catalogue of the officers and students of this Institution. It is located at Clinton, Oneida Co. N. Y. Rev. T. Clowes, L. L. D.—Principal and Professor of languages—B. Birdsall, professor of Mathematics—J. M. Elwood teacher in French and assistant in the Classics. Miss Louisa M. Barker, Principal of the Female Department, and Miss E. Lamb, Professor of Music. Whole number of students this year, 228, viz. 75 ladies and 153 gentlemen. This Institution was founded in 1831; and although under the supervision and control

of Universalists, is designed to be perfectly free from sectarian influence. The building is 96 by 52 feet, 4 stories high, exclusive of the basement; library 1200 volumes. Tuition from \$4 to \$8 per term according to the studies pursued. This statement of facts will show, that the Institution is worthy of public patronage."

And Sister Sarah C. Edgerton, who made a considerable visit at Clinton, and sends back to her Co-Editor Br. Bacon, some of the streaming rays of sunshine that have shone across her path, (Quere—Will she send him a letter-full of the winds, clouds, mists, rain, hail, snow, frost, mud, and rough roads that since have crossed her path?) thus writes of the Lady Department in particular. We copy from the Universalist and Ladies Repository for October, and thus close the list of Clerical and Editorial recommendations. If any after this, can doubt the merits of these schools, let them give them a fair trial.

A. B. G.

"I entered the pretty village of Clinton about sunset of yesterday. I was thankful to find myself so fortunate as to be in season to attend the exhibition of the Female Liberal Institute. This school is under the charge of Miss L. M. Barker, and I knew I had every reason to expect high gratification. The church was crowded at an early hour, and I learned that there were as many people who went away unable to get admittance as were contained in the house. I attended a theatre *once*, I have been present at many school exhibitions, but I never witnessed any scenic representation which for beauty and interest would compare with the evening exercises in the Free Church at Clinton. They commenced with prayer and music; after which original compositions were read by the authors. These were unexceptionably fine. The Last Indian, by Miss Gillespie, was written with much graphic power, and gracefully read. Flora No. 3, by Miss Hutchins, was very beautifully expressed both in manner and language. The South Sea was full of sweet, romantic description, by Miss Mary Bruce; indeed, it is wrong to particularize, where all were so truly excellent.

The recitations were equally correct. The Address, written, I believe, by the Principal, was very appropriate, and delivered with much effect by little Martha Fake, in her white hat and long drooping pink feather. "Birds and Flowers" from Mary Howitt, was represented by eight little girls, and was altogether the prettiest scene introduced. The plan must have originated with our friend, the Principal. I know no one who has more inspiration for the pure and beautiful. The scene was introduced by a little sprightly chat between the girls, which gradually led them to the recitation of poetry. Each one knew a little thing from Mary Howitt, and in turn recited it to the audience. One young creature brought in a *bouquet* of flowers, and in repeating the sweet poem called "Flower Comparisons," distributed them with inimitable grace among her companions. The noise which was created in the house by some rude persons, quite destroyed the effect of several of the finest pieces. "The Adopted Child," by Mrs. Hemans, was very touchingly spoken by Miss Gillespie, and Miss Fake; the "Love of Distinction," an original composition, was also enacted with great spirit and truth of manner. Its influence must have been salutary.

The music by the young ladies was very fine, and did credit to their instructress. The song by Miss Jane Barker was a beautiful thing. To those who were present we need not commend the performance. "The lords of creation" told some truths which made the gentlemen who were present look rather serious and apprehensive. It was a spirited execution.

In conclusion let me observe, that the Clinton Female Institute is one of the best seminaries in our country. Its worth should be better appreciated by our denomination, and a more liberal patronage bestowed on it by those who have daughters to educate. Do they know that their



children would lose nothing of a mother's tenderness, nothing of a mother's watchful anxiety under the charge of the excellent and talented lady who stands at the head of this seminary? Do they know that there the *mind* will not claim the exclusive care of the teacher, but that the *affections*, the warm young *heart* will be nurtured, and guarded, and refined? Do they know that *love* is the only governing principle by which they are directed, and that the lady of whom we speak, possesses an almost magic power of winning trustful and ardent attachment? I speak not for praise, but for *truth*, and I beg the consideration of all parents who feel any interest in the intellectual and moral education of their daughters. Let them make a trial—I *know* the result."

#### THE SERMON.

I seize the opportunity of a comparative dearth of communications, to comply with a request made by a number of friends, for the publication of the sermon and excellent addresses delivered at the ordination of Br. Goodrich, in September last. It is not often that I transgress in this manner on the columns of our paper and the patience of our readers. Another sermon, originally delivered at the dedication of the meeting-house in Litchfield, last Winter, and the publication of which has also been requested by some friends who heard it redelivered elsewhere, will probably appear in the present volume, as promised. If I may judge of my own productions, both contain some ideas worthy of attention, not for their originality or the style in which they are clothed, but for their importance.

Br. Hutchinson has resolved to have a few copies of each of these sermons, published in neat pamphlet form, for sale to those who may deem them worthy of circulation or preservation in that form. I hope he will find a sale for them soon, as they are not matters which sell the better for being *old*! I will forward the 100 copies of the Ordination Sermon, ordered by Br. Goodrich, as soon as the pamphlet is ready. And I confess that it would be gratifying to my vanity, to learn that others who had urged me to publish these sermons, had ordered the whole pamphlet edition from Br. Hutchinson!

A. B. G.

#### "EFFECTS OF BIGOTRY,

*As exhibited in certain circumstances connected with the sickness, death and funeral of Mr. JOHN SERGEANT, who died in Nunda, Allegany county, N. Y., October 2, 1840"*—By Rev. W. E. Manley.

This is a pamphlet of 14 pages, calmly and plainly written, and narrating circumstances enough to make man blush for the conduct of his kindred. I knew and highly esteemed Br. Sergeant while he resided in this county; and was deeply pained to think that one so mild and obliging should be denied in his last illness the choice of his own physician—and after his decease, the choice of preacher to deliver his funeral sermon! And still more that these refusals should come from his own relatives—from those whom he had greatly benefitted while living. But such is the intolerant and cruel spirit of bigotry—of that sanctimonious religious zeal which animates some of the opposers of Universalism. May God forgive them; for surely they know not what they do!

A few copies are left with Br. Hutchinson, in hopes that Br. Sergeant's relatives, friends and acquaintances in this country, may wish to purchase them.

A. B. G.

#### BILLS—BILLS!

We are making out bills, and sending them to our agents and subscribers, as rapidly as we can. Will all agents to whom they are sent, collect and make returns immediately—and all subscribers see that we have not to ask for our hard earned dues a second time? It is very disagreeable to dun.

N. B. If any errors are found in the bills, (as is pro-

bable in some cases,) we will cheerfully make the correction on being informed of the facts. Agents who have received pay, and have not reported to us, will see the necessity of doing so forthwith.

A. B. & C. C. P. G.

#### REMEMBER!!!

That at the close of the present volume, we shall strike from our subscription list the names of all persons who are indebted to us for *more than the present volume*; except in cases where we are assured of the willingness of the subscriber so owing.

N. B. Agents, Postmasters, and others are respectfully requested to aid us with information respecting the *present responsibility* of those on our list. And all delinquent subscribers are respectfully reminded that the *strongest proof* we can have of a man's honesty and ability, is his *payment of what is due to us*.

A. B. & C. C. P. G.

[Continued from page 55.]

ed toward us; blessing, and cursing not; returning good for evil, and doing good to all as we have opportunity;—then will not our infinite Father do even better toward us, than he requires of us to do toward each other? CERTAINLY. And so revelation teaches—that all souls are God's—that his goodness is to be the rule of our goodness, inasmuch as it is greater than any he requires from us—and that all we are from God, and will be to him again, when he becomes "all in all." One destiny—a glorious and ever blessed immortality in the enjoyment of our lot forever and ever, is thus revealed in the Scriptures as the one faith, the one hope, the final *home* of all our race. Every deduction furnished by nature, powerfully confirms this great and glorious truth—the Gospel of universal salvation from sin and death;—every process of correct reasoning on the subject, based on sound premises, reaches this glorious conclusion;—and every holy and benevolent feeling of the human soul, rises up to ardently desire and pray for its accomplishment. And, glory be to God! the Universalist *believes* it—and the Universalist ministry can rightfully hand around to all this "word of truth," until all hearts shall be purified by its faith and love, all minds rejoice in its light, and all souls exult in its universal blessedness.

I have thus read off to you but a few title pages of the exhaustless volumes of subjects contained in the Gospel. Ten thousand times ten thousand lives would not suffice to explore them all in connection with the teachings of nature, and the deductions of cultivated reason. But "*study* to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

\* \* \* \* \*

It thus appears that the proper light in which the Christian ministry should be viewed, is that medium between the extremes erected by the imprudent friends and the injudicious enemies of Christianity. Ministers are neither more nor less than men. Their office, however important and sacred, can not render them more than the brethren of their race. Their past lust of domination, generated by the imprudence that *thrust* undue power into their hands, should not render them less than others the objects of present confidence and affection.

Their office is that of *ministers* to the flock—not lords spiritual—nor yet *slaves*—but "ser-

vants for Jesus' sake." But by that office they are not *exclusively*, but only *especially* set apart to study a particular branch of knowledge. The fields of nature, reason and revelation are open to others as well as to them; but they are specially to devote their time and talents to bringing from the mines of God's truth the sacred ore, and to elaborating it into such forms and portions as are best calculated to exhibit it in its purity and loveliness. And in doing this, they should avail themselves of all the studies, the improvements, and the collected wisdom of the age in which they live, as valuable auxiliaries. Lastly—as God has clearly revealed his will, and bequeathed in it a boundless and immortal legacy to each of his children, and made us the ministers of that will, it is our duty clearly to expound, and faithfully to administer that Testament of God's impartial grace, and to see that all, as far as possible, enter *now* into the enjoyment of "the earnest of that purchased possession." And wo—wo—wo to the base hireling who shall flee when the wolf cometh! WO to the knavish wretch who shall endeavor to rob any of the children of any portion of their Father's legacy, or tamely allow others to do it, unrebuked and unresisted!

My labor is finished. Such a ministry the Gospel requires and the world needs.—Such a ministry Universalists must yet have, wherever there are believers in the land. Such a ministry it is the duty of our lay brethren to support and co-operate with. Such a ministry must we become, if we would see Christianity in its purity, topple down the high places of error and wickedness, and fill up forever the yawning abyss of skepticism—if we would have man elevated to the full dignity of his entire nature, and God rule over reconciled humanity in the kingdom of his Son below. And such a ministry will be needed, until the period comes, when our only teacher will be our Father in heaven, and all shall know the Lord from the least unto the greatest. AMEN.

#### NEW BOOKS.

The Christain Comforter, by Rev. Henry Bacon, Also a new supply of

The Rose of Sharon for 1841.

Universalist Guide,

Universalism against Partialism,

Happy death Scenes,

Duties of Young Men, by E. H. Chapin.

Strive and Thrive, by Mary Howitt.

Hope on, Hope Ever, do.

Pierpont's Poetical Works,

Hints to Sunday-School Teachers,

Just received and for sale wholesale and retail, by

O. HUTCHINSON.

#### SAVE FIVE PER CENT.

I want money, and will sell books at least 5 per cent. cheaper for cash than on a credit however short. Will purchasers think of it?

O. HUTCHINSON.

#### RELIGIOUS NOTICES.

There will be preaching on the second Sunday in November by Br. T. CLOWES, at Mason's Factory, at 3 o'clock, P. M., and at 7, in the evening at New-Hartford instead of the third Sunday as noticed in our last. Br. N. BROWN, in Mottville, instead of the first Sunday—Br. GROSH in Lee Centre, and in Delta at 6 P. M.—Br. BARTLETT, in Vernon. The non-fulfilment of his last appointment was unavoidable.

There will be preaching on the third Sunday in November by Br. GROSH in Briegewater.

There will be preaching on the fourth Sunday in November, by Br. BELDING, in Cedarville—Br. Wm. WELLS, at Factoryville, Luzerne county, Pa.—Br. GROSH in Taberg.



## POETRY.

For the Magazine and Advocate.

## HOME.

"To die is to go home,"—W. C. HASNCOM.

Where is that bright and happy home  
Of sweet and holy rest,  
Where love, joy, peace, and purity,  
Make every spirit blest?  
Is it where bright and lovely flowers  
Bloom only to decay?  
Where beauty dwells on earth's bright bowers,  
Then quickly fades away?  
Or is't the land of poesy,  
Of beauty and of love?  
Or is this bright and lovely home  
Of happiness above?  
Ay, 'tis above in heaven so fair  
Beyond the deep blue sky:  
A God of love is ever there—  
Oh! fear not then to die!  
How blest to dwell with God on high,  
Where all in freedom roam!  
Oh! then we'll never fear to die—  
"To die is to go home!"

Earleille, N. Y.

H. M. T. R.

From Heath's Book of Beauty.

## A SYRIAN SKETCH.

BY THE AUTHOR OF "VIVIAN GREY."

The sun was quivering above the horizon, when I strolled forth from Jaffa to enjoy the coming breeze amid the beautiful gardens that environ that agreeable town. Riding along the previous day, my attention had been attracted by a marble gate, the fragment of some old temple, that now served as the entrance into one of these enclosures, their secure boundary otherwise formed by a picturesque and impenetrable hedge of Indian fig.

It is not a hundred yards from the town: behind it stretches the plain of Ramle—the ancient Arimathea—broad and fertile, and, at this moment, green; for it was just after the latter rains, when Syria is most charming. The caravan track winding through it, led to Jerusalem.

The air was exquisitely soft and warm, and sweet with the perfume of the orange bowers. I passed through the marble portal, adorned with some florid yet skillful sculptures, and found myself in a verdant wilderness of fruit-trees, rising in rich confusion from the turf, through which not a single path seemed to wander. There were vast groups of orange and lemon-trees, varied occasionally with the huge offspring of the citron-tree, and the glowing produce of the pomegranate; while, ever and anon, the tall banana raised its head aloft with its green or golden clusters, and sometimes the graceful and languid crest of the date-bearing palm.

While I was in doubt as to the direction I should bend my steps, my ear was caught by the wild notes of Turkish music; and, following the sounds, I emerged upon a plot of turf, clear from trees, in the middle of which was a fountain, and, by its margin seated on a delicate Persian carpet, a venerable Turk. Some slaves were near him; one of whom at a little distance, was playing on a rude lyre; in his left hand was a volume of Arabian poetry, and he held in his right the serpentine tube of his Nargilly or Syrian pipe. When he beheld me, he saluted me with all the dignity of the Orient, pressing his hand to his heart, but not rising. I apologised for my intrusion; but he welcomed me with serene cordiality, and invited me to share his carpet and touch his pipe.

Some time elapsed in answering those questions respecting the European horses and European arms, wherein the European delight. At length the solemn and sonorous voice of the muezzin, from the minarets of Jaffa, came floating on the air. The sun had set; and, immediately, my host and his companions performed their ablutions in the fountain; and, kneeling towards Mecca, repeated their accustomed prayers. Then rising, the Turkish aga, for such was his rank, invited me to enjoy the evening breeze, and accompany him in a walk round his garden.

As we proceeded my companion plucked an orange, and taking a knife from his girdle, and cutting the fruit in half, offered me one moiety, and threw the other away. More than once he repeated this ceremony, which somewhat excited my surprise. At length he inquired my opinion of his fruit. I enlarged, and with sincerity, on its admirable quality, the racy sweetness of its flavor, which I esteemed unequalled; but I could not refrain from expressing my surprise, that of fruit

so exquisite he should so studiously waste so considerable a portion.

"Eftendi," said the Turk, with a grave though gracious smile, "to friends we give only the sunny side."

## A REVOLUTIONARY HERO.

A FACT.

The 4th of July, 18—, was celebrated in the usual manner, with civic and military rejoicings, in one of the most considerable towns in Eastern Pennsylvania. In the evening of the day a public festival was held within a beautiful grove at the suburbs of the town. The Committee of Arrangement, by request of the orator, appointed for the occasion, Mr. B—, collected all the revolutionary veterans they could find within the compass of several miles, and arranged them with fine effect on either side of the chair of the President. Every thing went off charmingly—the dinner was excellent—the wine was delicious—the music was soul-stirring, and the toasts patriotic. After the Declaration of Independence was read, Mr. B. arose and addressed the meeting, in a strain of eloquence which called forth heartfelt and rapturous bursts of applause. He dwelt pathetically on the hardships and privations of that little band of heroes who fought by the side of our beloved Washington, through all that memorable struggle, which ended in the glorious achievement of our liberties. In the midst of his discourse, he turned round to the old veterans, whose moistened eyes showed how well the chord that awoke in their recollections the thrilling deeds of by-gone days, had been touched, he suddenly questioned a silver-haired septuagenarian—

"What battles, my old friend, have you fought in?—won't you tell us?"

"I crossed the Brandywine with Washington—fought at Yorktown—and saw the surrender of Lord Cornwallis."

"And you," continued the orator.

"I was at Saratoga; and, I tell you, it done our hearts good to see the red-coats march by us with furled banners and reversed arms—fine looking fellows they were, too."

"And you?"

"I was with General Green, through all his southern campaign, and I fought with him in every battle."

"And you, where were your laurels won?"

"On the sea," answered a weather-beaten old tar. "I was with Barry, when he taught the proud Britons that we were as invincible on the ocean as on the land."

The cheering was tremendous.

The orator went on. "And you, tell us where your honored garlands were earned!—speak, old father; upon what field of blood did you behold victory perched upon our flag?"

"Vy, by Jo, I vash at Trenton."

"Under Washington, gallant soldier, under Washington."

"O, ya; I vash oonder Vashingtons, als ven ve soorrendered!"

"Surrendered!—what do you mean, my old hero? Surrendered!"

"Vy, ya, mein herr! be sure ve soorrendered oonder Shenerals Vashingtons—I vash von of de Hessians!"

Imagine, reader, the surprise of the audience, the momentary suspense, and the deafening roar of laughter and plaudits that followed.

## THE RULING PASSION.

It is related that Taylor, stockjobber, who died a number of years ago in London, worth one hundred thousand pounds sterling, invested in government stocks, was so penurious that he hardly allowed himself the common necessaries of life. A few days before his decease, when it became evident that he could not live but a few days longer, he sent for the officers of the parish in which he lived, who found the old man on a wretched bed in a garret with nought to eat but a rash of bacon and a potatoe, of which he asked them to partake. One of them accepted the offer, upon which he desired an old crone, who served him in various capacities, to broil another—but on finding that there was nothing more in the house, he severely reprimanded her for not having his larder supplied with at least a quarter of a pound of bacon, to cut into rashers whenever it was wanted for company. He then informed the parish officers that he had bequeathed in his will one thousand pounds for the relief of the poor—and eagerly inquired if they would not allow him a discount for prompt payment. This being agreed to, he, with much apparent satisfaction, immediately gave them a check on his banker for nine hundred and fifty pounds! And after declaring that he had made an excellent bargain, breathed his last.

Dr. Rush was perhaps one of the most utiring students that ever lived. Two young physicians were con-

versing in his presence once, and one of them said "When I finished my studies"—"When you finished your studies!" said the Doctor, abruptly. Why you must be a happy man to have finished so young. I do not expect to finish mine while I live."

**SPECIMEN OF A FLOWING STYLE.**—The following beautiful specimen of home-made literature was lately found in the streets of Detroit, and published in the Post of that city, the editor of which very justly wonders where the school master was when the writer received his education.

Dear Sir: I take this opuntiy of writing to yo i hav nothin in particular to writ at present. But i shall have somethin of in—portance in a fue days. Wilcat money is in good demand here i was out at—the other day and they Pay Spheeshee on thare Paper a Sxpenoe on a \$ But—And thase not resumed. Paymen As yit, i am on my High boot heere i goes a slaigh Ridm every outhur Day, au thin the other Days in go A hunting, garne is grait here Coon skins bring A great Prise, them thate are fat, this is the day that i have the ague i had a shake this fore Noon and this after Noon i thought i would giv a small history of this Place, and Likewise my Self Mr. —sends his best Respect two you and sad That he would Like to Sea you like he waz in detroit Too weaks a go but Did not no of vor beaing thare i wish that yo wood wright a bout that business of myne with —.

## MARRIAGES.

In this city, on the 27th of October, by Ira Chase, Esq., Mr. THOMAS HAWLEY, of Constableville, to Miss ELIZABETH LEE, of Hamilton.

In Sandy Creek, on the 15th inst., by the Rev. Wm. Sias, Mr. WM. H. LETTER, to Miss MARY PORTER, all of that place.

In Onondaga, September 29th, by Rev. S. Miles, Mr. WILLIAM CLIFT to Miss MARIETTE W. HIGGINS, both of that place.

## DEATHS.

In Henderson, October 9th, Mrs. MARY SIAS, consort of Jeremiah Sias. This is the third time our brother has been called to consign to the clods of the valley, a bosom companion, and left to struggle on surrounded by motherless, and helpless infants.

May the Lord sustain them, and wipe all sorrow from his eyes, and comfort all who mourn with him in this bereavement. W. S.

At Evans' Mills, October 13th, 1840, Miss SARAH S. MORRIS, daughter of Mr. J. Morris, aged 17 years. Her disease was the dropsy on the brain, which terminated her existence in about two weeks from the commencement of her illness.

Never has it been our lot, to present the cup of Gospel consolation, to more bereaved and sorrowing friends. And yet, they sorrowed not as do those who are without hope; for they knew in whom they have believed, and put their trust and confidence in that God, whose love is stronger than death. Until now, these parents knew not the full strength of that cord which connects the hearts of parents and children. Nor had they ever fully realized, the painful struggle which is felt in a parents bosom where resistless Death tears from their fond embrace, a dearly beloved and affectionate child. But they are sustained by the glorious and soul cheering hope, that the time will eventually arrive, when they shall meet their beloved daughter in the bright realms of bliss and glory, to go no more out for ever. Mild gentle, kind, affectionate and lovely; Miss Morris had seemed the affectionate good will of all who knew her—and the overflowing congregation which assembled at her funeral, irrespective of their religious tenets, showed the high estimation in which she was held by the community around her. Truly "it is better to go to the house of mourning than to the house of feasting."

The funeral was attended on the 14th, in the Presbyterian meeting house, and a discourse delivered from 2 Cor. v: 1, by HENRY L. HAYWARD.

## THE MAGAZINE AND ADVOCATE

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, NOVEMBER 13, 1840.

NO. 46.

For the Magazine and Advocate.

## REFLECTIONS

CONCERNING THE PATRIARCH ABRAHAM.

BY REV. H. BELDING.

Previously to the departure of Abraham from the land of his nativity, he received that ever memorable promise, called by Paul, the Gospel; and after he removed to the land of Canaan, the Lord appeared to him, for the purpose of impressing his mind with the certainty of the fulfilment of the promise; that the land wherein he dwelt, should be a possession for his seed after him. And the circumstances were such that Abraham needed encouragement of this kind. By a reference to the history of those times, we shall find that Abraham lived in his native land, till he was seventy and five years old; and, after his removal, twenty and five years, previously to the birth of Isaac.

All this time, Abraham had no legitimate heir. Whence, then, was to come that numerous posterity, which God had told him should be as the stars of heaven, for numbers? But notwithstanding circumstances were unfavorable, and the prospect dark, Abraham doubted not the fulfilment of the promise—"he believed God, and it was accounted to him for righteousness." In process of time, he received his long-wished for son, who was to be the inheritor of the promise and the possessions of his father.

Here then, was an evidence of the truth and veracity of that God, who had so often appeared to him, and covenanted with him. Abraham probably was now strengthened in faith, if strengthened he could be. The prospect brightened; and he could look forward to the time when his posterity should be as the sands upon the sea shore—when, agreeably to the declaration of Jehovah, they should possess the land from the river of Egypt, even unto the great river—the river Euphrates.

This was a very interesting period of the Patriarch's life. His sun of existence was fast sinking towards the western horizon, and the time was not far distant, when he must sleep with his fathers: but, the prospect before him was as bright as man, at his advanced age, could have. He had lived to what might well be termed, a good old age, honored, respected, and esteemed by all that knew him. God had blessed him highly, in a worldly point of view. His flocks and herds had increased to that degree, and his power was so great, that he was accounted a "mighty prince" by those among whom he dwelt. And, to render his condition still more pleasant, he had now a son on whom he doated—on whom he looked as the future representative of his name—one who he fondly hoped, would be heir, not only to his name, and estate, but also to his virtues—one that should do as he had done—rear altars to the most high God, and worship under the smiles of an approving Heaven. And doubtless the Patriarch sought to "train up his child in the way he should go," endeavoring by every means in his power, to fit him for the important and responsible station he was soon to occupy.

We have now arrived to the commencement of a very important era in the Patriarch's life. By looking at his history we find the following relation. Commencing at the twenty-second chapter of Genesis we read thus: "And it came to pass, after these things, that God did tempt Abraham, and he said unto him, Abraham—and he said, Behold, here I am. And he said take now thy son, thine only son Isaac, whom thou lovest,

and get thee into the land of Moriah; and offer him there for a burnt offering, upon one of the mountains which I will tell thee of."

Here, it will be seen, that a requisition was made that must have put the faith of Abraham to the severest test. By it, he is required to take his only son—to carry him afar off to the top of a mountain, and there slay him in the manner that beasts were slain for sacrifices, and there, to offer him up as a burnt offering.

Now, admit that Abraham possessed the feelings natural to parents in general—that tender tie that links parent to child, and creates such a deep solicitude for his welfare: and we may well see that the requisition here made upon him, was calculated to create in him the strongest sensations. "Take now thy son, thine only son Isaac whom thou lovest." How very trying must this have been to the feelings of the old man! Call to mind the circumstance, that Isaac was the son of his old age—born to him at an advanced period in life, when parental affection operates with its greatest force. Consider also that this was his only son—the only being that could, of right, stand as the successor, and representative of Abraham, and, leaving out of the account, the repugnance that the Patriarch must have felt, at the thought of being the executioner of his own son—the bare idea of losing his darling boy, must have been truly sorrowful. In that event, after Abraham had gone down to the grave, who would remain to remember him, and transmit his name to posterity, and perpetuate the memory of his faithfulness?

Abraham must have been well aware at that time, that his stay on earth must be short. His growing infirmities admonished him that the warm current of his existence was passing rapidly away—the day of his dissolution was near at hand. To view of the requisition before him, he asks, must it be so—must I perform that duty, and in so doing take the life of my son, mine only son, my beloved Isaac? And, in the day of my death, shall there be no one, on whom I can pronounce a father's blessing, and breathe out my dying benediction? That beloved child, whom I had long desired; and whom I had vainly thought would stand by at that trying period, and close mine eyes in peace—must he now, in his early youth, be taken from the land of the living, by a violent death; and must this right hand be raised to do the fatal deed? Must I be the instrument of his destruction? O, righteous Heaven! and was I born for this? Must mine own hand put an end to my posterity, and blot out my name from the earth forever? If Isaac be taken from me, how shall those promises be fulfilled that the Lord hath made me? The land of Haran, the place of my nativity, and the land of Canaan, in which I now dwell, bear faithful witness that God hath declared that my posterity shall be as the sands upon the sea shore, and that "in me, and in my seed, shall all the families of the earth be blessed." Then be it as God hath commanded. Yes, I will go; and in obedience to thy command, I will offer up my son, mine only son, my beloved Isaac.

Preparations being made, we are informed that "Abraham rose up early in the morning, and saddled his beast, and took two of his young men, and Isaac his son, and clave the wood for the burnt offering." They are now ready to depart, and we may well suppose, that the affectionate mother comes forth to give her child the last fond embrace. She imprints upon his cheek the maternal kiss, and says, "farewell, my son, mine

only son, farewell!" And soon the company are on their way toward mount Moriah. The mother's anxious eye follows them, as they journey on, till at last they pass beyond her view, enveloped in yonder cloud. She could not expect again to see her beloved Isaac. She knew too well the firmness of her husband, to allow herself the faintest hope; and the event showed that the firmness and constancy of Abraham held out till the very last. Mount Moriah, where God commanded him to offer up his son, was some distance from the place where he resided. Two days he travels on, and as the history informs us, on the third day "Abraham lifted up his eyes and saw the place afar off."

We might now stop for a moment, and imagine what were probably the reflections of Abraham, as he journeyed by day, or laid him down to rest by night. The region over which he trod, was, according to the promise of God, one day to be in possession of his posterity. It was now peopled mostly by wandering tribes, with here and there a rude city. The shepherd, and the herdman roamed over the plain, and pitched their tents wherever convenience or inclination dictated. There, as yet, no towers, no temples rose, the wonder of the passing traveller.

But the time was coming when the seed of Abraham should be as the stars of heaven, and as the sand upon the sea shore. Then should the wandering shepherd become the citizen, and the herdman leave the uncultivated field for the bustling town. Cities then should rise where now was seen but here and there a solitary tent.

Where then was mighty Jerusalem—her proud walls—her high towers—her lofty battlements, and her splendid temple! They were not—they awaited the march of time. Abraham might have had a view of all that should succeed. He might, in imagination, have seen the millions of his posterity possessing all the land of promise. He might have had a prospective view of Israel as it was at its proudest era—its kings—its conquests—its magnificence—its glory!

While he reflected upon these things, he might well forget the errand on which he was going. But alas! when he turned his eye upon his beloved son, he remembered that the accomplishment of all that he had imagined, seemingly, depended upon him. Should Isaac be taken from the land of the living, thus early, the future would appear an utter blank; and when a few more brief years were gone by, the name and the kindred of Abraham would have perished from the earth.

But while he thought upon these things, the promises of God come up in fresh remembrance before him. He calls to mind the many times that God had solemnly declared, he should not be left without a name and a posterity; and from this, gathering fresh confidence, he is well prepared for the trying scene that awaits him. They were now within full view of the destined spot where Abraham was commanded to offer up his son Isaac. It was a mountain, whose proud top rose majestically toward heaven! He now stops and says to the young men, "abide you here with the beast, and I and the lad will go yonder and worship. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together." In imagination, I see them toiling up the steep ascent. The dark and towering clouds surround the mountain's brow—the sun is veiled—the winds are stayed—the zephyrs hushed, and all nature seems to weep. Up, up they go, without a word, till at length the lad the dread si-



ence breaks; with an inquiring tone he says, "my rather;" and the father answers, "here am I, my son." Then the son replies, "behold the fire, and the wood; but where is the lamb for the burnt offering?"

The trial on the part of Abraham had already been great; and this innocent inquiry on the part of the lad, must have increased the intensity of his feelings; had he not been one of the firmest of men—had not his faith in God been as unshaken as the pillars of heaven itself, his confidence might have forsaken him; and instead of completing his duty, he would have retraced his steps, gone back to his home, and thus have dried up the tears of the anxious mother. But no; Abraham was not to be stayed in his undertaking. Duty with him was the first rule of action. It was enough for him to know that God had said, "offer up thy son" Isaac: and now, not all the affection for the wife of his youth, nor the love he bore the son of his old age, could deter him from obeying the divine mandate.

They are now, upon the top of a solitary mountain. Save that of Omniscience, no eye was there to observe their doings. Isaac was stretched as a victim upon the altar, and the instrument of death was already in the hand of his father. At this eventful hour, does the lad cast a wishful eye upon the face of his sire; and does he there behold the lines of pity deeply drawn? There, also, he reads the determined purpose, the firm resolve! Abraham raises his hand, grasping still the fatal knife—his eye fixed—his soul stayed—his arm nerved—he lays bare the breast of his weeping boy! One act more, and the tragedy is complete! But stay! O, Abraham, stay that instrument of death! It is enough. A voice from heaven is heard saying, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

We shall not trespass upon the reader, by accompanying them home; nor shall we relate the remaining incidents that occurred during the life of this truly wonderful man. We will however make an application of our subject. We have seen the Patriarch's unchanging faith in the God of his fathers—a faith tried to the uttermost, yet immovable. Who among us could have remained thus firm, under such a trial! Thank heaven, such a requisition will never be made of us. But, though we shall never meet a trial like his, let us not think to be wholly exempt. But when heavy gloom, like night hangs over your heads—when trials thick around you press—when confidence is shaken and faith no longer stays your souls—when hope, the anchor hope, relaxes fast its grasp; then remember Abraham's Friend—that almighty, all-sustaining Friend, who gave him fortitude to act his part on mount Moriah's lonely top. And remember that Abraham's Friend is the God and Father of us all.

Son of sorrow—daughter of affliction—read the history of this truly worthy man; and may your faith be his, and his confidence yours. May it calm your troubled soul—lead you in duty's pleasing path—sustain you as you journey on through life, till your Father calls you hence to dwell with him in realms of light, where bliss, unending bliss, shall be the boon of all mankind.

For the Magazine and Advocate.

#### CONFERENCE IN McLEAN.

The Conference, appointed for McLean, was held on the 21st and 22d of October. And though the congregations were small, yet we enjoyed an excellent season of worship and praise. Sermons were preached by Bis. Green, Lee, Warren, Brown, Whitcomb, Montgomery and Barray. Brs. Clark and Van Campen, who were present, also took part in the services. Praise meetings were held on Wednesday and Thursday evenings, and the Eucharist was administered on Thursday afternoon. This Conference, if I mistake not its results, had a most happy influence on every per-

son engaged in it, and tended to raise the tone of religious feeling of all who joined in it.

A council was formed, which appointed a committee to consider the propriety of appointing subjects for consideration and preachers to discuss them, at the next session of the Association. The Committee reported in favor of three subjects; viz, 1. The best means of advancing the Restitution—2. The origin, duration and use of the Eucharist—3. The nature of Salvation. The report was accepted and adopted. The council then chose Br. A. C. Barray for the first subject, to preach on Wednesday morning of the next session of the Association—Br. W. Montgomery for the second subject, to preach on Wednesday afternoon—Br. N. Brown for the third subject, to preach on Wednesday evening. The council then adjourned. T. J. WHITCOMB, Modtr.

G. W. MONTGOMERY, Standing Clerk.

For the Magazine and Advocate.

#### KINDNESS.

BY MISS H. J. STONE.

What a happy world this might be, if every breast nourished the spirit of kindness toward all! How peaceful, how tranquil would the moments flow! Love would unite heart to heart, and cement them together in the bonds of peace. Look at that family circle where the spirit of kindness prevails—where the happiness of one is enjoyed equally by all, and where it enhances his or her enjoyment by contributing to that of the others. A cheerful countenance, a pleasant word—yea, an approving look—will cause the heart to leap with joy, and it costs us nothing. Why, then, should we not, when it can be done with scarcely an effort, make those happy around our path? It is our duty, as well as our highest privilege to do thus. We are creatures of strong, sympathetic feelings, which *do*, and *will* flow forth to every suffering creature of humanity; and if our hearts are not poisoned by the bitter spirit of envy, we shall rejoice equally in the prosperity of our neighbor and ourselves. What social and happy communities should we see—what a heaven would begin on earth, if those five words of our Saviour were lived out in the very spirit of them among us—"Love your neighbor as yourself." We should no more behold the side long glance of that green eyed monster—jealousy—we should no more hear the names of the truly virtuous and good treated with a sneer of contempt, because, perchance, they had, by perseverance, arisen to some degree of eminence and fame in the literary and scientific world. Envy—O, that despicable, fiendish spirit that seeks to trample under foot all those who are, or seem to be, more favored by nature than self! Lord, deliver me from its blighting influence! Let me never debase my powers by cherishing that cruel, peace-destroying spirit! This world with its cares and sorrows, is at best bleak and drear enough; why then, seek to render it still more so, by giving place to those evil spirits?

Cabot, Vt., October, 1840.

From the Gospel Banner.

#### HUME'S ARGUMENT AGAINST MIRACLES.

"Experience is our only guide in our reasonings concerning matters of fact. Variable experience amounts only to probability; invariable experience to certainty. A miracle is a violation of the laws of nature, and as a firm and unalterable experience has established those laws, the proof against a miracle can not from the very nature of the fact, be surmounted by any proof whatever from testimony, because that is variable. There is therefore, and there always must be, a balance of evidence against miracles."

Thus runs the far-famed argument of Mr. Hume against miracles, and though the writer of this article is aware that it has received the attention of wiser heads than he can boast, yet he ventures upon an examination, hoping to show what some, at least, have failed of showing, that the argument

is fallacious in all its material points. Let it be noticed then, in the outset, that Mr. Hume does not contend that there is no real evidence in favor of miracles. He concedes, on the contrary, that the evidence in their favor may amount to a *probability*, but contends that against this probability there is an absolute certainty derived from an invariable experience; and as a certainty must outweigh a probability, therefore there is a *balance* of evidence against miracles. Now the only question that really needs to be settled is this—"Is there a certainty of evidence against miracles?" If not, then the conceded probability of their truth remains. We ask, then, is it certain that no miracles have ever been wrought? Mr. Hume says, "the evidence against miracles can not, from the very nature of the fact," etc.

The force of the argument then, lies in the "nature of the fact." Well, what is the "nature of the fact?" Mr. Hume says, it is "a violation of the laws of nature." But are we certain that a miracle, is a violation of the laws of nature? We think it would be hard to prove this. We are not sure that we are acquainted with all the laws of nature, and therefore can not be certain that miracles are not wrought by laws unknown to us, or even by an uncommon operation of those that are known. We can not therefore be quite certain that a miracle is a violation of the laws of nature until we are also certain that we are acquainted with *all* these laws, and every possible variety of their combinations and operations. And yet this very violation of nature's laws, is the "nature of the fact," out of which proceeds Mr. Hume's famous certainty of evidence against miracles. It turns out however that there is no certainty of the alleged fact itself, and if the fact is not certain, much less so are our author's deductions from that fact.

But suppose we admit the fact asserted, will it thence certainly follow that there is a certainty of evidence against miracles? By no means, for it is not certain that no law of nature has ever been violated. The very idea of a law presupposes a law-giver, and unless the effect can rise superior to its cause, there never has been, and there never can be a *certainty* that the law maker may not interpose, and repeal or suspend or even cause a violation of that law at his pleasure. Where then is the *certainty*, that none of nature's laws have ever been violated? It is manifest, that no such certainty either does or can exist.

But let us see how Mr. Hume arrives at his certainty in this case. It is from experience. "Experience (says he) is our only guide in our reasonings concerning matters of fact." I beg pardon; but experience is *not* our only guide. Human testimony must be received or we must shut out every fact, present and past that we have not ourselves experienced. History according to this, can bring us no facts, for it all depends upon testimony. But let this pass.

Mr. Hume says, "variable experience amounts to probability, invariable experience to certainty." It is manifest, then, that if he has a certainty against miracles, it is derived from *invariable* experience.

But what is an invariable experience? It is either each man's individual experience, or it is the aggregate of the experience of all men. If the experience of each man for himself, and that alone, is to be his only guide, then I venture to say that it falls far short of a certainty. Mr. Hume may never have found, in his own experience, a violation of the laws of nature; but is it therefore *certain* that no other man has had such experience? By no means. The invariable experience of ten thousand men on earth has taught them that water is always fluid. Is it therefore certain that it never becomes solid from cold? Surely not. It is not true then, that an invariable experience in this sense amounts to certainty.

But suppose we say the phrase "invariable experience," is to be understood as meaning the aggregate experience of all men. Still less will this amount to a certainty. Because, First. If we



admit the experience of others, we must receive it upon their testimony, and thus at once we introduce all the uncertainty of such testimony. And secondly. Because this experience is variable in itself, if we believe the testimony. All we know of the experience of others we must learn from their testimony, and this Mr. Hume himself says is variable, and can never amount to more than a probability. But if Mr. Hume's friends, contrary to his own rule, insist on introducing this testimony of human experience; then we must remind them, that it is far from an invariable experience, the *only* thing that can amount to a certainty by their own confession. True, many will affirm, that in all their experience they have never known the laws of nature to be violated; but on the other hand we point to a whole nation who affirm, that for ages on ages, God did frequently interpose, and suspend, or if you please, violate those laws, by signs and miracles, which were cognizable by their own experience. So far, therefore, from the inviolability of nature's laws being established by an invariable experience, it is only sustained by a portion of the *history* of that experience, and the experience of the world upon that subject turns out to be "*variable experience*," the very thing which Mr. Hume himself says can never amount to more than probability! And this is the boasted certainty which must always leave a *balance* of evidence against miracles! It is a certainty derived from the experience of men, reared upon their own testimony and proved to be variable. For one I say, give me the probability that the argument concedes against miracles, for it is better than a multitude of such certainties. Reader, what say you? W.

From the New-York Christian Messenger.

#### NEW-YORK ASSOCIATION.

The New-York Association of Universalists met according to adjournment in Newark, N. J., on the morning of October 7th, 1840, and having been called to order by the Standing Clerk, proceeded to appoint H. H. Brown, Moderator, and T. J. Sawyer, Clerk. United in devout thanksgiving and prayer with Br. M. Rayner.

The Fourth Universalist Society in the city of New-York preferred a request to be received into the fellowship of this Association.

Voted that said request be granted.

The Committee of Discipline reported that while no cause of complaint had been preferred before them, they were called upon to state that the Rev. Wm. Whittaker, heretofore belonging to this Association, has during the past year renounced the doctrine of Universalism, and they therefore recommended the following resolution.

*Resolved*, That the fellowship of this Association be withdrawn from the said William Whittaker.

The report and the accompanying resolution were unanimously adopted.

The committee on Fellowship and Ordination reported that Br. Samuel B. Brittan requested the fellowship of this Association at its last session, and having then been satisfactorily recommended, and having been reported of all as far as they have been able to learn, they now move that the fellowship of this Association be granted.

The motion was unanimously carried.

Appointed Br. S. J. Hillyer, T. J. Sawyer and B. Ellis, Esq., a Committee of discipline for the ensuing year; Brs. M. Rayner, T. J. Sawyer, and S. J. Hillyer, a Committee on Fellowship and Ordination; Brs. T. J. Sawyer, and I. D. Williamson, clerical, and H. H. Brown, and Peter P. Hayes, lay delegates to attend the next annual session of the New-York State Convention to be holden at Watertown on the last Wednesday and following Thursday in May, 1841; T. J. Sawyer to deliver the next annual sermon before this body at its next session.

On motion, it was voted that when this Association adjourn, it adjourn to meet at such place and time as the Standing Clerk may designate.

Adjourned.

*Ministering brethren present*.—Rev. Menzies Rayner, and T. J. Sawyer, New-York; S. J. Hillyer, North Salem, N. Y.; S. B. Brittan, Red Bank, N. J.

*Lay Delegates*.—Second Society, New-York, Wm. A. Conant and J. C. Ivans; Third Society, H. H. Brown; Fourth Society, B. F. Bunker and I. H. Smith; North Salem, Hiram Smith; Newark, N. J., Aaron Baldwin, and Henry D. Hedden; Poughkeepsie, N. Y., Dr. J. E. Slater.

#### REVIEW OF THE GUIDE.

A long review of the "*PLAIN GUIDE TO UNIVERSALISM*" appears in the Boston Recorder, an Orthodox paper. Of course, it breathes out threatnings and slaughter, but it most evidently shows that the believers of endless misery are greatly alarmed at its influence. They tremble for the fate of their darling scheme of undying pain. Still, the editor of the Recorder urges all his brethren to buy the work. He says:—

"And shall a work like this have free circulation among the members of our congregations, and our pastors be ignorant of its contents?—Shall the Bohon Upas be planted in the very courts of the Lord's house, and not be noticed by those whose office it is to pluck up every plant which their heavenly Father hath not planted? Shall the streams of death flow down our streets, and bear away our children and youth on their dark current, without riveting the attention of those who are placed at the fountain head of the waters of life? It ought not to be. Every minister ought to possess the book and study it; for otherwise he can know little of the length and breadth of that scheme of mischief and ruin, which Satan has devised in these last days for the filling up of his kingdom."

We thank him for this piece of advice to his ministering brethren, and our regret is, that no more of the laymen of his church will read it. We have sold one copy of the Guide to a Presbyterian preacher, and perhaps more. We can supply the whole multitude of them in the Western Valley with it, if they desire. Read brethren, for yourselves: prove all things, and hold fast that which is good. We read your books, why should you not read ours.—*Stay in the West.*

For the Magazine and Advocate.

#### NOTES ON THE RESURRECTION.....SUPPLEMENT TO No. X.

BY A RURAL EVANGELIST.

"God is not the God of the dead."

The writer of these articles finds that No. 10 of the series, which appeared in No. 21 of this paper, has been sadly misunderstood. The present article is thrown in by way of explanation.

In No. 10, to which this is a supplement, I was arguing against, not the *sleep* of the soul or spirit, but its *literal death*. See the first paragraph, and indeed the whole article, which the reader is hereby requested to re-peruse. That the spirit *sleeps*, and that the spirit *dies*, are, to me, two, propositions.

I did not intend to confound this doctrine with that of the Sadducees. The two doctrines *disagree very materially*, except in one point. This point however, happens to be the very one against which alone I was arguing, namely, the *literal death* of the mind, soul, or spirit. And I conceive that Jesus' argument was directed as well against this, as against the notion that there is no resurrection. For he shows that Jehovah was the God of Abraham, Isaac, and Jacob, after their deaths; which could not have been the case unless they were *alive*, since "God is not the God of the dead." And I did believe, and do still believe, that this argument is conclusive against the *literal death* of the soul, whether the doctrine be held by Sadducees, or by Christians.

I find, also, that some are not aware that such a belief obtains among us, and are disposed to deny that any hold it. This is, truly surprising to

me, as I know that certain works are considerably read, in which the doctrine of total death, as I have called it, is taught as clearly as words can express it. I know, also, that the doctrine has been advanced in our periodicals. But as I wish, in these numbers, to avoid even the semblance of personal attack, I forbear mentioning names, or making quotations.

Penn's Woods, 1840.

#### REMARKS.

The above supplement should have appeared some time ago; but was laid away with another article addressed to myself, (being on the same page,) and thus was neglected.

The Rural Evangelist says, "that the spirit *sleeps* and that the spirit *dies*, are, to me, two propositions." So I now perceive—but to me, and I think to those holding the opinions of Mr. Balfour, they are the same propositions. And as he was commenting on those opinions, I wrote the correction, not knowing that they were to him two propositions. I supposed, also, that he overlooked the clause of the text, "*for all live to him*," implying that God has in prospect the restoration of those dead beings to life again, therefore, though dead to men, they are, in the *purpose of God*, alive to him, who is Lord of the dead and the living. By *literal death* of the mind, soul or spirit, the Rural Evangelist understands, evidently, not only a cessation of life, or consciousness, but a cessation of existence or of being itself. A thing may cease to live, and yet have a being, an existence—by which I mean that there is a difference between "*life*," and "*existence*," (or simple *being*.) By not understanding me to make a distinction between the words "*life*" and "*existence*"—between "*death of the soul*" and its "*ceasing to exist*"—he has also misunderstood my meaning, as much as I did his. If he will accept these explanations, and in their light review what has been written, I will publish whatever he may deem just and proper on the subject, in reply to my correction.

I had designed writing at length, in private review of his remarks specially directed to me in the letter accompanying the above Supplement; but my health, though good, does not allow much confinement to the desk, and having much more writing to do than I dare attend to, I have been compelled to postpone my letter to him from time to time, and at last to omit it altogether. Will my brother accept this apology for my apparent neglect?

A word more—one meant for *all* correspondence—in writing on business on the same sheet containing a communication, be careful to arrange it so that the one can be torn off without injuring the other—and in furnishing corrections, interline them at once, or re-write on a slip, pasted over the mis-written, instead of requesting them to be made in a separate place. A. B. G.

#### CAUTION.

Some persons seem to suppose that a written sheet may be sent in an enclosure the same as a newspaper, with no more postage. This is not so. It subjects the sender to a fine of five dollars even to write a word on a newspaper, or the receiver to letter postage. And in the first named case, the enclosure being added to the sheet, makes the postage heavier than if it were sent as a mere letter. Will our correspondents remember this, and save us from *extra* cost, or themselves from a *fine*? A. B. G.

#### NEW AGENTS

Rev. Williams Andrews, Bath—Lyman J. Stafford, Willink.

#### SAVE FIVE PER CENT.

I want money, and will sell books at least 5 per cent. cheaper for cash than on a credit however short. Will purchasers think of it? O. HUTCHINSON.

#### LETTERS CONTAINING REMITTANCES.

PM Postageville, for G B—P M, Penfield, Pa—J F. Salina, for EF—P M, Mendon.



For the Magazine and Advocate.

## A GOOD NAME.

BY MISS H. J. STONE.

It has been truly said by the wise man, "a good name is rather to be chosen than great riches—and loving favor rather than silver and gold." Who does not *feel* the truth of this! Even the most abandoned, desires to possess it, and respects and venerates the character which bears "a good name." It is the poor man's high and precious treasure, yet there are those who would filch it from him! It is for this we face the ills and crosses of life undaunted. Who, that is possessed of common sense and humanity, would wish to tear from a fellow mortal, his *all*—his last hope—even his "good name?" Sooner let a dagger pierce this heart of mine than rob me of that which is of more *real* value than silver or gold—"a good name!" Less to be dreaded is the midnight assassin than the smooth tongued flatterer, who, under the holy guise of friendship, seeks to gain thy confidence, only to expose thy weakness to the world; heaping upon it "slanders vile," and cruel as the grave. Such a one, if found, should have a *mark* set upon him, not like Cain, to prevent people from destroying him, but to warn them to *flee* from his unworthy presence. Who would wish to inhabit this bleak world, if the good and the virtuous were forever shut from his path?

Who would travel this howling wilderness of sin, bereft of the friendship of the good and great, without one to whisper the words of hope and blissful anticipation in his ear, or to point him to the immortal fame that awaits his latter days, and which will *live* in the hearts of generations yet unborn. Who, when the clouds of the valley shall cover him, would not live still in the affections of his fellow-men—while the tear of gratitude and love falls gently on his sleeping couch? Beware, O, fellow mortal, how you trifle with the character of those around you! Dearer than life; more precious than gold—yea, than much fine gold, is "a good name," to a virtuous, upright citizen. Guard well your every word and every look, when speaking of the absent. A breath will sometimes waft the poison of slander. Better that we think too highly of ten vicious persons, than too lowly of one innocent, virtuous one. Convince a man that you believe him worthy of trust and respect, and he will endeavor to merit it; he will blush to think of past errors, and strive to regain his lost treasure—"a good name."

Cabot, Vt., Oct., 1840.

For the Magazine and Advocate.

## MENTAL INFLUENCE OF GLOOMY PREACHING.

I am not sufficiently acquainted with the thoughts of others, to describe what their emotions and feelings are on entering a temple of worship where the most revolting and soul-congealing sentiments are proclaimed; but I never enter one, and more especially in the evening—which time is peculiarly adapted for an appeal to the passions of man, rather than to his reason and judgment—without expecting to hear something *dreadfully sublime*, and see some of the brightest features of Christianity exhibited in striking contrast with the most unlovely and shocking pictures of human invention, which expectations are rarely unaccompanied with the *real scene*. Often, as I have entered these temples of—I had almost said thanksgiving, but they are, in fact, those of wailing and lamentation—has a gloomy cloud over-spread my mind and veiled my thoughts in darkness and contemplative sorrow. And I confess with much humiliation that I have, even while there, *attempted* to imagine a scene, which it is *thought* will transpire in the unknown world; but I have always found that it proved but a weak attempt. I have thought of those painful separations which will never take place as long as the character of Deity partakes of that measure of love and mercy, which is even awarded to him by

those who believe in endless misery—of the fond and doating mother as she takes her *last, long, farewell* look of her children—of tender brothers parting with lovely sisters, and all those horrid "farewells," and "adieux," of which the agonizing ones on earth are but the shadows? But I have turned away from the appalling sight with feelings which language would be inadequate to describe. Nor have these gloomy pictures faded from my imagination, until the services have concluded, and I once more have been permitted to breathe the free air of heaven, as free, unlimited, and untainted, as the grace of him who is felt in its breathings. Then as I have looked abroad upon the smiles of creation, and thought of the unbounded wisdom and goodness of God, have I forgotten those unwonted derelictions from implicit confidence in the sustaining love of God?

Gloomy and depressive as these thoughts are to me, how different, how very different must be the forebodings of those who consider them as a final representation of something more dreadful and heart-sickening yet to come. An expression of internal commotion is conveyed to the mind by their hollow countenances, denoting the extreme repulsiveness of their thoughts, and betraying emotions far from being pleasurable. It is true, that an affected and distorted smile will occasionally suffuse their countenances; but then it is as often overshadowed—like the sunshine of early spring—with clouds of disappointment, and the spectator is reminded of the *awful* solemnity of the occasion. Is it to be wondered at that these temples are nearly, if not quite deserted by the youth—those who should take a lively interest in the services of the *sanctuary*, and to whom the instructions of *wisdom* are better adapted than the furrowed brow of age? Is it strange that the fair ones of earth, should turn a deaf ear, to the proclamation of bad tidings of endless despair, when religion is held up to their view as a gloomy system, in embracing which all those innocent amusements that render the morning of life one of sunshine and delight, must be abandoned?

But *perhaps* I have gone too far, and spoken only of the gloom which the system imparts to its votaries, while I have left untouched those faint streaks of light and beauty, like the rosy tints on the pale cheek of death, that give to it such an extremely inviting and fascinating appearance. There are pleasant sounds sometimes heard echoing through those halls; but they are as often succeeded by those of wailing and anguish. I have often heard the opening hymn read with pleasure,

"Sinners, will you scorn the message,  
Sent in mercy from above?  
Every sentence, O! how tender!  
Every line is full of love!  
Listen to it,  
Every line is full of love!"

And after such a beautiful hymn has been sung, I have listened with admiration to the preacher as he spoke of the compassion of our Saviour—I have listened with soul-felt satisfaction to his deeply pathetic manner as he appealed to his hearers to walk in the path of virtue, and secure that happiness which invariably attends her rosy way, and to abstain from vice, and avoid that misery with which it is inseparably connected. This elegant language (for truth is elegant) I have heard continued until he has nearly finished his discourse, when he has suddenly destroyed its symmetry, distorted its proportions, and exchanged its majestic simplicity for the spicy embellishment of endless wrath and the fantastic novelties of eternal misery, and a night of unmitigated horror!

Utica, Oct. 14, 1840.

JULIO.

For the Magazine and Advocate.

## INCONSISTENCY.

The editor of the Baptist Register announces apparently with considerable satisfaction, that the Rev. Mr. Whitaker, who recently renounced Universalism in New York, has united with the Presbyterian church in that city, under the charge of the Rev. Mr. Hatfield. We say with *apparent* satisfaction, for we know that in reality Br. Bee

bee does not think one whit better of Presbyterians than he does of Universalists. And we think that we have the best of reasons for saying we *know* that such is the case. The Rev. Mr. Bliss has recently written and published in the Register, a series of articles on the subject of Baptism in which the most opprobrious epithets are applied to Pedobaptists, or those who believe in sprinkling instead of immersion. They are represented as usurpers, hypocrites, wolves in sheep's clothing, and even as *sheep stealers*! These articles Br. Beebee has frequently extolled to the skies. And more recently still, our brother, in an article concerning the persecutions which it is said the Baptists in Germany have recently undergone, gave it as his solemn opinion that if Pedobaptists in this country, (meaning Presbyterians; Methodists, etc.) had the power they would again, as they did in days of yore, cause the blood of Baptists to flow—in other words, Pedobaptists are in their hearts cold blooded *murderers*! Now when did Br. Beebee ever announce to the world that Universalists were *sheep stealers* and *murderers*? Never! No, no, notwithstanding our brother has so frequently represented Universalists to be such terrible, naughty creatures, he has never preferred such a charge against them—has never said they would steal sheep and murder. Now we do think that as long as our brother considered us a *little* better than Presbyterians, and Presbyterians to be a *little* worse than Universalists, he might just as well have said right out, in reference to Mr. Whitaker, "Sir, in leaving the Universalists, and uniting with the Presbyterians, you have not made a bad matter any better—you have only jumped out of the *frying pan* into the *fire*." We do think, all the circumstances considered, that we had a right to expect that such would have been the case. However we will forgive our brother this time, in hopes of better things from him hereafter.

W. R.

Utica, Oct. 19, 1840.

For the Magazine and Advocate.

## THE RULING PRINCIPLE.

Is it true that Jesus will reign and rule until he has put all opposing power under his feet? If so: by what power or principle will he so conquer? Ans. "Love—for love is of God." But will he not, in some particular cases, make use of another principle? Ans. "With whom is no variableness neither shadow of turning." But will he not finally, in his government, consign some to endless pain? Ans. "Love worketh no ill to its neighbor." But does not his law operate differently with different individuals, whose conduct is in one case good, and in the other bad? Ans. "He maketh his sun to rise on the evil and the good, and sendeth his rain on the just and on the unjust." Why is there a difference in the happiness of the good and the bad man? Ans. Each brings it upon himself—thus, if a man violates a natural law, if he thrusts his hand into the fire, he brings upon himself pain; and it is even so if he violates a moral law. The pain we receive in consequence of wrong action, is the punishment or corrective principle, which we realize the moment we become guilty, and it is an evidence of the Scripture truth, which declares, "in the day thou eatest thereof thou shalt surely die." This is wisely and benevolently ordained of God, that we might be kept in the path of right action and obedience, for our own consequent happiness.

S. B.

Elmira, N. Y.

For the Magazine and Advocate.

## JUDGING BY APPEARANCES.

I think there is a great error in the practical tendency of the teachings of our Partialist clergy. They misapply things. They take the outward appearances of Christianity for the substance. Am I correct in this? Do they not, in general, make joining the church the whole point and force of their labors? I know that if you person-



nally call upon them, their point will be changed. But in their meetings of excitement, do they not say that the moral, upright man, is the most dangerous? Yes, even if he should deal justly in every respect with his neighbor, and be merciful to the necessitous, if he has not in a public manner, in words, professed to do so, and attached his name to their church, and subscribed to their creed, they will declare unto you that he is a sinner—a dangerous man, and out of the ark of safety!

Our Saviour has laid down an entirely different rule. He says, "by their fruits shall ye know them"—that is, not what they in a public manner say they will do; but the man who in his every day word and action does those things which administer to the comfort and happiness of his fellow beings, he thus practically professes in a language which high Heaven approves, his piety before God and man. S. B.

Elmira, N. Y.

## MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA FRIDAY, NOVEMBER 13, 1840.

### UNDISGUISED UNIVERSALISM.

And what, kind reader, do you think is the meaning of that? What new wonder is the writer about to bring to view? Is the world about to be turned over, or are the inhabitants thereof to be confirmed in that perverted vision which beholds men as trees walking?

No, friendly inquirer, not exactly this. But I will tell you how it is. The world have so long claimed the right to be wrong side up, that they are determined to view that which should be uppermost, by the rule of contraries. Men raise themselves up in the dignity of self-made prophets, and strenuously contend, against all evidence except their own prejudices, that the should-be-zenith of this poor world, which has so long groaned under the weight which foul hands have heaped upon it in order to keep it out of sight, is the nadir, and ought to be at the bottom. I mean the religious world now. To speak plainly; self appointed judges have astonished the world with the grave position that what Universalists teach, and believe, and *practice*, if they are sincere and not home made, is not in *reality* Universalism; but that this is something so detestable that they either will not own it, or else that they do not know half as much about it as their wilfully blinded judges do.—These judges have therefore accommodated themselves to a very convenient phraseology, whereby to deliver themselves of their very inconvenient theological wrath, and conceal their own theological entanglement.

I should not write thus if there were not, on the part of our enemies, incipient evidences that a serious crisis is approaching upon them. I say they have accommodated themselves to a very convenient phraseology for certain purposes; and to accomplish those purposes with fancied facility, they speak of "Undisguised Universalism" in such a way as to imply that there is such a thing as *disguised* Universalism! "*Undisguised Universalism!*" Only think of it. Did you ever know the sun to blush that its own unborrowed rays were the gazing stock of mortal eyes? Yes, once, and only.—But those eyes were profane ones. It blushed and hid its face in clouds, when men sought to extinguish that brighter light, which arose in the glory of prophetic fulfilment, and when these blasphemed, by their deeds of darkness, Him who set the natural sun in the firmament. It blushed that men should seek to extinguish the spiritual light of salvation, because it was not confined to a few. It hid itself in frowns, because men had the hardihood, under the light of its beams, to strive against a moral light, which was as universal as its own natural rays. And if Universalism was ever disguised, it was, when, as the eternal truth of Heaven, its opposers have belied its testimonies, and perverted its impar-

tial favor, and in defiance of its light, and under the influence of a partial and bitter spirit, endeavor to hide it from mortal view, by deformities of their own manufacture. The *natural* clouds which are at times hung like a curtain over the sun, are an obscurity to those only who murmur at what they will not understand; to others they are but the promise—the assurance—that it is doing its share of the work which was designed for it by the Maker of all things.

I say, Universalism is no friend of deception. Of itself it is incapable of disguise. If there is ever any obscurity thrown around it, it is done by its enemies, and those who would dishonor it. But still its language is plain and unreserved. Heap upon it all the prejudices of popular fury; breathe upon it all the effervescence of pious wrath; weigh it down with the prevailing anathemas of pretended sanctity; hide its form beneath false imputations and misnomers as much as you please, still there is no disguise upon the thing itself—you can not drown its voice—tones of thunder will come up from beneath the mass of corruption which the enemy's consciousness of shame and weakness, has heaped upon it. But it will come up free from its scathing touch—even as the tried ones of old stood in the presence of impiety and persecution free from the smell of fire—declaring, "Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands as though he needed any thing; seeing he giveth to all life and breath and all things; and hath made of *one blood* all nations of men for to dwell on all the face of the earth."

But why do men speak of *disguised* and *undisguised* Universalism? It is difficult to point out motives which even our opposers conceal from themselves. With those men, facts go to show that a thousand instances of individual experience on both sides would not be admitted as testimony against the base assertions of our self-appointed judges. I must therefore refer my interrogator to what it would seem is seldom referred to on this subject—the *consciences* of those who make use of these terms.

But supposing the application of these terms to be unjust, are there no examples of similar conduct by which we can gain some knowledge of its nature? Yes, and these are precisely what I designed to introduce you to. Be not surprised, dear reader, that I should make an admission which will appear to be against myself. Any thing which is really against myself shall be admitted just as readily. Being an advocate of Universalism which is never in disguise, I cheerfully admit that the Bible contains examples which are very similar to the opposition against Universalism which we are now considering. Let us look at them.

Once upon a time of great emergency, when men were yet in their sins, in due time the great high priest of our profession came to put away sin by the sacrifice of himself. He bore witness to the truth of God, which was in the highest degree benevolent and impartial, by being benevolent and impartial himself. The truth which he afterwards sealed with his own blood, was his own principles of action. Were these principles opposed? By whom and how? There was a set of people who thought that certain conditions with which they had complied, were the only considerations which should secure to men the favor of God. The extension, therefore, of these favors to *all*, aroused their hatred against the principles of Christ as taught by him and his apostles. Were they called by Paul, the truth of God? His self-appointed judges called them heresy—and that, too, by mere assumption, and false accusation. "Neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing *all things which are written in the law and the prophets.*" Acts xxiv: 13, 14. Here,

then, Paul declares his sentiments, as he believed preached and practiced them; and in opposition to all this proof of sincerity, his self-appointed judges asserted, *without proof*, that he was a "pestilent fellow, and a mover of sedition among the Jews throughout the world, and a ring-leader of the sect of the Nazarenes, who also hath gone about to profane the temple." A charge involving greater licentiousness could not well have been conceived by a Jew. But recollect all this was a false coloring of the apostles principles and conduct. The Jews were aware that they could not condemn the apostles *real* position before the world, and so they manufactured some things which they could oppose, and charged these upon Paul.

Take another example. When, in the exercise of the true spirit of impartial benevolence, Jesus caused the blind and dumb man to speak and see, by healing him, as he will do in the fulness of times to all the morally diseased, the Jews showed their dexterity at perversion—even the perversion of one of the highest evidences which could be given of the Saviour's goodness. Against the real motives, and object, and result of the Saviour's act, they could not contend. They therefore falsely charged him with some thing which they *could* find fault with. "He casteth out devils through Beelzebub the chief of devils." Here was the issue between them. Jesus maintained that he opposed evil by a different and supreme power, and that he could not oppose evil with evil principles. "If satan also be divided against himself, how shall his kingdom stand." "When a strong man armed keepeth his palace, his goods are in peace. But when a *stronger* than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." This was the position which Jesus occupied before the world, under the direction of that stronger power. And what was the evidence against him? Why, that he opposed evil through the assistance of an infernal agency; and this was the unsupported assertion of his self-appointed judges. Had they lived in our day, they might have applied the same terms, and with the same reasons, that are applied to Universalism. They might have sought to deceive the people by calling the *real* principles of Christ—those which he taught, and practiced, and loved—*disguised* Christianity; and gluttony, and drunkenness, and sinful fellowship, and Sabbath breaking, and blasphemy, and licentiousness, (all of which they charged upon him—the secret reason for which was, because he came to save sinners,) *undisguised* Christianity.

Do you see the authority, now, reader, for calling that "disguised Universalism," which all faithful Universalists openly believe, and teach, and love, and practice, and which all good men love and practice whether it be a part of their creed or not? Do you see the authority, now, for calling the bitter spawnings of green eyed prejudice, or the wilful perversions of black eyed bigotry, "undisguised Universalism?"

As Universalists, we say we believe in One only living God, "who will have all men to be saved and to come unto the knowledge of the truth." Is there any disguise here? Yet Partialists tell the world that this is disguised Universalism, and that true Universalism is but another name for infidelity. Who are to be believed? We believe that the mission of Christ was to save mankind from their sins, by reconciling them to God, "not imputing their trespasses unto them, and" that he "hath committed unto us the word of reconciliation."—Is there any disguise? Partialists say that this is "disguised Universalism," and that "undisguised Universalism" would people heaven with sinners of the blackest die! Who are to be believed? We believe that every transgressor will receive according to the fruits done in the body; and we defy any Partialist brother to find an opposite sentiment advocated by any who are entitled to the name of Universalist. Is there any disgrace here? Yet this is called "disguised Universalism," and the people have had a sentiment preached from Partialist pulpits and papers, which professed to



offer peace and joy, however corrupt he may be, and salvation from punishment, however corrupt he may continue to be, to the sinner. And this they have called "undisguised Universalism." If any person in the world believes in such a notion, (and many do,) he may ascribe all the honor to Partialist preaching, where it was coined, for I am sure he never inhibited it from a Universalist.

But I must not dwell upon this point longer. If any reader is in doubt, or is deceived by these pharisaic charges upon us, and would know what is Universalism that knows no disguise, and will not, can not tolerate it, let him lay aside the teachings, and fables, and prejudices of men who might be called cunning if they had not long since overshot the mark, and then let them read the Bible; we will risk—nay, crave the result. If he would know what the self-appointed judges over us call "undisguised Universalism," when they fancy themselves tolerably infused with the spirit of holy wrath, ponder them well when their craft is in danger. Hear their denunciations and anathemas; listen to their sermons; read their papers, and their Sabbath school volumes, which wise men have in solemn mockery recommended to the perusal of youth, and their tracts, and a host of kindred schemes for deceiving the world, and he will have all the information he needs to convince him that Partialists, for want of ability to combat true Universalism, have manufactured a false one in their desperation. We can assure our Partialist brethren, that the doctrine which they so often describe and charge over to us, is none of our kindred. It is an offspring of their own. Perhaps we might accommodate them if we would adopt it; but this we can not do. So let them flit away—we have no sympathy with it.

A. R. B.

#### NOTHING TO DO.

And what is the meaning of this? Is it meant as an excuse? Then it is a positive crimination. Is it designed as a complaint? Then it is an evidence of weakness. Will it palliate the crime of indolence which we are ashamed of? Only by supposing that industry might possibly be a greater crime. Nothing to do? The English language contains such a phrase, but facts never introduced it there. Strange that the tongue does not refuse to utter it! A wise man, if he ever found the sentiment imposing itself upon his mind, might save himself the trouble of maturing it, by sitting down, and with pen in hand, writing his thoughts and troubles and complainings, for the benefit of other men, and thus prove the falsity of its application, at least to himself for the time being. But still we expect it will be used, and its meaning is forthcoming.

Look at that poor unfortunate hypochondriac! Every thing is disordered around him. He can not move unless his aching bones compel him to move, because he might do so to no purpose. So he moves without trying to accomplishing any thing, and always to wish himself back again. Even the skies scowl upon him—or rather he says they do, for he seldom goes out to tempt them, lest they should falsify his word. What is the matter with him? Nothing to do, says he. Poor man! The heavens invite him to gaze and wonder and become wiser by their silent instructions, but he will not. Appeals to mercy and benevolence in behalf of the unfortunate are sounded in his presence, and he has to close his ears to get rid of their importunities. Still they sound—yet he will not hear. God's word invites him to prayer and praise, and spiritual communing; yet it lies neglected and despised upon the shelf. He says he has nothing to do, and he complains of his condition. He has every thing yet to do! That is the meaning of it—If he will do nothing else, let him become a philanthropist; and if he ever mourns, it will be because he finds so much to do, and so few to do it.

There is an ambitious mechanic—ambitious to stand

at the head of his craft, but more so to amass wealth, by its lucrativeness. Hour after hour and day after day does he labor at his calling when his services are in demand. He gains comfort and a reasonable competence but not the wealth which he desires. And when the hurry of his business is over, or a cessation of employment comes for a short time, he is discontented? What is the matter? Why his savings are diminishing and he has nothing to do—so he says. And what do his words mean? To obtain the name and competence which he desires, he must qualify himself for greater usefulness. There are many little departments of his art, which if he understood, would furnish him with business when his regular occupation fails him. Besides mental and moral improvement, calculated to make him wiser and better, should occupy a portion of his time. Of all this he is fully aware, and many a time, when he has been drove with business, has he resolved to commence these acquirements, the next leisure which he might be favored with. Does he do this now? No; He says he has nothing to do. Nothing done, would be truer until he attends to his acknowledged deficiencies, and then he will always have enough to do.

When I hear a Universalist say he has nothing to do, as an excuse for his idleness in the church of Christ, I feel disposed to pity him. For a man to be in this condition, with so great a work before him as we have, is truly a misfortune. Yet every time he offers an excuse for the neglect of duties which he never has tried, or which he has ceased to perform, and which would evidently advance the cause of truth, he virtually says, I have nothing to do. Wherein is the consistency of this plea? In this only. When he can say that no mistaken brother will be saved by his activity and zeal; That no opposer can be convinced by his exhortations and examples; that no distress can be alleviated by his kindness; that no herald of the truth, no toiling scribe who wastes his strength by the midnight lamp, in devotion to his master's cause, can be encouraged by the liberality which he can afford; that no voice can be effectually lifted in vindication of Heaven's despised, perverted, and abused truth, then he may say that he has nothing to do but fold his arms and die. But he who neglects these has *every thing to do, and nothing done*. Brother is this the way you have nothing to do

A. R. B.

REVS. M. H. SMITH, E. N. HARRIS, AND W. WHITTAKER.—These are the three "great Renouncers." We have not noticed them for some time past, though some changes have occurred. The truth is, we thought we might as well wait awhile, and see if they would not "settle down," so that we might make a final report concerning their movements. Of the two last named, we perhaps can, but of the first, we despair ever getting to the end of his changes. M. H. Smith, after renouncing his renunciation of Universalism for the second or third time, went to preaching Universalism on his own hook. Tiring of this, he went to Hartford, Conn., to visit Dr. Hawes, and there renounced Universalism again. By the last accounts he was preaching Partialism in that vicinity; though probably by this time he may have renounced back and forward several times. E. N. Harris, by our last accounts was preaching with the sect calling themselves "Christians." I believe in Portsmouth, N. H. W. Whittaker has finally concluded to join the Presbyterians, and rumor says he is to be Pastor to one of the societies in New York, at \$1,200 per annum. Since that conclusion, the Methodists and Baptists begin to think that, after all, his conversion is nothing particularly in his favor! "Sour grapes." The poor fellow boasted of the great many calls he had received from Baltimore, Hartford, Boston, Salem, etc., until Br. Sawyer felt compelled to come out and prove that they were mere invitations to preach on trial, which, after a trial had been made, never ripened into an invitation to settle as a pastor with

any one of them! The full bladder when pressed proves to be filled only with wind.

Such we believe to be the *late* (not *present*) state of these changeful renouncers of Universalism. Their conversion has not resulted in procuring a *single follower in any of their congregations*; and, in Mr. Whittaker's case, has proved to be of more benefit to his late society than any thing he ever performed while their pastor.

A. B. G.

#### THE ROSE OF SHARON.

The second volume (for 1841) of this cheap and excellent annual seems to be gaining in popular favor on its predecessor. Literary journals, conducted by those in general who are opposed to Universalism, have the magnanimity to rise above sectarian prejudices, and to speak out boldly their opinions of the work. We are pleased to see this free and generous spirit at work in the literary world, and therefore copy a few of such notices, that our readers may rejoice with us at the increasing freedom and liberality of the literary press.

THE ROSE OF SHARON, FOR 1841: Edited by Miss S. C. Edgerton; Published by A. Tompkins and B. B. Mussey, Boston. Amongst the flowers of Literature, which the approaching *Annual* season has presented to our notice, we have perused none with more gratification than the beautiful volume before us—beautiful, not for its costly embellishments and gaudy garniture, but intrinsically so, for the rich fragrance of its contents. It is truly, as its name designates, *the rose of Sharon*, and the pure aroma that has been distilled over its three hundred leaves is redolent with

"bright imaginings and thoughts that can not die."

It is emphatically a rose that will "smell to Heaven"—a collection of glorious intellectual blossoms, the moral and religious influence of which must in their appointed time, yield Hesperian fruits; finally, it is a bright embodying of the buds of Christian hope, which, in their gradual unfolding, develop the precious promises of immortal bloom. The editress has not only been indefatigable in her own exertions to impart vigor and strength to her "Rose," but peculiarly happy in those writers who have given their aid to add a character to its literary efflorescence. As a simply moral production, "The Rustic Wife," by Miss Edgerton, is admirable; and, for vital truth and purity, so are "The Thoughts on the Deity," by the same writer, the whole scope of which, is to elevate the intellect to the true perceptions of God. "Ten Years Change," by J. G. Adams, is "a brief chapter, yet full of changes"—changes which well portray the "ups and downs" of life, from the morals of which, we learn, to use the words of the author, that "sunny skies in the morning of life do not always indicate fair days, and, that the sneers of the multitude do not always prove the object of them—a fool." This seems like "an over true tale," and the experience of those, who possess what is technically termed *knowledge of the world*, may serve as a running commentary upon it.

"Christianity and the Human Affections," by O. A. Skinner; "The Seven Sisters, or the Beautiful and the Religions," by T. B. Thayer, are life like blossoms in this literary bouquet, the flowers of which, all possess so many essential properties, and exhale such pure and aromatic sweetness, that we know not where to stay our admiration—whether at the modest violets of the editor's poesy, (of which we have yet said nothing, worthy as it is) or whether to confine our approbation to the prose articles only. Our notice is already somewhat elaborate, and, remembering that we have other publications that demand our attention, we approach our *finale* by a hearty commendation of this pretty looking and intrinsic little volume, to all donors of mementos and keepsakes. A *Souvenir* to breathe "forget me not," it will be received as an evidence of good taste in the giver, and as a perennial flower, being odorous not only with that which is beautiful in creation, but sending forth "a savor of life unto life," as it ministers to the moral and religious aspirations of human nature.—*Boston Transcript*.

"The first of the annuals for 1841, we are not sure that this will not prove the best. Its literary contents are in a high degree creditable to the fair editor, and the pictorial embellishments are all in good taste. The view of the Narrows at Lake George is very beautiful, and the accompanying romance illustrative of the engraving is quite ingenious. Miss Edgerton is herself the principal contributor, and all her pieces evince a fine poetic fancy, combined with no inconsiderable literary tact.

"Peregrine, a Tale of the West Indies," by Mrs. C. M. Sawyer, is worthy of that lady's reputation as a writ-



ter. Her little translations from the German, are also excellent. Mr. Greeley, who occasionally forsakes the stumps, log cabins and cider barrels of politics for the primrose path of poesy, has contributed an interesting essay on the genius and writings of Mrs. Hemans. "Walter Mervyn," is a very clever sketch, and we may say the same of "the Alpine Pastor." The contributors to this little work belong mostly to the Universalist denomination of Christians, but we see nothing of a sectarian character in its contents.—*New World*.

By-the-by, do our yet unsupplied readers know that the Rose for 1841 is going off very rapidly, and that if they delay buying it too long, they may not be able to procure copies? It is even so. Br. Hutchinson has a few yet on hand—send soon—"first come, first served," you know. A. B. G.

#### "THE CHRISTIAN COMFORTER;"

"A Gift for the afflicted and bereaved. By Rev. H. Bacon. Boston: Abel Tompkins, 38 Cornhill. 1840."—216pp. 18mo.

I wish to invite particular attention and *custom* to this new work. Br. Bacon has made it all it should be—the style, pure, clear, and smooth—very few can equal him in the harmony of his prose;—and the subjects discussed are the most important and heart thrilling an author can touch upon—the joy of trust, the unchangeableness of God, the uses of pain and suffering, death, faith, hope, resurrection, the re-union and recognition of friends in eternity, persuasives against excessive grief, etc., etc.;—and the manner and spirit with which these subjects are treated—so gentle, tender and sympathizing that it seems as if a stricken heart were sharing its balm with some one as deeply riven and dearly beloved.

The mourner—and we are *all* mourners—should keep this work under his pillow, to be read at night, when the darkness around seems but a lighter and relieving shade to that night which envelopes the soul—and in the morning, when the light of day recalls the loss to the wounded heart, and suggest the hope of consolation in ennobling to the mind the Sun of Righteousness. The clergyman of every sect and denomination, who is indeed desirous of finding suggestions to enable him to comfort those that mourn, will find much in this volume to please his heart, and aid him in his truly Christian labors. But especially do we commend it to the preacher of glad tidings—its every teaching is in unison with his faith—its consolations all are derived from the spirit of his hope and charity.

The work is neatly "got up," beautifully printed on good paper, and may be had of Br. Hutchinson at the Publisher's prices. Let it be widely circulated, and carefully read. A. B. G.

REV. T. D. COOK.—The society in this city are about to lose the services of their present Pastor—his health rendering it imperitively necessary for him to change his field of labor. During the twenty-two months that Br. Cook has been settled here, his labors have been quite successful; and he will leave here with the good will and affection of his flock—many of whom deeply and feelingly regret the necessity which deprives them of one so able in the pulpit, so efficient in his pastoral labors, and so generally pleasing and estimable in his private character. Whom they will procure to fill his place, if any one, is not yet known. May God soon bless them again with a faithful and excellent pastor. A. B. G.

The following resolutions were offered by Rev. Dolphus Skinner, and unanimously adopted at a meeting of the society held Nov. 1st, after the afternoon service.

Resolved, That, influenced alone by the necessity, while we most sincerely lament its existence, which renders it prudent for Br. Cook to seek a situation more congenial to his state of health, we are constrained, reluctantly and with feelings of deep regret at the separation, to give our consent to his early departure.

Resolved, That we tender to Br. Cook our warmest and most hearty thanks for the becoming, efficient and successful manner in which he has discharged his various duties as Pastor of this Society."

Utica, Nov. 9th, 1840.

L. W. TAYLOR, Clk.

ERRATA.—Br. D. K. Lee, very pleasantly notices the following misprints in the "Night Storm" published two weeks ago.—Third Stanza, 5th line, 1st word, read "She" instead of "The"—and read 5th Stanza 2d line, "The thrilling pairs of the upper air." He justly remarks that omitting "the," makes the "wild-cat"-ism, rather *catalectical*! He complains also that "Satan," in the 6th Stanzas, "like old Narcissus, has pined away—not into a daffodil, but—into so small a person, that he takes unto himself a small "s" to begin with." This was sheer *modesty* in the D—l of our establishment, who put the article in type, and has a habit, therefore, of always spelling *his own titles* with small letter. We do not honor his satanic majesty quite as much as many others do, and differ from them in always beginning the "Gospel," "Christian," and "Christianity," with Capitals. Eighth Stanza, 2d line, "sprightling" should read "sprightlier."

Br Lee, must excuse me—I did not read the proof, being from home, and the handwriting being a strange one, these errors were overlooked by those who did We will try to do better in future, and hope he will patiently trust in Jacob Faithful's motto—"Better luck next time," and write on. A. B. G.

#### A METHODIST FALSEHOOD CONTRADICTED.

The following explains itself. It was sent in a letter on business, and overlooked, at the proper time. Since then it has been found, and believing that Mr. Dewey may repeat his falsehood, we, even at this late day, give the contradiction—not that the story is probable or plausible, and therefore needs contradiction; but because there are some who will believe any uncontradicted story, however absurd, against Universalism; and others who will believe a clergyman—however great a liar he may be, merely be—cause he is a professed minister of the Gospel. A. B. G.

BR. GROSH.—In the Glad Tidings of May 13, 1840, published at Akron, Ohio, Br. C. L. Chipman states that a Methodist minister by the name of Dewey, publicly asserted that a Universalist minister by the name of Morse, with whom, he (Dewey) was acquainted in the state of New-York, told a sick person it was of no use to read the Bible, etc., and also requested a member of his (M.'s) society who had renounced his faith, not to state that Universalism would not do to die by, lest he (Morse) should lose all his congregation, etc. If those assertions relate to me, as they probably do, (for I am the only person by the name of Morse preaching Universalism in the state of New-York,) they are entirely destitute of any foundation in truth; we be to the minister who will lie either to promote truth, or strengthen party!

Henderson, N. Y.

PITT MORSE.

#### BILLS—BILLS!

We are making out bills, and sending them to our agents and subscribers, as rapidly as we can. Will all agents to whom they are sent, collect and make returns immediately—and all subscribers see that we have not to ask for our hard earned dues a second time? It is very disagreeable to dun.

N. B. If any errors are found in the bills, (as is probable in some cases,) we will cheerfully make the correction on being informed of the facts. Agents who have received pay, and have not reported to us, will see the necessity of doing so forthwith.

A. B. & C. C. P. G.

#### REMEMBER!!!

That at the close of the present volume, we shall strike from our subscription list the names of all persons who are indebted to us for *more than the present volume*; except in cases where we are assured of the willingness of the subscriber so owing.

N. B. Agents, Postmasters, and others are respect-

fully requested to aid us with information respecting the *present responsibility* of those on our list. And all delinquent subscribers are respectfully reminded that the *strongest proof* we can have of a man's honesty and ability, is his *payment of what is due to us*.

A. B. & C. C. P. G.

#### TO CORRESPONDENTS.

We are in want of communications—especially those of moderate length. Those ministering brethren, particularly, who have promised us an *occasional* article are reminded that now is an *occasion*, when we have most *occasion* to use *occasional* contributors.

A. B. G.

Br. Tompkins. Send me Nos. 1 and 2 of Repository volume 9; I let Miss Hunter have mine, as she had no received those numbers. Change Mrs. Egans Repository to Mrs. I. Barber, Auburn. Send volume 9 of Repository, with back Numbers to Miss Sally F. Barrett, Oswego, N. Y. G. W. M.

#### SONGS OF ZION.

Just published, and for sale at the "Trumpet Office," No. 37 Cornhill, (opposite old stand), the NEW BOOK OF PSALMODY, entitled "SONGS OF ZION": OR THE CAMBRIDGE COLLECTION OF SACRED MUSIC, designed for the Church, for the Social Meetings of Christians, and for Family Worship: comprising a rich variety of the most popular tunes, anthems, etc., with many pieces from various authors, never before published, written expressly for this work arranged with a figured bass for Organ and Piano Forte. To which is prefixed a Familiar Introduction to the Art of Singing, designed for the aid of those who are entirely unacquainted with the science of music: the instructions being reduced to great plainness and simplicity By THOMAS WHITTENORE. Sixth Edition, enlarged and revised, containing additional Anthems for Temperance celebrations without any increase of price. The last edition with the Pestalozzian system of instruction. Persons acquainted with the science of harmony are requested to call and examine this work.

This Book contains upwards of 300 tunes, of a great variety of Metres. In addition to these, there are upwards of 100 pages of Anthems.

It has upwards of 350 pages of the size of the 'Boston Academy's Collection'; and will be sold at the same price. The author pledges himself to the public, that neither pains, nor expense have been spared to render this work correct, in its scientific, and elegant in its mechanical execution.

This work is very particularly recommended in cases where different denominations of Christians unite in 'Union Singing Schools.' On the great theme of praise all Christians agree; we can all unite our hearts, and voices in celebrating the praises of God and the Redeemer, and the glories of eternity. In a great number of cases, the whole Hymn is put upon the same page with the tune, which will be very convenient in singing these tunes as voluntaries. There are many most excellent hymns inserted entire, which appear in no hymn book in common use. For sale wholesale and retail, by

O. HUTCHINSON.

#### NEW BOOKS.

The Christian Comforter, by Rev. Henry Bacon, Also a new supply of

The Rose of Sharon for 1841.

Universalist Guide,

Universalism against Partialism,

Happy death Scenes,

Duties of Young Men, by E. H. Chapin.

Strive and Thrive, by Mary Howitt.

Hope on, Hope Ever, do.

Just received and for sale wholesale and retail, by

O. HUTCHINSON.

#### RELIGIOUS NOTICES.

There will be preaching on the third Sunday inst., by Br. CLOWES in this city—Br. D. PICKERING in Russia.

There will be preaching on the fourth Sunday by Br. BARTLETT, in Vernon—Br. GROSH in Taberg—Br. CLOWES, in this city—Br. PICKERING in Middleville.

A CONFERENCE will be holden in Scipio, Cayuga county, on the second Wednesday and Thursday, (9th, and 10th,) in December. The Eucharist will be administered on Thursday afternoon. Ministering brethren and friends are invited to attend.

G. W. MONTGOMERY.

T. J. WHITCOMB.



## POETRY.

For the Magazine and Advocate.

## NATURE'S LANGUAGE.

Why do flowers of every die  
Our mazy pathway throng—  
Why do birds their voices ply,  
To notes of sweetest song,  
If God is not our Father true,  
Though reigning far above?  
If we are not, in Mercy's view,  
The children of His love?

Why is Winter's snowy fleece  
Withdrawn from blighted earth—  
Why does gentle Spring release  
The bird to nobler birth,  
If, soon as death with sullen will  
Shall bear us to the tomb,  
Our God intends to blight us still  
In scenes of deathless gloom?

When the sunbeams pass away,  
And darkness dwells below,  
Why should morn, with clearest ray,  
On all delighted glow—  
O, why, if when the golden bowl  
Of life is crushed for time,  
No mercy-ray shall light the soul,  
In Joy's immortal clime?

Bud, and flower, and bird, and song;  
Each radiant beam above—  
All, in language clear and strong;  
Say, "God alone is love."  
Then why! O, why should man forget  
That he on earth is blest?  
Or doubt that God hath purposed yet  
To give His children rest?

Utica, N. Y.

JULIO,

## MANNERS.

The value of an easy manner and courteous address is not by any means sufficiently estimated among us. Proud of his political independence and his republican rights, the citizen is very apt to carry his notions of personal privileges to an improper extent; especially in the smaller matters of the social circle, as well as in the details of business. Matthews, the comedian, who was one of the most nervous of mortals, used as illustrative of this trait of surliness, to detail his losing his way in New York, and upon stopping a peripatetic Yorker with "I want to go to Leonard street"—being blown off his feet with the rough rejoinder, "Well, why don't you go?"

Two young men shall commence life together, equal in circumstances—both being destitute of means—but the one full of talent, abundant in resource, and apt in business; but conceited of his own "reserved rights," and not easy in his manner, or happy in placing others at ease. The other not above, if even up to mediocrity, not especially gifted with business talent, but still ready in adapting himself to those he meets, and felicitous in his address. Now let us see how they get on. We will call one *Manners*, and the other *Independence*.

*Manners* is a clever, civil and obliging fellow, disposed to gratify. He steps up to you with a bow and a smile, and wishes to know how he can serve you. He is ready to give up his seat to a lady; even to stand behind her bonnet at a concert, if necessity requires.

*Independence* is a stiff, upright, angular gentleman, who waits to be spoken to, and then answers or not, as the humor takes him; he yields with a bad grace to a solicitation, and robs a kind act of its merit, by the manner of doing it. His independence is always rubbing against somebody's self independence, and society seems as if mankind had been made square instead of round, and in a crowd were perpetually chaffing their sharp corners! He returns your salute with a gruff air, and walks about with his hands under his tail coat, and always stands with his back to the fire and his legs straddled.

*Manners* is a neat, dapper, brisk body, that has a joke for one, a song for another, and a "how are you?" for every body—he looks about as he walks, notices his acquaintances, returns their bows, and occasionally calls to see them. He won't *endorse*, but declines by a polite excuse; and can't afford to lend, but makes the borrower feel his regret by his kindness of reply. Occasionally he beaus a lady, and is not *very* much afraid of old maids, or young children. He will, too, carry a parcel for you, and has been known to ride with a band box on his knee.

*Independence* is a surly, honest, rough, loud voiced chap, that laughs at no jokes but his own, and don't care whether he speaks or is spoken to; he owes nobody anything, and depends on himself for amusement. Let any body ask him to endorse! He never borrows and won't lend; and considers the request for a loan as a species of pickpocketing. Yet he has been known to give handsomely to the distressed, and even to forgive a debt. He won't play porter or post-office for any body, and hates a band box as he does Satan. He considers children as small nuisances requisite for supplying the world with population; and if he ever does get married, intends to *insure* himself against paternity.

Such are the twain, and so they go through the world, both often successful, and both respected—the one liked and popular, while the other is feared and avoided. Great philosophy was there in the scissor-grinder's proverb, as applied to success in life, "*sweet oil and perseverance conquer every thing.*"—*Phil. North Am.*

## A VISION.

When I was a wanderer, I was once in Surat, where I made the acquaintance of a Brahmin, so liberal, that he had much converse with me, though, according to his creed, I was of impure caste, and it was in Brahminical strictness, a pollution for him to permit me to approach within ninety-six feet. He was a director in the Banyan hospital, where sick and wounded animals are attended to with as much kindness as is sometimes thrown away in more enlightened countries, upon ungrateful men. "Young man," said the Hindoo philosopher, for such he was, "what motive has led you, at these years, so far from your home, and what compensation do you expect for such a sacrifice of the affections?"

"I have but one motive," said I, "that is, curiosity; which, if strictly analyzed, may be found composed of a desire to escape from scenes where I had ceased to be happy, and to find, in distant lands, a substitute for happiness, in change of scene and emotions of novelty."

"It is a vain pursuit," said the Brahmin, "and," continued he, "I have been better instructed in a vision. I saw," said he, "in a dream, an ancient sage-like man; his brow was not smooth, neither was his eye at rest. It seemed that he was familiar to me, though I could not remember where I had seen him before. He looked intently upon me; and said: 'Mortal, I am as thy shadow. I have been near thee from thy birth. I shall be nearer through life, and I shall not quit thee till death. Death only can divide us; but thou wilt endeavor to fly from me, and wilt sometimes think, that thou hast escaped. Yet I am not thy enemy, though I have little that thou wilt love. Thou art bound to a country where I can not go; but thou wilt be better received there, for what thou wilt learn of me in the journey. If, for a season, thou avoid me, thou wilt find nothing, that will not so remind thee of me, that thou wilt, though disappointed, again return to me, as thy companion through life.'"

"I was soon attracted to a being of far more enticing aspect. He was flushed with youth and crowned with a chaplet of flowers. 'Follow me, said he, radiant with smiles. 'I am Pleasure, and,' I know him from whom thou wouldst escape. He is Care, but he can not breathe where every odor is a perfume, and every sound is music.' For a while I followed Pleasure; but the society soon became so tasteless, that I felt that I could prefer even that of Care.

"Disappointed and sorrowful, yet with a mind attuned to the softest emotions, I approached a damsel who was sitting by a fountain, pleased with the reflection of her own beauty, even while her tears were falling into the stream. 'Maiden,' said I, with our oriental abruptness, 'Why dost thou weep, and what is thy name?' 'I weep,' replied she, in a voice broken and murmuring like that of the fountain, 'because I am the most happy while I weep; and my name is Love.' 'I will follow thee,' said I, 'through every path; and should the thorns lacerate my feet, I will not leave thee, with whom it is better to weep than to smile with Pleasure; and in following thee I may the further remove from Care.' 'Alas!' said Love, 'thou little knowest. Listen! for though I am not wise, I am at least sincere. I have learned from my uncles, Wisdom and Experience, that neither Love nor Pleasure, can escape the pursuit of Care. I can only promise, that in my society you will the less regard him.'"

Here the Brahmin addressed me, saying, "stranger, return, therefore, to thy country, follow the footsteps of Love: for the affections confer more happiness than intellect. Happiness is not the offspring of Knowledge; but to be good is to be happy."

## MARRIAGES.

In Lebanon, September 2d, by Rev. E. M. Woolly, Mr. SAMUEL SHEPHERD, to Miss AXEY LINDSAY. In Smyrna, September 3d, by the same, Mr. SAMUEL M. TURRY, to Miss MARY REYNOLDS. In Hamilton, September 10th, by the same, Mr. B. HUNT, to Miss ELIZA ANN STAPLES. In the

same place, September 23d, by the same, Mr. JOHN COL, o Madison, to Miss FLORILLA SKEELS. In Lebanon, October 22d, by the same, Mr. GEORGE LORD, of Hamilton, to Miss CALIFORNIA FAY, of the former place. In Augusta, October 28th, by the same, Mr. ANDREW P. ROOT, to Miss CAROLINE, eldest daughter of Judge Kimball. In Sherburne, September 30th, by the same, Mr. MILLO P. HASKINS, to Miss SALLY ANN GYNN, all of Smyrna.

In Tyre, October 22d, by Rev. Mr. Grey of Seneca, Falls, Mr. M. W. JENKINS, of Galen, to Miss SARAH A. MAGEE, of Tyre.

In Van Buren, September 24th, by Rev. J. Foster, Mr. WASHINGTON BAILEY, of Michigan, to Miss LANTHA DANKS of the former place.

In this city, October 1st, by Rev. T. D. Cook, Mr. LEMU. EL FRANKLIN, of Bristol county, Mass., to Miss MATILDA FRANKLIN, of Herkimer county, N. Y.

In Mexico, October 27th, by the Rev. Wm. Sias, Mr. WILLIAM T. KNIGHT, to Miss LUCY SMITH, all of that place.

## DEATHS.

In Oswego, August 29th., 1839, EVILURO, son of Hyman Carpenter, aged 4 years and 1 month. By this providence, brother and sister Carpenter are called to give to the tomb an only child. But they are sustained by the joyous faith that soon they will join it, to praise God "Where pleasures, never bloom to die."

The funeral was attended at the Baptist Church in Oswego, and the consolations of the Gospel were tendered to the mourners by the writer. WM. SIAS.

At the residence of his brother, in Clinton, October 14th, Mr. ALONZO J. EVERETT, aged 30 years. All that parental and kindred affection could do, combined with earnest and assiduous effort, was done to restore him to the society which he loved; but the hand of the destroyer, Consumption, was upon him, and the angel of immortality called him home to heaven. And bright and glorious was his departure. Had the disciple of superstition stood by his bedside, and witnessed the holy composure with which he conversed of death and the future, and the bright glow of confiding assurance, which rested upon his countenance, like a beam of light from heaven, setting its seal to that faith before which mountains of error would have vanished like mist before the morning sun—I say, had the opposer seen this with the cherished thought in his bosom that Universalism would not do to die by, the unjust imputation would have frozen in his heart, and his lips would have refused to utter the unworthy sentiment, which the exhortation and triumph of the dying man, even after the death-chill was touching his limbs with its power, so fully repelled.

Calm and resigned in his own feelings, the deceased sought to soothe the sorrow and anguish of his beloved parents, and brothers and sisters, with assurances that they should meet again where parting would be no more forever. There was no enthusiasm in his manner: yet as he took each of his friends by the hand to bid them farewell—not eternally—he assured them that he had no fears of that dark doom which imagination had garnered up in the future. He was sure that no wrath, no abandonment, no despairing awaited him, or any of the human family, in the spirit land. "My path," said he, "is bright before me." On one occasion, he aroused from a quiet sleep, and exclaimed—"I have seen bright and beautiful beings; perhaps they were God and his angels—why did you not let me go?"

Thus died an excellent man. Though for years deprived by declining health, of that usefulness for which his mind and disposition fitted him, yet his cheerfulness and mental vigor forsook him not. His moral worth was testified to by the universal respect and even attachment which was awarded him. To his relatives his departure is a severe affliction. His aged parents have been spared to behold a large family gathered around them, and going forth amidst the responsibilities and duties of active life. The chain which has bound them together as kindred spirits, is now, for the first time broken. But the severed link is brighter from the trial, and yet serves to connect the survivors closer with Heaven. They mourn not as those who have no hope. The remains of Br. E. were removed on the 15th, to the residence of his parents in Litchfield, and from thence, on the 16th, to the Presbyterian meeting house, on Jerusalem Hill, (which was kindly and voluntarily offered for the occasion,) where a sermon was delivered by the writer.

A. R. B.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

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For the Magazine and Advocate.

## NOTES ON THE RESURRECTION.....NO. XV.

BY A RURAL EVANGELIST.

"We have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not."

The 15th chapter of the 1st Epistle to the Corinthians, contains more upon the subject of the resurrection than is found in any other portion of the sacred writings. And it is from this chapter that the strongest proof-texts are selected in support of the doctrine of a simultaneous, universal resurrection. Yet strange as it may appear, I deem that there is that in the chapter, which goes directly to establish the conclusion that the resurrection is progressing! The particular attention of the reader is here invited to a consideration of the apostle's argument as presented in verses 12-28 inclusive.

After announcing his subject, he adverts to the facts of Christ's death, burial, and resurrection, and mentions some of the evidences of His rising, namely, his being seen after that event by more than 500 witnesses, most of whom were living at the time Paul wrote. He then proceeds to prove the truth of the resurrection, from the fact that Christ rose. And it is worthy of observation, that he does not profess in this part of the chapter, to be giving his brethren a direct revelation, but merely to be proving to them a certain point by dint of fair reasoning from an established and, in their case, an acknowledged fact.\* Says he, "Now if Christ be preached that he rose from the dead how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen." Verses 12, 13. Now upon this language, it is possible to quibble, and to say that the meaning is, merely, that if Christ rose from the dead, there is evidently a resurrection in one instance; but if there be no resurrection in any instance at all, then certainly Christ is not risen. This would be to represent his rising as a perfectly isolated event, not connected with our destiny in any manner or degree whatever. Yet this is not the doctrine of the apostle, as will be conceded on all hands; and it is also true, that such an interpretation conflicts with the evident import of the apostle's language. The expression "the dead" is plural, hence it can not refer to Christ alone. And we may add that the corresponding expression in Greek, is plural not only in signification, but also in form.†

Before proceeding further, it may be well to observe that the expression "the dead," is not only plural, but that it denotes persons. Thus when it is said "the dead rise," the affirmation is, that those rise who have died. A similar remark applies to the phrase "the resurrection of the

dead." Thus much is generally understood. But the proper, specific import in many passages at least, of the phrase "from the dead," as used by the New Testament writers in speaking of the resurrection, seems scarcely to have entered the minds of either the learned or the unlearned. Thus, except in three passages, (in which passages there is, as will be shown in the next paragraph, a manifest reference to a certain locality) wherever in the New Testament the phrase "from the dead" occurs in connection with the doctrine of the resurrection, the Greek word rendered "from" is the same as is in some other passages rightly rendered "from among;" as, "Every high priest taken from among men;" "Every soul which will not hear that prophet shall be destroyed from among the people." "Put away from among yourselves that wicked person." Heb. v: 1; Acts iii: 23; 1 Cor. v: 13. It is not said that he rose from a place, or from a state; but that he rose from the dead, that is to say, from among those that had died.

In Matt. xxvii: 64, we are informed that the chief priests and Pharisees, remembering that Jesus had said he would rise again, requested of Pilate that the sepulchre in which our Lord lay entombed, should be securely fastened, and vigilantly watched, until the third day, "lest [say they] his disciples come by night and steal him away, and say among the people, 'He is risen from the dead.'" In chapter xxviii: 6, 7, an angel says respecting him, to some of the women who were at the sepulchre on the third day morning, "He is not here; for he is risen, as he said. Come see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead." In both these passages reference is had to the place of his interment; and the phrase "from the dead," obviously means from the place of the dead, that is to say, from the sepulchre. Accordingly, in these texts a preposition is used in Greek (*apo*) which primarily means from.

In the parable of the rich man and Lazarus, Luke xvi, Hades, or the grave, rendered *hell* in our version, (but which primarily signifies the state of being dead, as to the body, as to enjoyment while in the body) is parabolically represented as being to the rich man a "place of torment;" and he desires Abraham, whom he addresses by the title of *father*, to send Lazarus to his five brethren among the living, for their instruction and admonition. Abraham replies, "They have Moses and the prophets; let them hear them." The rich man rejoins, "Nay father Abraham; but if one went unto them from the dead they will repent." Here also, "from the dead" signifies from the region or the place of the dead, and the same preposition is used in Greek as in the two other passages. But in all other instances in the New Testament, if I mistake not, where the phrase "from the dead" occurs in our version, the word *from* is a rendering of a preposition (*ex* or *ek*) which primarily signifies out of, the opposite of into—or out from among, or from among, the opposite of among. It means out of, when relating to things separately taken, from among, when it has relation to individuals in an associated capacity—the former, for the most part, when followed by a word in the singular number; the latter, generally, when the word following it is plural. But it should be observed that this latter meaning can, in some instances, be tolerably well expressed by the word *from*, as when John says of some that had left the Christians, "They went out from us," (1 John ii: 19)

which we suppose every body understands to be equivalent to saying, "They went out from among us;" especially as he adds, "but they were not of us." And I think it possible that the translators of the common version made use of the phrase "from the dead" for the sake of brevity, and expected it would be understood to mean "from among the dead," the correctness of which meaning in a considerable number of passages, it is presumed few will dispute.

We must now return to the argumentation of the apostle. For some reason or other, perhaps to prevent a quibble upon his language, he, in verses 15-18, repeats his argument in somewhat different phraseology: "We have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised.....then they also which are fallen asleep in Christ are perished." Here one can not avoid seeing that he links together, in his argument, the rising of Jesus and the rising of the dead—Christ's resurrection and the resurrection of those who had fallen asleep—that is to say, of those who had died.

The apostle has placed these together in his argument—but it is proper to inquire, whether they are necessarily connected, and if so, what connects them. What is it, if any thing, which of necessity connects the resurrection of Christ and the resurrection of mankind? Answer, the fact so often presented in the Scripture, that He was of the human race—was in very deed, a man. See verse 21 of this chapter, which will be noticed hereafter. See also particularly, John i: 30; viii: 40; Acts ii: 22; 1 Tim. ii: 5; Heb. ii: 16, 17. That he and mankind possessed one common nature, forms a necessary connection between his resurrection and their's; as may be more clearly shown in our remarks upon verse 21, which reads, "For since by man came death, by man came also the resurrection of the dead."

It is evident, also, that Paul considers Christ's resurrection and ours to be connected very closely, since he teaches that the dead rise just as certainly as He rose. Indeed, the apostle tells his brethren, in substance, not less than three times, that if the dead do not rise, then Christ did not. This is emphatically using strong language; and now, how is it that the rising of the Saviour to immortality so clearly and so certainly shows the resurrection of the dead? How is it that his resurrection being once established and acknowledged, the resurrection of mankind thence becomes a matter not of extraordinary revelation, but of plain logical deduction? An event not merely possible, but in the highest degree probable? How is it?

If we take the ground required by the doctrine of a simultaneous, universal resurrection, that the rising of the Saviour to immortality, is the only resurrection that has ever yet happened, or that will happen while the present state of things exists, we place his resurrection and that of mankind at the farthest distance from each other that the nature of the case admits. There may be a connection between them, but it must be extremely remote. The problem is, to bring the resurrection of our Lord to bear as evidence upon the resurrection of mankind. The case stands thus: "The man Christ Jesus" was raised from the dead. Millions on millions of human beings had died before him—scarcely a less number have departed since his time—how many more will follow no one knows, perhaps many hundred times as many—not one of these all has yet been raised.

\* That Paul here places the resurrection of the dead upon the ground of argument, and not of direct revelation through himself, is apparent from the whole tenor of his remarks, but especially from the circumstance that he faults his brethren, or some among them, for their inconsistency in denying the resurrection of the dead when they held the resurrection of Christ. I am far from even suggesting the idea that immortality is not a doctrine of revelation—what I say, is, that in this part of the chapter, the apostle argues the resurrection of mankind solely from the fact that Christ was raised. By his rising, the resurrection of the dead was revealed.

† That the expression "the dead," as used in the Scriptures, has a plural signification, or denotes more than one, may be rendered obvious to other than grammarians, by the simple remark that both Jesus and Paul in speaking of the dead, use the word "they." Thus our Lord observes, "As touching the dead that THEY rise;" and the apostle introduces some one as asking, "How are the dead raised up? and with what body do THEY come?"



ed, and none will hereafter be, until the present state of things is no more. But it is fair to observe here, that it is believed by some, that a few individuals have been immortalized by a miracle. This, however, does not so change the premises as materially to affect the argument. Now with this view of the case, who would think of placing the resurrection of Christ in the front ground of the evidence for the resurrection of mankind? Yet with some view of the case, Paul has done this; hence I can not think that the doctrine in question was held by him. And I see not, in all honesty, if I believed that the resurrection is exclusively future, how I could consistently adopt the confident language of the apostle, with even the necessary additions required by this doctrine, and argue that "If the dead rise not, [some time or other] then is not Christ raised"—"If there [shall] be no resurrection of the dead, then is Christ not risen." The most I could honestly say, would be, One man has been raised—it is hence shown to be possible for a human being to rise, in certain circumstances—it may be possible for mankind to rise in other circumstances—it may be that all will rise.

I do not say that if I believed the doctrine in question, I should doubt the certainty of a coming resurrection—I only say, that in such a case I could not consider the resurrection of Christ to be a very strong proof of the resurrection of mankind. For if he only, of all our race, has been raised from the dead, his rising must have been a miracle, separate from the peculiar circumstances attending it; and would have been a miracle under any circumstances whatever. The argument of Paul then is, If a certain miracle was wrought, how say some among you that there is no resurrection of the dead? For if the dead rise not, that miracle was not performed. God did not work that miracle, if so be that the dead rise not. A method of argumentation this, which to me is rather unsatisfactory.

I know it may be replied that the resurrection of the dead was first revealed in word, and afterwards proved by the resurrection of Christ as a promised miracle in confirmation of its truth; and that the promise having been fulfilled, the doctrine is thereby proved true; hence that it is proper to argue that if the doctrine is really untrue, the miracle can not have been performed, and *vice versa*. My first objection against this view of the subject, is, that it places the resurrection on other than Scriptural grounds. Thus the apostle certainly gives no such representation in this chapter—on the contrary, he says that in preaching "the Gospel" to the Corinthian brethren, (and the Gospel certainly includes the doctrine of immortality,) he "*first of all*" brought them acquainted with the facts of Christ's death, burial, and resurrection. See verses 1-4. The Gospel, then, which was preached by Paul, and he certainly preached the true one, commenced with the resurrection of Christ, prefaced of course by certain preliminary facts. This being known, we can easily comprehend his meaning where he tells us that Jesus Christ "brought life and immortality to light through the Gospel." 2 Tim. i: 10. He did it by rising from the dead.

We argue, then, that not the fact of Christ's resurrection was miraculous, but only the *adjuncts* of the fact, as his rising in the same body, his being seen after his resurrection, etc. For as the fact of Lazarus' being raised by a miracle to mortal life, did not prove that any one else would be raised to such a state, with or without a miracle; so admitting the resurrection of the Saviour to have been in itself miraculous, I see not how it could really be proof of immortality for mankind, to be conferred upon them either miraculously or otherwise. But that his rising was not miraculous in itself, we shall attempt to shew further, from a passage already quoted, "For since by man [rather by a human being] came death, by man [that is, a human being] came also the resurrection of the dead." Verse 21. Our comments follow:

When Adam was informed that he was to suffer dissolution, he was given to understand that the event was a result of his bodily constitution. "Dust thou art," said the Creator, "and unto dust thou shalt return." Yet it is doubtless true, that when some human being came to die, the solemn fact of man's mortality was much more deeply impressed upon the minds of the beholders than it ever had been before. The sight of a human being dead, showed as in a glass, that death was the destiny of the race; and this first one that died might not improperly be said to have brought death and dissolution to light. By him came death, that is to say, the knowledge of it; for as now, so then, man died because he was mortal, because it was his nature to die. So the resurrection of the dead might have been believed had not Jesus been known to have arisen; yet those who saw him after he rose from the dead, must certainly have had a stronger faith, a livelier hope, than they could have had before that event. See 1 Pet. i: 3. The known fact that a human being had arisen to immortal life, must have been viewed to be, what indeed it was, evidence approaching the clearest demonstration, that immortality is the appointed destiny of all. Accordingly I understand from the text under consideration, that as death came by a human being, the first one that was known to have died, and yet it is obviously true that we die, as indeed did he, because it is man's nature to die; so although by a human being, "the man Christ Jesus," came the resurrection of the dead, it is nevertheless a truth that the rising of the dead, both in his case and in ours, is as much a result of the constitution given us by the Creator, as dying is. Of course, I consider this passage to be proof in point that Jesus would have arisen without a miracle, as also that the resurrection of mankind is progressing; for if it is as natural for human beings to rise from the dead as it is for such beings to die, no miracle was needed so far as *mere* rising is concerned; and in that case also, it must be much more probable that *we* shall rise pretty soon after death, than it is that we shall lie dormant for perhaps thousands of years.

From the foregoing considerations, I am convinced that when the apostle was arguing the resurrection of the dead from the resurrection of the Saviour, the following view of subject was substantially the one which he had in his mind: The resurrection of the dead, though altogether unperceived by mortals, has been going on ever since death entered the world, so that there actually exists a continuous series of resurrections into the immortal state. Connected with this series was the resurrection of Jesus Christ, as an important link in the great chain. Had he not been the Messiah, he would have been raised invisibly, as Abraham, Isaac, and Jacob, had been, and his resurrection and theirs would have been equally unrecognized by mankind. But it was designed by the Creator, that the fact so long uncredited, or but faintly believed—that "the dead rise"—should at length, through him, be clearly and satisfactorily revealed. It was accordingly arranged in the wisdom of God, that the Christ should be put to death publicly, and entombed openly; that the fact of his being dead should be placed beyond all controversy, by his receiving, after his death, a wound which would undeniably have proved mortal; that the sepulchre in which he lay should be fastened up by his enemies, and guarded by a band of disciplined soldiers, professing to prevent the removal of his body; and that his friends should be known to have had no idea of his returning to life. On the third day morning he appeared in an immortal organization, superinvested with his former body, which had disappeared from the tomb in an extraordinary manner, attended with various remarkable events; and subsequently by his being seen, heard, handled, etc. "He showed himself alive....by many infallible proofs." And his being known to have arisen from among the dead, he being one of them, and in all respects, as to nature, like them,

evinces that they rise also, notwithstanding, from the circumstances most probably that they possess only spiritual bodies, the fact of their rising is, no doubt for wise and benevolent reasons, unrecognizable by our senses. His resurrection being one particular in a series, one link in a chain, to learn its existence is to learn the existence of the events connected with it. The chain or series is, indeed, naturally invisible and intangible; but it has pleased God to render one of the links perceptible through the senses, by its being invested with corporeality; and the perception of this in this manner, renders the whole series perceptible by the intellect. With such a view of the subject, how pertinent was Paul's argument—If Christ rose from the dead, then the dead rise also—If the dead do not rise, then Christ did not—If he rose not, then those have perished who since his time have died in the confident hope of immortality. With such a view of the subject, how easily may we perceive the propriety and conclusiveness of his reasoning!

We must now consider certain passages of Scripture supposed to teach contrary to these views:

In the 20th verse of this chapter, it is declared of Christ, in connection with his being raised from the dead, that he hath "become the first-fruits of them that slept," that is to say, of those who had died; which has been thought equivalent to saying he rose before any one else, whether any have arisen since his time or not. (He is called "the first fruits" also in verse 23.) I reply that the phrase "the first fruits," is an allusion to a certain Jewish offering; and that although the offering of the first fruits received its name probably from the circumstance that it was in general composed of specimens of the earliest ripened grains, fruits, etc., this priority of ripening seems, after all, to have been but a minor consideration; so that when the expression "first fruits" came to be used metaphorically, this idea was rarely if ever, transferred. The first fruits also were to be "of the best" of each kind; yet it is not probable that the phrase in question, as applied to him, was designed to express that idea, though Christ was incomparably the best and most excellent of all the sons of men.

The Jewish agriculturalists, when about to harvest any of the productions of their lands, were directed to set apart, devote, or consecrate, a small quantity of the crop, to be in due time carried to the national sanctuary, and publicly offered to the service of God. They were also, among other things, to offer "the first fruits of their dough," that is to say, a small cake, or so, out of the first "three measures of meal," or flour, which were baked from that year's harvest. The offering of the first fruits was thus a *sample* or *specimen* of whatever it was selected from. And as the law requiring the offering, contained in both general and special terms, a promise of the divine blessing upon their labors, as a reward for the performance of the duty, the setting apart of the first fruits was hence considered as equivalent to the procurement of a sort of *pledge* from the Supreme Ruler, that the harvest should be gathered in peace and safety, and should prove a blessing to the owner. Hence it is that Paul says, in allusion probably to the dough, as mentioned above, "If the first fruit be holy, the lump is also holy." Note. The *primary* meaning of holy, is, set apart to the service of God, ceremonially, and physically, as well as morally; hence the sense of the passage is probably this: If the first fruit be set apart to the service of God as an offering to the temple, the lump is also set apart to the service of God, in that it shall conduce to the happiness of man.

I understand, then, that by Christ's becoming, through his resurrection, the first fruits of those who have died, is meant that he is, so to speak, a *pledge-specimen* of mankind, in respect to their living after death in a state of immortality.

The circumstance that Christ is called the first fruits of the dead, ought to be adduced for, rather



er than against, the doctrine that the resurrection had been going on prior to his time. For though it is probable that the first fruits of any particular crop were to be set apart before the harvest was gathered, it certainly was not necessary for the pious Jew to take the first fruit sheaf, and go to Jerusalem, and there publicly offer it to God, before he could lawfully harvest his wheat! Nor when it was harvested, the sheaf of first fruits offered, and some of the grain ground, was he under any obligation to let his children cry for bread until the first fruit of the dough could be offered up in like manner. So Jesus was publicly offered as the first fruits of the dead, only about 1800 years ago; yet it by no means follows that there had been no resurrection of the dead prior to that time, much less that there has been no resurrection since—indeed the contrary is clearly indicated—for it is manifest from the Scriptures, that he must have been set apart for that offering before death entered the world. The husbandman laid aside the first fruits of his crop a long time ago; and shall we conclude that he has not yet commenced harvesting?

In John's Gospel, and in his general Epistle, our Lord is, in a number of instances, styled "the only-begotten" Son of God. In Rom. i: 4, we are informed that "according to the spirit of holiness," that is to say, the Holy Spirit, Jesus Christ was "declared to be the Son of God...by the resurrection from the dead." And in Luke xx: 26, the Saviour himself says that mankind when raised from the dead, "are the children of God," (literally "are sons of God,") in consequence of such rising. Now by putting these texts together, it is easy to deduce the apparently fair conclusion, that therefore Christ is the "only" individual who has yet been raised to immortality. I am not aware, however, that this argument has ever been employed in support of the doctrine in question; but sure I am, that it is equally fair and equally strong with some other arguments, drawn from similar passages, and much relied upon. Thus in Coll. i: 18, we are told that God's "dear Son," is "the first-born from the dead;" and in Rev. i: 5, that he is "the first-begotten of the dead;" and it is thought that in these passages the apostle intended to set forth, unequivocally, that our Lord's resurrection was actually, in point of time, the "first" instance in which a human being was ever immortalized. But these texts do not teach this any more certainly, or apparently, than the others teach that his resurrection is the *only* instance. And that the phrase "only begotten," in the Scriptures, is not to be taken in the sense most naturally conveyed by it in English, is apparent from the use of the expression in Heb. xi: 17, "By faith, Abraham, when he was tried, offered up his son Isaac: and he that had received the promises offered up his only begotten son." It must have been perfectly well known to the writer of this Epistle, and it is scarcely conceivable that the fact could have been out of his mind, much less that he could have imagined "the Hebrews" to have been uninformed respecting it, that Abraham had other sons, and that one, namely Ishmael, was even older than Isaac. Yet Isaac was to be his father's *heir*; and we are told in the Scripture, that God "hath appointed" his son Jesus Christ "heir of all things." Heb. i: 2. We arrive then, at the very manifest conclusion, that the phrase in question did not convey to a Jew the idea that the father of him to whom it was applied had no other son. Note. Some understand the original word to mean "well beloved"—I should think its sense, if not that, is at least similar to it, as "highly favored," or the like.

To be "born of God," and to be "begotten of God," convey in Scripture, the same idea, as may be seen from 1 John v: 18, or by a comparison of other passages. So "first born" and "first begotten," when used in a secondary sense, are the same in meaning, as will be shown hereafter. And as "only begotten" is expressive of *favor*,

so I think, and shall presently give my reasons for thus thinking, that "first born" and "first begotten," in Coll. i: 18, and Rev. i: 5, are expressive of *eminence* instead of primogeniture. Thus in Ps. lxxxix: 27, it is said of David, though some understand that Christ is the personage intended: "Also I will make him my first born, higher than the kings of the earth." Here, according to the genius of Hebrew poetry, the latter half of the verse explains and fixes the meaning of the former. And as it is not said, "older," or "more eminent than the kings of the earth," but simply "higher," it follows, as a very natural conclusion, that "first born," in this passage, signifies "most eminent." And that this is its meaning in Coll. i: 18, is rendered almost certain from the connection: "Who is the beginning [or chief,] the first-born from the dead, that in all things he might have the pre-eminence." And it is worthy of note that in Rev. i: 5, where Christ is called "the first begotten of the dead," the very next words are, "and the Prince of the kings of the earth," which is almost precisely the same in import, and very nearly the same in language, as the latter half of the passage just quoted from the Psalms.

I understand these passages, then, to mean that the Son of God is highly and superlatively eminent—much more eminent than any other of our race.

Another text which must be considered in this number, is Acts xxvi: 23, in which the apostle states, according to the common version, that Moses and the prophets had predicted of Christ, "that he should be the first that should rise from the dead." I can not but consider this text as parallel with those just commented upon, from Colossians and Revelation. For, in the first place, many other scriptures testify, to me, that his resurrection was not the first in respect to time; second, in a number of instances in the Scripture, as well as in other writings,\* to be "first" has relation to superiority instead of priority; third, a more literal rendering of the passage than the one in common use, is, "that he would be the first *riser* from the dead:" from all which I conclude that the sense intended by Paul, is, that it had been prophesied that the Christ would be the chief or most eminent of immortalized human beings.

In proof of the assertion that to be "first," in Scripture, sometimes has relation to superiority, I observe that John the Baptist, at a certain time, seeing Jesus approaching him, exclaimed, "This was he of whom I said, 'After me cometh a man which is preferred before me, for he was before me,'" literally, "was my *first*;" the proper import of which I take to be, "He is my superior;" as this would be giving the very best reason that could be given, why the Saviour should be preferred before him. John i: 15. And we may add that Matthew, Mark, and Luke, all mention the Baptist's uttering the sentiment which he says he did, upon my view of the passage; and they make him to have employed a *figure* in so doing, in which the idea of superiority on the part of Christ, or which amounts to the same, of inferiority as attached to himself, is expressed in the strongest terms: "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." Mark i: 7.

In our next number we shall consider 1 Cor. xv: 51, 52, compared with 1 Thess. iv: 13-17. Penn's Woods, 1840.

\* The excellent and illustrious Washington has been described by some one as "First in war, first in peace, first in the hearts of his countrymen."

#### "IT WON'T DO TO DIE BY."

What "won't do to die by"? Long has this been falsely said of Universalism, by its opposers; and statement after statement has been manufactured to prove it true. But the evidence has been like the assertion, destitute of reason or fact. We now return the charge to

those with whom it originated, but asserting it of partialism—the doctrine of endless sin and woe. A few years ago we published a list of several names, those of persons who, in their dying moments, renounced the doctrine of endless sin and misery, and embraced that of endless and universal holiness and happiness as the destiny of our race. Such cases occur from time to time—more frequently than even Universalists are apt to suppose—but we do not think it so very wonderful a matter, or such strong proof that our opinions are correct, as to blazon forth every such conversion. Our faith is based on something stronger than the sayings of man and woman on the death bed—we rest on the promise and the oath of God for the evidence of what we believe and teach. However, as our opposers seem to rely so very much on what people say in their last moments, we give the following veritable case, which occurred in Cincinnati, Ohio, quite lately. We copy from The Star in the West, published in that city, and the Editor of which, (Rev. J. A. Gurley,) is the author of the statement itself. The deceased was a Miss L. Lebold, who died in Cincinnati, October 4th, aged 19 years. A. B. G.

There are some circumstances connected with the death of this young lady which deserve serious consideration. Last winter she gave in her name for membership to the Methodist Episcopal Church in this city, in the excitement got up by Mr. Maffit, but subsequently, in common with multitudes of others, became so disgusted with the fanatical scenes of the mis-named revival that she withdrew from the Methodists. Having been deceived in what she was promised—not finding that peace in her new religion which she had a right to expect, she naturally became skeptical. From knowing that Methodism was not what its friends had declared to her it was, she concluded that religion was all a *farce*—taking it for granted that the Bible taught what they preached.

But she was suddenly taken with bleeding at the lungs, which terminated in the consumption. In the day which tries men's souls she sent for the Methodist preachers to visit her. They came, talked and prayed with her several times, and although she seemed satisfied that the Bible taught endless misery, and that it was her duty to receive it, she found them "physicians of no value." Instead of giving her comfort, they made her miserable and wretched in the extreme; and I verily believe that had they continued their visits she would have been a maniac. What a comment on their profession as preachers of that gospel which breathes "peace and good will!" Unlike Jesus, who always made the sick and dying happy, they made her almost distracted.

Under these circumstances she sent for the writer. We visited her every day save once, from the Wednesday before, to the day of her death, the next Monday. We found her in a dreadful state of mind; but we pointed her to the word of God—to the Gospel of Jesus Christ, and the result was, that just before her death, she fully embraced Universalism, and died without a fear—happy and peaceful. She declared that she firmly believed the doctrine, and she found that it took from death all its terror. We were with her about fifteen minutes before her death, and the first words she uttered when entering the room were, "O how happy I feel! She was then evidently dying. She could not find words to express her gratitude that she had been led to thus believe before her death, and she thanked us over and over again for directing her to the truth of the Bible on this subject. I have never seen a fuller example of the power of the Gospel to sustain the soul in death.

Miss L. was an amiable and intelligent young lady, and possessing a strong mind, she weighed well the arguments in reference to our faith, and embraced it understandingly. She fully tested the Methodist doctrine, and found it not good to die by. She received the grace that bringeth salvation to all men, and died rejoicing. Let no unbeliever who reads this notice say it is not correct—that she could not have embraced Universalism on her death-bed, for all we have here written is strictly true, and can be proved to the satisfaction of the most skeptical if they desire. May the blessing of the Most High rest upon all the mourning relatives and friends.

DEDICATIONS.—A Universalist house was dedicated in Wrentham, Mass., October 28th. Sermon by Br. T. J. Greenwood. On the same day another was dedicated in Newburyport. Sermon by Br. W. M. Fernald, pastor of the society.



## UNIVERSALISM IN FRANCE.

It has long been known that there exists considerable Universalism in France. Several works in favor of this doctrine have appeared at different times in the French language both from Catholics and Protestants. Some four or five years ago we met with an extract from the Confession of the Protestant Church of Nautes, in which was the following, on the subject of

"FUTURE RETRIBUTION.—God is the punisher of sin and the rewarder of virtue.

"But God is not, as is pretended a jealous, angry, violent being, thirsting for vengeance.

"He is a Father, whose benevolence is unlimited; he desireth not the death of the sinner; he will render to every one according to his works, proportioning the punishment to the offence; and he knows all the frailty, ignorance and wretchedness of our nature.

"While we admit and assert a great difference of condition among souls after death, according to their moral conduct in this life, we are persuaded that they will all have the power of being restored at some future day, by successive trials; and that in process of time *the happiness of every creature will be the final result of God's plans*, since we regard him as a father, and never as a tyrant; a Being who, in creating us, has pledged himself to make us all happy."

Such language can not be misunderstood. It is a full and unequivocal avowal of ultimate universal holiness and happiness.

By a letter from a correspondent of the New York Observer, now in France, which appeared in that paper last week, it seems that Universalism is boldly acknowledged and defended by many pastors in the Protestant churches of France. Alluding to a controversy which has existed there on articles of discipline, the writer says:

"It would be difficult to relate to you all the heterodox and infidel opinions which have been exposed in some of these pamphlets. Never have Socinians professed so openly their Universalism. One of them has written jests rather than arguments against the state of corruption and misery of human nature; he attacks all the fundamental doctrines of the gospel. Another avows frankly his belief that man can be saved without Christ, without faith in Christ, without the aid of Christ, by his own efforts, and he adds that he who is in error, in infidelity, in whatever condition, will find means to be saved after death.

"This avowal of gross Universalism has produced a good effect. Several pastors, who had been hesitating and irresolute, because they did not suppose that the latitudinarians held such anti-evangelical opinions now join the orthodox. They are convinced that the latitudinarians deny all that is essential in Christianity, and descend step by step to downright rationalism. Many laymen also, have derived benefit from this controversy. They have asked why those who do not believe in the gospel are still pastors in our churches, and this question has led them to study more attentively the word of God.

"At the same time we have been gratified to see devoted Christians publishing forcible replies to these Universalist pamphlets. The truth has been defended with energy and with love. Count Agenor de Gasparin, member of the Council of State, in Paris, and the Rev. Mr. Frossard, pastor of Nismes, have triumphantly refuted the objections of our adversaries. Their writings have been extensively circulated in our churches, and have produced a deep impression. Blessed be the God of our fathers, the God of love and mercy, for raising up among French Protestants such faithful exponents of his gospel! Our cause will never perish; it is the cause of Jesus Christ, the cause of truth, the cause which has triumphed over all the sophism of human philosophy, and all the tortures of persecution. Better prospects are plainly before us; the light grows brighter in France; it chases before it the darkness of skepticism, and the attempts of its adver-

saries will only add a new proof that Christianity is stronger than the opposition of man."

Our readers will bear in mind that this representation is made by an opposer, and that, in all probability, large deductions must be made from his statements relative to the opinions of those whom he calls Socinians and Universalists. We shall endeavor to obtain all the tracts which have appeared on both sides of the question, and will then let our readers know the truth more definitely.

The writer then goes on to give an account of a conference just held at Toulouse, at which twenty Protestant pastors and four Professors of Theology were present. He says:

"During the conferences the church was twice opened for the celebration of divine worship. One of the preachers delivered a discourse against Universalism. His object was to prove the three following points: 1st, that Christians alone are saved; 2dly, that it is necessary to admit the fundamental truths of the gospel to be a Christian; 3dly, that the punishment of the impenitent is eternal, and that those who believe in the existence of a *philosophical purgatory* rely on a vain fancy directly contradicted by the word of God. This refutation of Universalism was seasonable. It is important to fortify the members of our flocks against fatal errors, and to show to the Roman Catholics that Protestants are not infidels.

"Universalism is wholly incapable of defence on Bible ground; but it readily finds advocates in the world, because it flatters the passions of the corrupt heart, and relieves the vicious from troublesome fears. Nothing more convenient than this doctrine: 'Do what you please; believe what you will, you shall be saved.' The wicked and dissolute flock to this standard, which promises to open to them the gates of heaven. It is necessary then to lift up against it the glorious and eternal standard of the gospel. This was done at Toulouse, and we may hope that the sermon has not been without fruit, both for the doubting and for believers; the former need to be convinced, and the latter consoled."

The writer above shows that he knows how to abuse Universalists as well as our opposers on this side of the Atlantic. His notions of Universalism, and his confidence in the ability of its enemies to refute it on Scriptural grounds will probably undergo some changes in the course of a few years. The avowal that it is important "to show the Roman Catholics that Protestants are not infidels," tends to throw light on the motives, which no doubt operate much upon many Protestants in Europe. The nearer they can get to Catholicism without acknowledging the Pope the better. They love the praise of men.

The writer concludes his letter in the following words:

"The Reformed Church of France is evidently in a critical state, which should excite all Christians to serious reflection and fervent prayers. Our controversy is now clearly a doctrinal one. The question is, whether Socinianism and Universalism shall triumph, or whether orthodoxy shall prevail over her adversaries. Thanks to God, we are not left to our own strength in this great contest. The Lord himself, he who has promised to be with his disciples even to the end of the world, will show his strength in our weakness. We have for our security all that he has done for us already, and we have confidence in his love that he will grant us still greater blessings in time to come."

It is confessed, then, that the question now is whether Socinianism and Universalism shall triumph, or whether orthodoxy shall prevail over her adversaries. The writer thanks God that the latter are not left to their own strength. We are rejoiced that it is so, and that the only strength they can receive from above must come from the Father of lights who is *the Saviour of all men, and who will have all men to be saved and come to the knowledge of the truth.*—Christian Messenger.

## WONDERFUL CHANGE IN THE MINDS OF THE APOSTLES AFTER THE RESURRECTION AND ASCENSION.

Are we speaking of the same men who in Gethsemane's garden forsook their Lord and fled—who in the Temple-court denied him to his face—who, when he was led to the cross, abandoned him in terror, and when he died there, laid their heads in the dust, because their poor ambition was fallen to the earth? Are they the same men, who in the Gospels are narrow-minded, ambitious and false—that in the Acts of the Apostles come forth bold, resolute, spiritual witnesses for Jesus, and dauntless martyrs to his truth? We can scarcely believe that we are reading of the same men, when we turn from the page of the Evangelists to the record of their deeds, after the death and the ascension of Christ annihilated their errors, and the spirit of truth and of God had fallen upon them. Contrast the prayer,—*"Lord grant us to sit on thy right hand and on thy left in thy kingdom,"* or, *"Lord wilt thou at this time restore thy kingdom to Israel?"*—with this, *"Lord, thou, thou art God, which has made heaven and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, why did the Heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together for to do whatever thy hand and thy counsel determined before to be done. And now, Lord, behold thy threatenings, and grant unto thy servants that with all boldness they may speak thy word; by stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus!"* How came this difference? What passed over them and changed them into new men? The spirit of truth had come unto them that great comforter, the spirit of the understanding and of God; they saw it all, and they were worldly and weak no more, but strong in the Lord and in the power of his might! And this comforter never again left them; the truth broke upon them and became their stay forever—it was the spirit of God dwelling in them and abiding forever, his imperishable light in the soul, once given never to be withdrawn. It was just the difference between spiritual light and spiritual darkness, in their effect upon character. It was just the difference between the spirit that is of the world, and the spirit that is of God. It was just the difference between our nature when it is right and when it is wrong with God; when it is stumbling in darkness, the dupe of illusions, when it is furnished with everlasting principles, and walking in the light of life. In the Gospels they are men palsied by the feebleness of error—in the acts of the Apostles they are men omnipotent in the power of truth. Is this change in their characters capable of being accounted for? Yes, if you grant the facts of Christ's history;—but not otherwise. How otherwise are you to get across the chasm between the Gospels and the Acts of the Apostles, I know not. Take those facts as causes, and the bridge is easy. What a step is it from the fishermen of Galilee to the apostles of Christ—from the ignorance of Jewish peasants, to the communicators of the mightiest impulse that society has ever felt, the agents of the mightiest influence that ever Providence put forth upon the soul of man—the creators of new institutions, new forms of character, new civil relationships—before whose preaching religions and empires fell—at whose word liberty first started into life, not as a spirit of opposition, but as a gentle child of brotherhood and love—and who still are in the monuments they have left behind them, the heralds of human progress and the revolutionizers of the world! Who will deny that the spirit of God was here? Not we: we are ready to maintain it against the world.—



Who denies that the spirit of God still accompanies his Gospel? Not we: we believe it in the depths of our hearts. How wonderful the impulse, these men gave, and still give to the heart of the world! What difficulties had they to conquer! their own characters, and violent prepossessions—and they conquered these. The curse of the priest, the arm of the ruler, the scoff of the people—and they conquered these. The attractions of Heathenism; the licentiousness of its morality; the gracefulness of its idolatry; its religion for the senses; its philosophy for the sceptre; its indifference to speculative truth; its equal regard for all gods, and all forms of worship that would only be content to dwell together in peace, and they conquered these. Think of this wonderful history, and say whether you can explain it except as the New Testament explains it. What would account for the fortunes of the apostles, if Christianity is not from God? The world of causes and effects is but a game of chance, if such things can be, and their origin an accidental imagination, their foundation a falsehood or a dream. Who will account for such men being enlightened against their own wills, and forced into the front ranks of humanity contrary to their own desires—if the history is not true? But rob not the history of its true power—take not the spirit of life out of the Gospel—by telling us of a third person in the Trinity whom Jesus sent to supplant the free minds of the apostles. No, it was the free spirit of God acting upon the free spirit of men, that opened their eyes to see the things that were hidden from them before; and they walked forth in the light of these wondrous events, and looked now upon their Christ as those from whose spiritual sight the bandage of the world had been taken away.—J. H. Thom.

#### METHODIST HIERARCHY.

The following, on the arrogant pretensions of the Methodist hierarchy, from the Charleston (S. C.) Banner, should be read by the friends of civil and religious liberty:—

"We really thought that we were sufficiently acquainted with the arrogance of the ministers of the Methodist Episcopal Church, not to be astonished at any claim they might set up for themselves, however extravagant these claims might be; but we confess that we were not a little surprised on reading in the Southern Christian Advocate, an article by Dr. Bangs, headed, 'Motives to Union,' copied from the Christian Advocate and Journal, the design of which is to show that the Methodist Episcopal church is the grand conservative principle that binds together these United States; and that if a division to any considerable extent, should take place in that church it would inevitably be followed by a disruption in the Confederacy!! And how think you reader, is this great work of preserving the Union effected? Hear what the learned doctor says—"By the preaching of her ministers, the power of her moral discipline, the union of her councils, and the influence of her example in the mutual love and forbearance of her ministers and people, one toward another," she "arrests those abominations which are always the fearful precursors of a nation's downfall!" But, although she now exerts a controlling influence, so hallowed in its nature, there is still danger of disunion, and how is this to be prevented? Hear him again: "Let those cords by which she binds herself together in one common brotherhood be drawn around the American Confederacy, and she will exert a binding influence upon the several States which are revolving around the common centre of union, the general government, that may counteract the natural tendency of those bodies, to fly off from their orbital paths, and keep them in their destined spheres of action."

If this is not a bare-faced attempt to unite church and state, then words have lost their meaning. When we said a short time ago that we believed the natural tendency of the govern-

ment of that church was, to subvert the civil, as well as the religious rights of the people, we did not expect to see the evidence so clearly manifest, and the design so boldly avowed in so short a time, to establish a spiritual despotism as appears in this article. Surely it is high time for the American people to open their eyes to the dangerous tendency of the principles here expressed. "The power of her moral discipline" ferrosooth! And how is that power to be exerted? By "drawing her cords around the American confederacy!" Bold effrontery.

Some years ago, an attempt was insidiously made to legalize the discipline of the M. E. Church in New York, and to make it, in effect, part and parcel of the statute law of that State, and if we mistake not, the memorial to the Legislature was drawn up by this same Dr. Bangs; but thanks to the wisdom of her Legislators, the insidious attempt was defeated. In 1833, a similar attempt was made in Pennsylvania, but fortunately with the like success. The Committee to whom the memorial was referred say, (a copy now lies before us) "The General Conference of the M. E. Church of the United States, is not a religious society as recognized by the Act of Assembly of 1730—31; and to incorporate the Conference, composed entirely of the clergy, a great portion of whom do not reside in the State, and to confer on it the whole control of all the churches and grounds in possession of the different congregations, would be injudicious if not unconstitutional. The framers of our system seem to have deprecated all interference on the part of the government, in the religious opinions of the people, and to have intended to guard against all attempts to give a preference to one sect over another." Here were attempts made in two different States, virtually to engraft the M. E. Church, or rather the Conference, composed exclusively of the itinerant clergy, on the Constitution and Laws, and thus completely to unite the civil and ecclesiastical polity. And now Dr. Bangs is for drawing a cord around the Confederacy, by "the power of her moral discipline." And how is this power now exercised? By depriving the laity of all right to a share in the making of laws by which they are to be governed; by placing in the hands of the clergy irresponsible power to construe, and to execute those laws, as their caprice might dictate; to give to them unlimited control over church property, to the amount of millions of dollars; and to excise, at pleasure, all who dare to question their right of supremacy. By the exercise of such powers as these, are they to "arrest those abominations which are always the fearful precursors of a nation's downfall."

While we feel perfectly indignant at these bare-faced attempts to unite church and state, and to bring the free citizens of America under a spiritual despotism, equal to that of the dark ages, we can not but smile to hear a minister of the M. E. Church talk about the "mutual love and forbearance of her ministers and people one toward another." Mutual love and forbearance indeed! When the elements of discord are rife in that church, and when the avowed object of the article under review is to prevent a disruption, by dazzling the eyes of the members with holding out to their view the hope of exerting the power of their discipline, so as to "draw a cord around the Confederacy," and thus make the Methodist Episcopal Church, *par excellence*, the church of America; and when at this very moment, the people are demanding, and the ministers refusing, the exercise of the inalienable rights which nature, and nature's God has given them. When every effort is made to restrain the spirit of free inquiry—when the bishops are asking the General Conference to "strengthen the Episcopacy," and the people are complaining of being trampled on by bishops and their minions, with the "iron hoof of despotism," (the language is theirs, not ours,) and demanding a "modification of the powers of the Episcopacy." Great love and forbearance, truly, of ministers and people.

#### MAGAZINE AND ADVOCATE

A. B. GROSS, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, }  
E. H. CHAPIN, } Corresponding Editors.

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#### THAT OLD MAN.

Age is entitled to veneration. And I sometimes think that he who does not look with respect upon the relict of antiquity, the remembrance of "long time ago," has but little in common with the stirring events and changes of time; and, if he has not already, will lose his self respect, when the slow pace of age, with him, begins to creep along as though reluctant to part with the scenes of olden time which he had painted on the history of to-day. But when I see him with watchful eye and careful step, bearing up and onward under the weight of the decrepid form who has leaned upon him as upon a friendly staff for support; or with kindness and joy listening to the tremulous accents of that voice which will soon be silent in death; or trusting to his long tried experience with a knowledge of the hopes and desires which swell the youthful heart, I am sure that the sere and yellow leaf of Autumn, will come upon his earthly existence, if he should be spared thus long, cheered by brightness, and beauty, and quiet peace.

I love the aged man, who has stepped over the appointed boundary of human life, and who is living upon borrowed time, as an aged friend of mine used to say of herself—God bless her in her lengthened journey.—I say I love the aged man. He is to me a living record of times and events which I never saw. That memory, almost defaced of the fainter impressions which flowed from the successive realities of pleasant and common place experience, and which served, for a long time, as a connecting link in the train of recollections; now presents the bold and forcible sketches of life only, detached from the vanities which were intermingled, but none the less true and valuable for that. It seems like one from the dead, revived that he might tell us a few more facts, and give us a few more hints, which had been forgotten when the cares of life are around him. The anecdote, the narrative of temptation and escape, the friendly warning, the peril and accident of an adventurer, the delineation of quaint old customs, the remembrance of scenes that "tried men's souls," the opportunities for improvement which were suffered to roll away forever, all told in the tremulous accents of the good old man, with an interest which transports him back to the hours that were, almost to the exclusion of those that are, make the themes which charm and instruct the mind. Who can help but love him? Suppose he has his faults; can we not excuse the frailties of age, when God has spared him to us for our good?—Suppose he has faults which he carried with him down the steep of time, and which he indulged in his younger days. Who of us are free from censure? We will forgive him, and follow him a short distance in his pilgrimage.

He stands before me, a man of a century, with his locks whitened like driven snow, and his features marked with the deep furrows which time has worn there. His step is quick, yet there is a tremor there, and he stoops upon the shaken staff which has been his walking companion for fifty years. The body part of his coat is without seam, and his hat—the days of its beauty are beyond my memory; for his pride of dress has gone with the follies of his youth. Yet I would not have that hat displaced from the brow that has acknowledged its shelter so long. Any other would become him less, and I should lose a part of himself. Though his sight has become partially dim, yet his ears are open to the voice of music and the salutations of friendship; and he loves to visit the haunts of his merrier days, and chat with the very few companions of his middle age who survive their own boyhood friends. And it is a good



trait in him. Those of his own young days have long since left him; he might have been like a lone tree in the forest, but he chose from among a later generation another circle of companions, and now the oldest of these—only a few who have not fallen—listen to legends from his lips, whose dates are beyond their starting points in the career of life. The young gather around him too, to shake him by the hand, or give him the old arm chair, or place his hat carefully upon the floor by his side, or laugh with merry glee at the oft repeated riddle or rude stanza, perhaps of his own composing, which come up amid the cherishings of memory. Yea, the old man, with all his losses and solitude, is a social man, and always will be, for soon he will receive the message, for which he is waiting, to enter the society in heaven.

The old man is sitting in a circle of old and young, where he is often seen, when pleasant weather will allow him to venture from his own roof. He has dwelt upon many a favorite theme, which might interest his doctored companions in years. But he has not been unheard by the younger. He has marked the suppressed laugh, and the cautious step—all tokens of an anxiety to catch every word, and pleased with the attention, he has turned to give them a pleasing hint of the duty of cultivating respect for the aged—for the old man has not always been treated as kind as he should be. This story will furnish a hint of the consequences of disrespect of parents, too. Let us listen to it.

"I am a very old man now, and shall not trespass long upon the sympathies of my young friends. Yet I would not abuse the eagerness with which you have listened to my feeble words. I know not why it is, yet when I see you crowd around me, and look solemn as though the youthful spirit must be hushed when the shadow of ancient days is in your midst; and when I compare your respect, with the sneers and taunts of many street idlers who seem envious that God has spared me to pause upon the brink of my grave, and look into many a one, which was opened for their boon companions, who, like themselves have laughed at me, and called me, 'an old stand by,' and 'a walking spectre,' I have an anxiety that you and they may escape the snare and the disgrace which I saw visited upon many unfortunate young men years ago.

"I remember the time well. I was on a visit to my native town, where I unexpectedly tarried two years, during which, I often called on my friend Harvey Beverly. I was then eighty years of age, and Beverly eighty-five; but though five years my senior, he had been my mate the little while which we enjoyed at the adjoining village school, and in many a youthful prank and forest chase afterward. How much were these two years destined to record among my own sorrowful cherishings!

"Beverly was the possessor of extensive wealth. This enabled him to afford his family every thing of earthly enjoyment which heart could desire. Nor had the mental and moral condition of a large family of children been neglected. How they estimated his kindness to them, will soon be seen. He did all that money and example could do to bring them up in wisdom's ways, and to secure that filial affection which should smooth the pillow of declining age, and stand by him in the death struggle. Wealth, he knew could not save him from decrepitude and helplessness, but he expected that saving his children from the cares of poverty, it might enable them to bestow their love upon him.—But alas! wealth gave him no relief in either case. The trembling footstep came upon him, and with his body bowed beneath the weight of years, he slowly sought, from time to time, the sympathy of other hearts, and the willing hospitality of other roofs—for he found them not at home. That sympathy he found, for there were kind hearts around him; but he often braved the insults of a few reckless beings in the streets, as I have done, that he might enjoy the relief that followed.

"Let him go among strangers, even, and plenty is before him. But at home—alas! his children and their companions in vice, ('for wheresoever the carcass is, there will the eagles be gathered together,') had usurped the rights, and perverted the honors of the home which had sheltered him as its master till now! But now his bowl is scanty, and his fare coarse, and the place that himself and his lamented bosom companion, had occupied at the frugal board, is filled by haughty and insolent stranger forms. I am glad you will not do even as these strangers did, insult one who has no claims upon you, only that his work of earth was almost done before you saw the light of yonder sun. And this I know is a precious pledge to your own dear father, who follows but a short distance behind me.

"Beverly was not the man to yield without a cause; yet he was prostrated upon a bed from which he never was to rise, till carried thence to the tomb. From that time I left him not, for his days were numbered. Coldness was around his habitation, but a deeper and unnatural coldness was in the hearts of those whom he had cherished and nurtured with a parent's love. They served not his wishes, or served them unwillingly. They seldom sat by his bed-side, and then impatiently. They smiled not upon him, but clothed their countenances in frowns. For hours have I sat by him when the big tears rolled down his furrowed cheeks, to think he should be indebted to other hands than his children, to smooth his dying pillow, and to other words for comfort which his children denied him. Yet his fondness never waned. 'My children,' said he, 'seem to feel that I am trespassing upon time, which the ordinary course of generation has allotted to them, and that I tarry when I should take my departure. But I forgive them, for I am but a broken, worthless reed. But O, I would to God that they would not tolerate the insults of strangers, upon their poor old father! Why will they not confine their shame to their own bosoms?'

"But I must not dwell upon these scenes of human frailty and human suffering. The good old man died in these arms. I alone was by to close his eyes. His children and the strangers were absent scheming to gain possession of his property and even his few comforts, when a few days of honesty and patience would have given it to the rightful claimants, with his blessing. The old man died—but the authors of his anguish died while living, a more miserable death than he. The thousands which were left to the children were squandered in strife, and intemperance, and vanity, until they stood before the world the miserable subjects of poverty, and rags, and vice. The strangers ended their career, as the contemptible and hardened inmates of the penitentiary."

The narrator prepared to depart. Yet he paused at the door, for he had not given his benediction—and it was an impressive one. "My young friends," said he, "you have heard a tale of crime, and the solemn result. I am not certain that God visited these impious men with any special judgment or indignation; but in his laws he has provided for the punishment of offenders. In the case which you have listened to, that disrespect, and ingratitude, and want of veneration which was cherished, led to an aversion to the advice of experience, and abandonment of wholesome restraint, the selection of vicious companions and vicious pursuits, spendthrift habits, corrupt and unnatural desires, dishonest hopes and fraudulent practices, until the scorn of fate and fortune, and an incensed community, lowered upon them in darkness. God save you from the fate of the scorner."

And that old man spake right; and I love him with all his faults, for his sense of justice, and for those lessons which the experience of a century has furnished the young. I have intimated that he had faults; and perhaps many who have unwisely followed his footsteps with scorn, have fancied that they had cause for so doing. But they have not viewed him as I have. They have seen him, in his dotage, hugging closer and still

closer to his bosom, the fatal idol, gold—for he has hoarded up his thousands, and seems to think not that these will give no sweetness to the dying struggles.—The laborer has been pinching paid by him for services rendered; distress has called at the door for charity and gone away empty; some have even hinted that he has denied himself the comforts of life. But I have seen further than this, and would not add one tear to the bitter ones which he wrings from his own breast. His love of money has impaired his confidence in God and men. Thoughts of abandonment have come over his feelings at times, like a sweeping deluge. Eager grasping after things that perish, has made his frame tremble like an aspen leaf. At times the innate longings to benevolence, in spite of all the stiflings which parsimony has thrown around them, have visited him with the agony of disappointment, and he has hoped for purer days. But then, dreams of tempest and fire, of thieves and robbers, of poverty and want, have haunted his mind, until the reality would not half equal the desolateness of the fancied.

It is enough! God will not permit his scorers to appoint themselves his judges, without judging them in turn. Already has that old man been permitted to survive the wreck and disgrace of many of them, and God only knows if he will not live to behold the infamy, and lay the sod upon the unwept grave of the last of them! As for me; whenever I see that old man I shall hear the solemn benediction, "God save thee from the fate of the scorner." A. R. B.

#### LETTER.

[The following letter partially explains itself. It is from the Rev. M. L. Wisner, a Universalist clergyman, of acknowledged piety and irreproachable morals, to his brother according to the flesh, the Editor of the Genesee Valley Recorder, at Nunda, Allegany county. It adds another name to the long list already made public, (to which many more might also be added did we deem it necessary,) of those who found the doctrine of endless sin and misery insufficient to give them peace and resignation in a dying hour; and who therefore renounced the cherished sentiment of a life, for Universalism. It is very singular, indeed, that the Editor of the Recorder should deny the existence of even a single case of such renunciation, when his own mother had actually renounced Calvinism on her death bed to die a Universalist! But we know too well the oblivion produced in some minds, by a heated zeal in opposing Universalism, to doubt his sincerity when he made the declaration. Man can not always remember every thing, and in such unfavorable circumstances he is particularly apt to be forgetful. We only hope, that, as he has called for an instance in disproof of his declaration, he will be candid enough to give the one furnished by the case of his own mother. If another is wanting, the case of Miss Lebold, published in this number, may be added to the one furnished by Br. M. L. W.]

A copy of this paper will be sent by mail to the Editor of the Recorder, as requested by the writer of the letter. A. B. G.

To the Editor of the Genesee Valley Recorder.

DEAR BROTHER—In consequence of an article from your pen, published in the Recorder, No. 8, and having a strong desire for your welfare, and being sensible that it is my duty, as a minister of the great Restitution, to do all in my power towards enlightening my brethren in regard to the final destiny of men, I pen these lines as an answer to a part of that article, which is as follows: "Never since the world began, has there been an instance of one who, in his life, has trusted and served the Lord till the hour of his death, who, has then and there renounced his faith, and fled for refuge to Universalism." This you countenance by the following language: "We say, in justice to those of our patrons who deny it, produce an instance to the contrary," etc.



You may have forgotten the instance which I now produce, but time can never obliterate it from the memory of your brother; the impression is indelible. Our mother was a member of the Calvinistic Baptist Church in Cayuga county. She undoubtedly served the Lord—was faithful to instruct her children, especially the writer of this, in the doctrines of the church; and to warn them night and day, with prayers and tears, to beware of heresy—and when your brother, who now pens this, became a believer in the great salvation, her agony was so great that she told me, she should have felt better to have heard of my death. She was brought low on the bed of sickness, which proved her death bed. She “*there and then*” renounced her faith, as she told me herself—or, rather, gave up her belief in the doctrine of endless sin and misery, and embraced the doctrine of universal salvation, declaring that her former faith would do better to live by than it would to die by—that she could never die in peace until she found a universal Saviour. I was not present at her exit, but some of those who stood by, told me since, that her last expiring breath was spent in this sentence—“tell my children and friends, when I am wrapt in a winding sheet and laid in the coffin, there lies a *Universalist*.” And thus she closed her eyes in peace.

As it respects the rest of said article, there is language in it which I am very sorry to read. For instance, the following, “the views held in common by those whom we consider properly entitled to the appellation of Christian denominations, may be found to coincide with those we publish,” etc. Now your readers will all understand you, that the *Universalist denomination* (since you had just mentioned them,) are not entitled to the appellation of *Christian*, because their views do not coincide with yours. If this is *not* your meaning, as your friend and brother I entreat you to retract your language, or qualify it. If it is, then I ask you to ponder well your footsteps, and ascertain what constitutes a person a Christian. “Does not faith in the Lord Jesus Christ, and repentance towards God?” Most assuredly it does. And do you not know, brother, that we believe in the Lord Jesus Christ, (as a denomination;) also, that the goodness of God should lead us to repent of all our sins? This, brother, is my faith, and I trust the faith of all sincere Universalists. “I beseech you, therefore, by the mercies of God,” do not refuse me the *Christian* name because I prefer looking to God through the medium of Jesus Christ, to any other name under heaven. He is my hope, my all—my resurrection and my life beyond the grave.

Yours I trust in everlasting love,  
To J. G. WISNER. M. L. WISNER.  
Tyrone, Nov, 9, 1840.

WALDIE'S SELECT CIRCULATING LIBRARY.—The ill health of the Publisher, and the pecuniary embarrassments of his subscribers, caused this valuable and interesting periodical to be suspended a year ago, to the great regret of the reading public who had access to its pages. I rejoice to learn that it is to be renewed, on the *advance payment plan*. The publisher truly and justly says—

The regularity of its former publication, not a failure in seven years, will be taken as a guarantee for the future punctuality of the Library; but there is only one way to make that permanent, viz: by *payment in advance*. This is an indispensable pre-requisite from all at a distance. The losses by deviating from this rule formerly are too heavy to be forgotten soon, and a little reflection may satisfy any one of the reasonableness of the request. The reasons are too obvious, indeed, to require much discussion. Five dollars are all that a subscriber risks, but the publisher risks thousands by crediting. The publisher is in a city and can be reached without trouble. A subscriber lives perhaps a thousand miles off; and how is he to be reached? It might cost six times the amount to collect the trifle. *Payment in advance*, then, as all may perceive, is a reasonable request, and sad experience compels the proprietor to make it absolute. The few who paid in advance for 1840, will be supplied for 1841, unless otherwise ordered.

An early remittance of names is respectfully urged, so as to enable the proprietor to make proper calculations about the quantity to be printed, as he will print very few over the number absolutely subscribed for. To this he would call particular attention.

To his brethren of the press, throughout the country the proprietor returns grateful thanks for former favors, and hopes the work will be again so conducted as to warrant a renewal of their friendly assistance. A few copies of the *Port Folio* are still on hand, a year of which will be forwarded in payment for advertising as much of this announcement as they may think an equivalent; or two years will be sent for publishing the whole.

TERMS.—The Library will be published weekly, on a double royal sheet, sixteen pages quarto each, on new type, and printed in the best style of book work. Each number enveloped with a neat cover.

2. Price FIVE DOLLARS a year, if paid at or remitted to the office. SIX DOLLARS if collected by an agent.

3. A Monthly Journal of Polite Literature, consisting of original communications, and selections from foreign and domestic periodicals, printed uniformly with the Library. This will be a valuable addition to the original plan.

4. Subscriptions commence with January, and no subscriptions taken for less than a year.

A few complete sets of the Library, and odd years to perfect subscribers' sets, on hand and for sale. Phil. Oct. 1840. ADAM WALDIE.

The valuable and interesting works in Travels biography, romance, etc., which are published in this work render it peculiarly worthy of patronage by those living at a distance from the large cities. They get by mail, for a few cents, works that in the book form cost a dollar—and get them often, before the bookseller can get the book ready for sale. Having been a subscriber from its commencement, I feel it my duty to recommend it warmly to all who can afford to take it—I know no cheaper or better way for a family to furnish itself with a large amount of the foreign literature of the day—and to get it, week by week, just about as fast as they can well read it. I would not part with my set for double its cost. A. B. G.

THE STAR IN THE WEST AND GLAD TIDINGS.—These two papers we rejoice to announce, are now united in one, under the ownership and care of Br. J. A. Gutley, of Cincinnati, Ohio—Br. S. A. Davis, Editor at Akron, and Br. E. M. Pingree, of Montgomery, Associate Editor. The West can well support one paper—and that support will render it a good one—whereas, divided, both have long suffered much, and The Glad Tidings has involved Br. Davis in debt.—Success and long life to the Union—may it result in every good effect which its projectors can hope for. A. B. G.

#### THE MESSENGER AND UNION.

We rejoice to learn that Br. Price has again a fair prospect before him. His appeal for aid has not been unheeded—many new names have been added to his list, and if the present subscribers generally continue, there is a fair prospect that the tide will have turned, and the next year be one of comparative security and ease from fears of total failure. The New-York Evangelist has been trying to make sectarian capital out of the embarrassments and difficulties of that paper and this—and that, too, after the Evangelist itself has nearly ruined one or two former proprietors, by involving them in debt, and compelling one set to make an assignment! But we shall notice it more by itself. We now write only to say that the Messenger and Union begins a new volume this week, and to express our hope that its friends and agents will continue to it their efficient aid, until it is redeemed from debt, and its worthy proprietor rewarded, in part at least, for his past labors and sacrifices and sufferings. A. B. G.

#### ENDLESS MISERY.

What is it good for? It is good to vindicate the justice of God, says one. Well, this is a common notion, but a very singular one. Can there be justice where there is no mercy? No, for a just God has declared

that he “will have mercy and not sacrifice.” To vindicate the character of a just God, therefore, it must be consistent with his mercy. Hence if endless misery will vindicate the justice of God, it is both good and merciful. If good and merciful, will not all be endlessly miserable? Yes, for God is “good unto all,” and his mercy endureth forever.”

Still what is it good for? It is good to vindicate the claims of a justice which knows no mercy, says a second, desirous to escape the above difficulty. Well this is more strange still. Can justice be satisfied with two opposite modes of treatment under the same circumstances as an end? No, not with God, for “he is in one mind, and who can turn him?” Well, all are sinners, and here are two opposite modes of treatment—salvation and damnation. Which will be the work of justice; eternal salvation from sin, or eternal damnation in sin? Take your choice, dear reader, for justice will be done.

Again we inquire, what is it good for? and a third replies, it is good to produce a restraining influence. Well, this is more singular than all the rest. Do the damned in hell feel any restraint from it? No, it is supposed not. We are told that all who are in this condition will sin more heinously, and hate more deeply, and blaspheme with a louder voice! Does this look like restraining the sinner. By what authority, then, are we told that the prospect of it will restrain the sinner on earth, whose heart it would harden and fill with curings and bitterness in the eternal world? In the name of common sense, and of truth, and of holiness we ask, what is Endless misery good for? A. R. B.

#### THANKSGIVING.

Governor Seward has issued his proclamation recommending the observance of Thursday, December 17th, as a day of Thanksgiving, prayer and praise, by the people of this commonwealth.

The annual thanksgiving of Vermont, is fixed for Thursday, December 3d; of New-Hampshire, for the 12th inst., (past); for Massachusetts, November 26th; and for Maine on the same day. May those who observe these days, do it in sincerity and truth, and with a proper remembrance of God and their fellow men—and may those who observe them not, do something to make those around them thankful on that day, especially the poor and needy. A. B. G.

#### THE RECORD.

REMOVALS.—Br. Goodale, a recent convert from the Baptist ministry, has removed from Tunbridge to Stratford, Vt. Br. J. V. Wilson has removed to Norwich, Conn. Br. W. E. Manley is about to remove from Gainesville, Genesee county, to Portageville, Allegany county, in this State, and requests letters and papers to be addressed accordingly.

ORDINATIONS.—Br. O. H. Tillotson was ordained in Bath, N. H., October 7th. Br. E. A. Eaton, was ordained in Waltham, Mass., October 23d.

#### RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday by Br. BARTLETT, in Vernon—Br. GROSH in Taberg—Br. CLOWES, in this city—Br. PICKERING in Middleville.

There will be preaching on the fifth Sunday inst., by Br. D. ACKLEY, at Hubbard's Corners East Hamilton—Br. GROSH, in this city.

There will be preaching on the second Sunday, in December, by Br. D. ACKLEY in Madison.

A CONFERENCE will be holden in Scipio, Cayuga county, on the second Wednesday and Thursday, (9th, and 10th,) in December. The Eucharist will be administered on Thursday afternoon. Ministering brethren and friends are invited to attend.

G. W. MONTGOMERY.  
T. J. WHITCOMB.

#### LETTERS CONTAINING REMITTANCES.

P. M. Manlius, D. W. P. M. Clarendon, for H. R.—A. A. Concord Centre, for A. E. D.—A. B. Denmark, for B. H. and C. S.—P. M. Carner's Store, (Pa)—P. M. New Brunswick, (N. J.)—P. M. Friendsville, (Pa) for C. L. L. H. and A. H. G.



## POETRY.

For the Magazine and Advocate.

## MY SISTER'S GRAVE.

As falling shadows seek the ground,  
And eve's low breathings whisper round,  
When summer flowers blossom fair  
In garden, field, and green parterre,  
I love to sit where willows wave  
Above my sister's quiet grave.

The distant wind-harp's tones which steal  
Along the evening air—I feel  
That in their low and falling strain,  
I hear the sleeper's voice again.  
I oft have watched yon glimm'ring star  
That shoots its brightness from afar,  
Till it was lost in vapors dim  
On the horizon's dark'ning rim,  
And sinking still in deeper gloom.  
An emblem of her early doom.

It is a calm and holy hour,  
And recollection keen hath pow'r  
To waft me in remembrance, back  
To life's first, bright, delightful track,  
When with the one for whom we mourn,  
I strayed beside yon murmur'ing bourn.  
To gather flowers, wasting there  
Their fragrance on the ambient air.  
The gurgling brook which danced along,  
The bird that sung its matin song,  
As soaring to the cloudless sky,  
Were not as blithesome then as I.  
My heart beat wild with childhood's glow;  
And dreams this world can ne'er bestow  
The high fruition, swept my brain—  
Dreams which will prove forever vain.  
But thou, pure spirit! ne'er didst know  
The hollowness of all below;  
That friendship is a fleeting flame,  
That happiness is but a name,  
And deepest bliss which mortals sip,  
Aye turns to ashes on the lip.—  
Nay, and 'tis well, I fain would think,  
The bitter cup thou didst not drink.  
Thy spirits texture was too frail  
For earth—a dark and dreary vale.—  
And, as a flower, early bright,  
So thou art, faded from our sight—  
The joy, the pride of coming years—  
We're left to unavailing tears.

But hope shall bid her pinions soar,  
And, glancing death's black valley o'er,  
Open a vista through the gloom  
Which points to life beyond the tomb—  
Where, when earth's meteor dream is o'er,  
Friends reunite to part no more.

Madrid, July, 1849.

C. C. M.

**HINTS ON EARLY EDUCATION.**—1. Judicious mothers will always keep in mind that they are the first book read, and the last laid aside in every child's library. Every look, word, tone, and gesture, nay, even dress makes an impression.

2. Remember that children are men in miniature, and though they are childish, and should be allowed to act as children, still all our dealings with them should be manly, not morose.

3. Be always kind and cheerful in their presence—playful, but never light, communicative, but never extravagant in statements, nor vulgar in language nor gestures.

4. Before a year old, entire submission should be secured; this may be often won by kindness, but must sometimes be exacted by the rod, though one chastisement I consider enough to secure the object. If not, the parent must tax himself for the failure, and not the perverseness of the child. After one conquest, watchfulness, kindness and perseverance, will secure obedience.

5. Never trifle with a child, nor speak beseechingly to it when it is doing any improper thing, or when watching an opportunity to do so.

6. Always follow commands with a close and careful watch, until you see that the child does the thing commanded—allowing of no evasion nor modification, unless the child ask for it, and it is expressly granted.

7. Never break a promise made to a child, or if you

do, give your reasons, and if in fault, own it and ask pardon if necessary.

8. Never trifle with a child's feelings, when under discipline.

9. Children ought never to be governed by the fear of the rod, or of private chastisements, or of dark rooms.

10. Correcting a child on suspicion, or without understanding the whole matter, is the way to make him hide his faults by equivocation or a lie—to justify himself—or to disregard you altogether, because he sees that you do not understand the case, and are in the wrong.

11. When a child wants that which it should not have, and begins to fret, a decided word spoken in kindness, but with authority, hushes and quiets the child at once, but a half yielding and half unyielding method only frets and teases the child, and if denied or made to obey, ends in a cry.

12. It is seldom well to let the child cry it out, as the saying is. If put into a corner, or tied to your chair, it should not be to cry or make a noise. Indeed, crying from anger or disappointment, should never be allowed. A child soon discovers that its noise is not pleasant, and learns to take revenge in this way. If allowed to "vent their feelings" when children, they will take the liberty to do so when they are men and women.

13. Never allow a child to cry or scream on every slight occasion, even if hurt, and much less, when by so doing, it gratifies a revengeful or angry spirit. This should be especially guarded against in infants of ten, twelve, or eighteen months old, who often feel grieved or provoked, when a thing is denied or taken from them.

14. Never reprove a child severely in company, nor make light of their feelings, nor hold them up to ridicule.

15. Never try to conceal any thing which the child knows you have, but by your conduct, teach him to be frank, manly, and open—never hiding things in his hand nor slyly concealing himself or his designs.

16. Kindness and tenderness of feeling towards insects, birds, and the young, even of such animals as should be killed, if old, (excepting poisonous ones) are to be carefully cherished.

17. I am pleased with such children as allow those roses and other flowers, that blossom on the Sabbath, to remain on the tree to praise their Maker in their own beauty and sweetness. "This is the incense of the heart, whose fragrance smells to heaven."—*Abbott's Magazine.*

**TEN RULES TO BE OBSERVED IN PRACTICAL LIFE.**—The following rules were given by the late Mr. Jefferson, in a letter of advice to his namesake, Thomas Jefferson Smith, in 1825.

1. Never put off till to-morrow what you can do to-day.
2. Never trouble others for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us more than hunger, thirst, and cold.
6. We never repent of having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pains have those evils cost us which never happened.
9. Take things always by their smoothest handle.
10. When angry, count ten before you speak—if very angry, a hundred.

**ANCIENT FARMS.**—The farm of the celebrated Roman Cincinnatus, consisted of only four acres, the other three having been lost by becoming security for a friend. Carius who was celebrated for his frugality, who was three times chosen consul, and thrice honored with a triumph, on returning from a successful campaign, refused from the people a grant of fifty acres, declaring that he was a bad citizen who could not be contented with the old allowance of seven.

A limner taking the portrait of a lady, perceived, when he was endeavoring to give a resemblance to her mouth, that she was twisting her features to render it small, and put her lips in the most violent contraction. Impatient of this artifice, the painter said "Don't hurt yourself, madam, in trying to make your mouth smaller, because if you choose, I will put none at all."

## MARRIAGES.

In this city, October 28, 1840, by Rev. T. D. Cook, Mr. HULBERT H. DYGERT, to Miss AURELIA S. TALMAN, both of this city.

In Clockville, November 8th, by the Rev. Allen Murray, Mr. SOLOMON WEBB, to Miss HARRIET GILBERT, daughter of William Gilbert, Esq.,

In Trenton, November 10th, by Rev. A. B. Grosh, Mr. MORSE KENT, of Floyd, to Miss MARY H., daughter of William Grant, of the former town.

In Linden, on the 22d October by the Honorable Wm Mitchell, Mr. A. J. WALDRON, Merchant, to Miss CALISTA SMITH.

## DEATHS.

In Livonia, September 29th, Mrs. RHODA, wife of Jonathan Richardson. Mrs. R. lived to an advanced age, lived a useful and pious member of society—lived to experience the joys of Gospel hope, and died rejoicing in a deep, heartfelt confidence of going to a better home, and there meet her children all, and all the kindred throng of humanity, where no tear is shed around a dying couch. She adopted the sentiment and feeling of the apostle, and could declare, saying she was always confident, knowing that whilst she was at home in the body she was absent from the Lord;—confident and willing rather to be absent from the body, and to be present with the Lord. How sweet it is to die with this assurance! O. R.

In Avon, near Lakeville, October 15th, Mrs. HANNAH BLISS, wife of Giles B. Bliss, in the 35th year of her age. Thus has passed away another of the good and beloved of earth. She was one of the most active, devoted and talented members of the Universalist Church in Lakeville, and her loss we deeply mourn. But a few weeks since she united with us in partaking the Lord's Supper. But death has come and taken her from our midst. She has gone to a better and a more celestial communion with the immortally blessed in heaven. With this view to sustain and animate her, she died rejoicing in the Lord, and prayed to go home. In her death was evinced the power and sustaining influence of the faith she embraced and adorned. Her last hours were marked with calmness, composure, and perfect confidence and she fell sweetly asleep in the arms of her risen Saviour. Peace and eternal blessedness be hers, and the grace of God bless the surviving husband and bereaved children. O. ROBERTS.

At Concord Centre, October 10th, Mrs. FREELOVE ASHMUN, wife of John H. Ashmun, after a short but distressing sickness of about 20 hours, aged 25 years, 8 months, 20 days. Br. Remington of Boston, delivered the funeral Sermon on the 12th, to a numerous concourse of friends and sympathizing neighbors.

O! tell me, dear Freeloove, Oh, where art thou gone?

O! tell this poor mortal where now is thy home?

Inform thy poor husband, is Jesus thy King?

How shall I be certain what tidings you'd bring?

Methinks you've ascended where Jesus does reign,

Methinks you're immortal and freed from all pain—

To the regions of glory your spirit has fled,

And left that frail body inactive and dead.

"Wouldst know, dearest husband, the place of my rest,  
The record of Jesus you must not distrust.

Though doom'd to be laid in the cold silent grave,

Beyond the dark tomb a blest life we shall have;

For Jesus has risen, ascended on high,

Gain'd a victory for all who suffer and die.

No more doubt his goodness, his power, or his love,

We shall soon meet again in bright mansions above."

In Howard, Steuben county, October 14th, from the rupture of a blood vessel, Mr. RICHARD HIGGINS, aged 70 years. He had long been a believer in the restitution, and had sustained the reputation of an honest man and a Christian. The consolations of the Gospel were tendered to the numerous family and circle of friends and a respectable and attentive audience, by the writer, on the 16th, from Ps. xxvii: 5.

T. S. B.

At Victor, on the 25th ult., an infant child of D. E. Washburn, aged 5 months.

At Victor, October 30th, Mr. ELISHA TUBBS, aged 34 years. During a long and distressing period of complicated disease, he manifested the utmost patience, and confidence in the goodness and the power of God, he awaited the summons with resignation and calmness. He has left a bereaved companion with two children to mourn his loss. A discourse was delivered to a numerous congregation of sympathizing friends, at his funeral, from Hebrews ii: 12.

T. S. B.

## THE MAGAZINE AND ADVOCATE.

IS PUBLISHED EVERY FRIDAY.

By A. B. &amp; C. C. P. GROSH.

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C. C. P. GROSH, Printer, 41 Genesee-street.



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, NOVEMBER 27, 1840.

NO. 48

For the Magazine and Advocate.

## ORIGINAL SERMON. THE LAW OF LIBERTY.

BY REV. S. P. LANDERS.

"But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." JAMES 1: 25.

The instructions of this apostle were addressed to the believers in Christ generally, and not to any particular church or person, as were most of the epistles contained in the New Testament.

In his introduction, he dedicates it to the twelve tribes which were then much scattered, and we find that there is much contained in the letter that merits the consideration and practice of all Christians. And it would seem that it was not designed particularly to argue the truths of the Gospel, but to enforce those truths, which they acknowledge, and those virtues and Christian principles incumbent upon all, and particularly upon those whose minds had been enlightened and whose ears had listened to the joyful sound of salvation, by Jesus Christ. And it seems to your humble speaker, that a thorough acquaintance with the wholesome instructions of this short epistle, must produce a conviction in every mind, of the necessity of being *doers* of the word as well as *hearers*—of practicing pure and undefiled religion, which consists in visiting "the fatherless and widows in their afflictions, and keeping oneself unspotted from the world."

The apostle speaks of two kinds of professors, *viz.*, the mere hearer and the doer of the word, or observer of the law of liberty.

The mere hearer of the word is like a man beholding his natural face in the glass—this is his reward. He has the satisfaction of seeing his own form and beauty; but he soon forgetteth what manner of man he was, and of course he is under the necessity of looking in the glass again. This is as much as to say, that there are some people who are like the seed of the sower that was scattered on stony ground—they spring up and flourish in a very conspicuous manner for a short time, but for want of depth, they die. They feed upon excitement while they live, and when that is over they perish. These are what the apostle calls the hearers of the word.

There is another class of men who are not only hearers, but doers of the word—the fear of an angry Maker is not necessary to keep them in the way of truth, nor is it necessary to excite their feelings or fears in order to keep them in the way of their duty. Such persons do not need a periodical excitement to teach them what the "law of liberty" is, or to induce them to observe it—they need not look in the glass all day for fear they shall forget what kind of men they are; for their way is plain, and they know that in following it, they are rewarded. I have often thought that people of this age took much more pains to be *hearers* of the word merely, than delight and satisfaction in being *doers* of it.

You probably recollect that it is said that Zedekiah, who was a wicked king in the time of Jeremiah, sent to the prophet, "Saying, pray now unto the Lord our God for us." It is said that neither the king, the people, nor his servants "did hearken unto the words of the Lord, which he spake by the prophet Jeremiah." They did not believe anything the prophet told them, neither did they care, for it was all the same to them. But they requested the prophet to pray for them notwithstanding—they wanted at least to be hearers of the word, for fashion's sake, al-

though they believed it not, nor heeded its instruction. Now this appears like a very singular request for a king, his people, and servants to make, when they had no other object in making the request than to be hearers. But I have often thought that it was not much different now.

Take the mere hearers of the word in the congregations that worship in any city or town, and you will find that they are not much different in practice, as far as hearing is concerned, from the king and his subjects, just alluded to.—The salary paid to the clergy is great, and these hearers say to them, "Come pray for us, and preach to us, and we will compensate you for it, we will be your hearers, we will build you fine churches, and we will make all things right, and put them in order," etc.; but how many are there after all, that believe a word that is told them, or care what they do hear? It is a matter of no difference to them what they hear and support, they do not intend to believe it, much less put it in practice, their only object is to be hearers of the word. Such persons always find it more convenient, and they generally consider it more popular, to have a splendid church, a talented minister, and a great name, than they do to be followers of what they hear—to be *doers* of the word. This is one class of hearers and not doers of the word.

There is another class which hear and do for a short time. Some are captivated by the novelty of occasions; the prospect of forming a new society, building a new church, or something else out of the every day occurrences, captivates their minds; they with joy receive the word, make much noise about their religion for a time, but soon the novelty of the occasion passes off, and with it goes their zeal for truth—their interest for religion is gone—their piety waxes worse and worse, and in a short time they lose all love for things sacred; wonder that men of sense should attend church from Sabbath to Sabbath, and we see them like the swine that was washed, return to all that is degrading and vicious.

Thus they who are converted by new things, soon become cold and indifferent to religion, when novelty is gone; and thus they sleep in dormancy till something exciting awakes them to life again.

"But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Upon the first clause of this text, Dr. A. Clarke has this just remark, "The word (*parakypsas*) which we translate *looketh into*, is very emphatic, and signifies that deep and attentive consideration given to a thing or subject which a man can not bring up to his eyes, and therefore must *bend his back and neck, stooping down*, that he may see it to the greater advantage."

It is not enough that a person professes a mere superficial knowledge of the "perfect law of liberty" in order to be an enlightened Christian; for while a man acknowledges himself a believer in the Gospel, he may be far removed from a true knowledge of its requirements, and he may not be able to give a single reason why he believes it. It is therefore very important that we all look into the perfect law of liberty understandingly—in the sense which that word originally implied, that we may learn the principles and power of this law.

Another has well said that "the man of genuine decision, in judging what is true or what is right, knows how to use his own understanding.

With implicit deference to the word of God, as a perfect standard in religious inquiries, he searches and thinks for himself. He thinks *independently*, superior both to that pride of singularity, which is predisposed to reject received opinions, and to that servile acquiescence, which bows to their authority without examination. He thinks *impartially*, unbiased by passion or prejudice. He thinks *clearly and systematically*. His eye penetrates at a glance those mists which obscure the vision of common minds. Not satisfied with surveying the exterior of subjects, he examines principles, weighs opposing evidence, and pursues the investigation to a regular result. This gives strength and stability to his opinions. Why should he be timid and wavering, while there is a firm footing under him at every step? He neither believes nor acts without *reasons*; reasons which he sees distinctly; which he weighs deliberately; which he can exhibit and explain to others; therefore, he is above those fluctuations of character, to which feeble and indecisive men are liable." [Porter's Lectures on Homiletics, page 363.]

The understanding Christian will not only look into the evidences with an eye of reason, and act with a decision becoming the subject, but he will compare it with the works and providence of God. He looks at it in all the ways and lights necessary to understand it, and finding it to agree with experience, with nature, with reason, with admitted truths and his own feelings, he cherishes it to his bosom, obeys it and acts worthy of his high calling. The more pure are our conceptions of the perfect law, the greater will be the enjoyment arising from its observance, the more exalted and refined will be our joys; the same as in music, the better ear we have for it, the more we shall enjoy its melodies and harmonies.

The carrying out of this principle of the Gospel, or law of liberty, is attended with happy results, whether the person who practices upon it is acquainted with the theory of it or not. When we see the tear of gratitude beaming in the eye, and witness an overflowing and thankful heart, for the gift of some, to us, small favor that will satisfy hunger, the sight of such expressions of joy, causes pleasing emotions to reign in the bosom of the giver, and he feels that it is truly better to give than to receive.

And here an incident which I have read somewhere occurs to my mind, which very forcibly illustrates this subject.

In one of the Atlantic cities, a young man came into possession of a large estate, a great fortune, and as it is frequently the case with inconsiderate young men when they come into possession of wealth by the will of relatives, so it was with him. His great study and object was, how he could spend all his great possessions, so as to contribute to his happiness, and gain to himself a great name. The unfortunate man mistaking the way, gave himself up to dissipation, gambling, and the vices commonly connected with such a life. His company was sought by the artful and designing, that they might take advantage of his weakness and follies, and take from him, piece by piece, his great wealth. His vanity was flattered, and he supposed himself a great man. But in a short time his wealth was principally wasted—his supposed friends abandoned his company, he was despised by all that knew his course of conduct. His mind was changed—he looked back upon his foolish practices with unavailing regret—he learned a lesson which many young men have scorned to learn, till taught by experience and



sober reality, that it is not so hard a matter to spend a fortune as is supposed, and that those who suppose that happiness is sipped from the intoxicating bowl, or is found in company with a rioting crew, are woefully deceived. He became a misanthrope—shut himself from the society of men and yielded himself up a victim to despair. In addition to his real misfortunes in the loss of all he had, he imagined ten thousand more, abject poverty, disgrace, and the just scorn and rebuke of the world stared him full in the face, and he sank under the load that oppressed him.

At last he became so misanthropic, so gloomy and sad, that he was tired and sick of life, sick of reviewing the scenes of folly and wickedness in which he had been engaged, and he determined to put an end to his miserable life, by drowning himself in the briny deep. Fully intent upon his mad purpose, he passed with a rapid step, from street to street, till his attention was arrested by a poorly clad girl, who appealed to him for charity with the eloquence of one who really suffered, and was really needy. She said that there were six of them, and that they were literally starving for a morsel of bread. The miserable appearance of the girl, together with the simple and honest-heartedness of her appeals for assistance, affected him—he was moved with compassion—she had touched a tender chord in his heart, and he thought to himself that since it would detain him but a few moments, he would follow the little girl, and far as his scanty means would allow, he would relieve the distressed family. He went, and a scene of more abject poverty and want perhaps human eyes never saw. He could not help but regret that he had not sought them when he had abundance, but he gave all he had. And when he saw their streaming eyes, their grateful hearts at receiving the last relic of his fortune, their true need of it, he was happy—a thrill of satisfaction pervaded his bosom, and he felt overjoyed in witnessing the happy change he had caused in that little circle. He said to himself that the thousands he had squandered and spent, had not caused such pure joy and entire satisfaction to reign in his bosom, as the few shillings which he had then contributed as his last act, caused him to feel. He felt thankful that such an opportunity had presented itself, for it caused him to forget his troubles and to know that he was again a happy man; and being satisfied that this was the reward of well doing, he abandoned his design to destroy himself—turned his mind from his troubles, engaged in active business, regained his wealth by slow and arduous toil, became a respectable citizen and a benefactor of poor, distressed, and suffering humanity, wherever and whenever he found an object of want.

What we wish to observe here, is this. This young man in relieving the destitute, acted on the principle of the Gospel, the perfect law mentioned in our text, and it made him happy; for you will observe by what immediately follows our text, that the person who relieves the destitute and performs works like this young man, is religious; and not he who makes loud professions and false pretences to a life of sanctity. He says, "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, that man's religion is vain."

Now this young man might never have read this text of Scripture—he might never have read the Bible at all, or listened to its gracious words from the lips of others, yet when he practiced upon the principle of this law he became a happy man—he became a new creature, and it would have been the same had he been an inhabitant of the Arabian desert, the Rocky mountains, or the remotest island in the ocean, entirely shut out from civilized life. The man who practices upon this principle is truly and fully blessed in his deed! not out of it, but in it. The person who has been set at liberty by Christ, enjoys freedom indeed; he is not free to do wrong, but at perfect liberty to do what he pleases, for all disposition to sin is destroyed. He is dead to sin, and alive unto righteousness.

We talk long and loud about slavery—we feel that humanity groans under an oppressive yoke, that the heel of despotism rests heavily upon the necks of a portion of the human family—we can not call the subject to mind without feeling to mourn the fate of the unhappy children of bondage, but while we expatiate and plead upon this subject, are we sure that we are freemen ourselves?

Do we not feel that there is an enemy in our own land, a monster that walks abroad at noon day, and slumbers not in the silent watches of the night, a foe that reigns in our own breasts? Do we not feel this tyrant, sin, fastening his chain upon us, drawing it tighter, and making it more sure, deceiving us with false appearances, and charming sounds, till we find ourselves his victims ere we suspect it? And where is there a slavery so oppressive, a bondage so ignoble, a tyranny so debasing as that which cramps and fetters the mind? Where is the despot whose ruthless hand bears so heavy and binds so strong as that which takes a man from our enlightened community, strips him of all that endeared him to humanity and sends him out in the world to pass a miserable existence, as gloomy and dark as the shades of Erebus? Where is the power whose very presence poisons and vitiates, like that which reaches its sceptre over the broad earth, and makes humanity feel its deep wounds, and then rejoices in the desolation it causes? Search the world over, and we find no evil like sin. We "look at the savage warrior, whose courage is ferocity; at the duellist, whose honor is ignominy and whose intrepidity is madness; at the military chieftain, whose boasted thirst for glory and contempt of death, push him on to the cannon's mouth, while 'he trembles at his own shadow, perhaps, in a church yard;'" at the profligate, whose liberty is licentiousness, and freedom, strife and debauchery; at the world; and ask to be shown a bondage more inveterate than that of sin? We find none. We follow these slaves through life, and we see their hard master ever grinding them in the dust—we follow them to the couch and chamber of death, and the picture is too dark to behold—we see them "when the voice of conscience is not drowned by the whirl of business, nor the clamor of mirth; when all is solitude in the chamber of dissolution, when the soul is left alone to its reflections, in the last struggles of mortality, on the very brink of the grave;" and we often hear them cry for the Gospel they have spurned from them—for that law of liberty which frees from the bondage of this foe of man and destroyer of happiness.

And, my friends, I can not leave this subject without asking your aid in the work of universal emancipation. Do we consider the extent of our obligations? Do we feel that our immortal minds are liable to be taken captive, and that too, without much resistance on our part? Do we realize that our fellow men—travellers with us to eternity—are writhing in pain and despair from the gnawing worm within their breasts, and the fires of passion? Do we know and see the perfect law of liberty? And do we understand what Gospel liberty is? Do we believe that this is the balm, the cure for the plagues of sin? If we understand and know all these things, our way is plain, and we conclude our discourse as we began—"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

For the Magazine and Advocate.

#### THIS RULE WORKS TWO WAYS.

The Editor of the Baptist Register copies from the N. Y. Evangelist an article concerning what he calls the "waning condition" of Universalism. The Editor of the Register concludes that because Br. Price, the publisher of the Christian Messenger, has not made his fortune by publishing his paper, Universalism must certainly be

"waning." Now, this is what some would call rather "small potatoes." If Universalism is in a waning condition because the publisher of the Messenger, or any other Universalist paper, has not made money, or has suffered a loss by publishing the same, then Partialism by this time must have run down, to use a homely phrase, to the "little end of nothing"—for it is a fact that within a few years past no less than one Methodist and six Presbyterian periodicals have gone down in this state, west of the city of New York, at a loss to the publishers of some eighteen or twenty thousand dollars; and that, too, at a time when business generally was in a high state of prosperity. About the time several of these papers failed, the Editor of the Baptist Register published a list of the Partialist papers that had "given up the ghost" in different parts of the country, and dolefully expressed his fears that the Register would eventually share the same fate. The fact is, the Register itself was, until within a few years, a "sinking concern," and was only kept from dying outright by money loaned, on the strength of the signatures of several responsible and respectable individuals, from one of the banks in this city. And now because Br. Price like a thousand other publishers of periodicals, has been unfortunate in business, and become embarrassed in his pecuniary circumstances, the Editor of the Register is in ecstasies, and can hardly contain himself for joy, and tauntingly and jeeringly talks of Br. Price's being in a starving condition, and not able to feed his family! And this is Partialist religion. God forbid that it should ever get possession of my heart. O how mean, how despicably mean, and wicked must that man be who will thus exult and rejoice at the misfortunes of a fellow creature, because he does not believe as he does, particularly so when that fellow creature has a family dependant upon his exertions for their daily support! Mean, mean indeed! And such an individual is A. M. Beebe, the pious Editor of the Baptist Register! Behold the man! Utica, Nov. 23, 1840. W. R.

#### PROSPECTS OF UNIVERSALISM IN OHIO.

Having travelled somewhat extensively over this State during the last two years, we feel able to give a tolerably correct statement of the condition of our cause within its borders. That Universalism has had very strong obstacles to contend against, our friends all well know. In addition to the constant opposition of our opposers, it has found enemies at home. A few years ago, several persons who occasionally preached the sentiment, joined the Disciples, so called, with a view no doubt, to unite our denomination with that. They professed no change of doctrinal opinions, as we can learn; but their object seemed to be to bring all our friends to the support of what is commonly called Campbellism. But they failed altogether; and they themselves have since shrunk into comparative insignificance, in the estimation of the Christian public. Those days were dark times for our brethren; but they generally stood firm. A few souls which were neither to be bought, sold, or intimidated, were "set for the defence of the Gospel," and the gloomy prospect only tended to rouse them to renewed energy and increased action.

Through their exertions, aided by the blessing of Heaven, Universalism has been steadily progressing from that time to the present moment. Societies have been formed in almost every section of the State; and there are very few towns of any note, in which the gospel of the grace of God has not been preached. Many Societies have regular preaching—some all the time, some half, and some every fourth Sabbath. Over forty Universalist preachers are now actively engaged in the glorious work of redeeming souls from the bondage of sin and error; and aided by the prompt co-operation of multitudes of living believers, they are succeeding generally beyond the most sanguine expectations of our friends who resided here five years ago. It is now the determined



purpose of our brethren to "earnestly contend for the faith," till there is no opposition to contend against. There is an untiring zeal in this country—a zeal that knows no abatement; and under these circumstances, the cause must progress. It will do so; and the time is not far distant when a majority of the population will rejoice in free grace. The prospects are now fair and bright—were never better, and the fact is alarming our opposers and arousing them up to a severe struggle. Mark our prediction. Universalism is destined to take the State of Ohio! Not more surely will the same cause produce the same effect under the same circumstances, than will this be the final result.

But brethren, we must none of us expect this without constant activity. Numerous and formidable obstacles are yet in our way; we have long to contend against darkness, pride of opinion, bigotry, self-righteousness, and error, in all its forms. Stand fast, therefore, and do not falter for a moment. We are in the most important work that ever engaged the energies of immortal minds; and we are called upon by every consideration of duty, to be up and doing with all our might. Spare not, brethren—cry aloud! lift up your voices like a trumpet, and Zion will soon put on her most beautiful garments.—*Star in the West.*

From the Christian Freeman.

#### "A REAL UNIVERSALIST."

BR. COBB—The following conversation between myself and a member of one of the Orthodox churches in Springfield, Mass., took place some four years ago, in the presence of several other individuals. This gentleman whom I shall call Mr. N. occupied a high station in the church to which he belonged. At the time referred to, we were driving together, and he took occasion to assault Universalism right valiantly. With some trepidation I took up the defence. His chief objections were, that it was pernicious in tendency and false in fact. He mocked the idea, that the wicked are justly punished in this world, and quoted several noted passages of Scripture in proof of endless misery. Finally, from some cause growing impatient, he flew off in a tangent and was pursued as follows.

Mr. N. "Well, well, you may talk, and quote Scripture. I know just how it is. I was a Universalist once myself."

S. "Ah! You a Universalist. Why; I never knew it. This is strange."

N. "Well, I was a real, right down, flaming Universalist."

S. "Then we can bring some part of our conversation to a test. Was you as wicked as you say all Universalists must be?"

N. "Yes! yes! There were few things evil which I hesitated to do. If some of the houses in Springfield could speak, they would tell strange stories."

Here he enumerated a number of sins which he habitually indulged in; but I think best not to specify them.

A friend. "Rather a hard case, Mr. S."

S. "Very true. Now Mr. N. will you tell me if you received no punishment while indulging in these sinful practices?"

N. "Not the least."

S. "Was you truly happy?"

N. "As happy as ever man could be. Every thing prospered in my hand. Nothing troubled me." (Here he gave a history of his life, which was in verity an uncommonly successful one.)

S. "Now I wish to know why you renounced Universalism, when you were so prosperous and happy in it?"

This question was asked because I had been so baffled by the foregoing answers, that I hardly knew what to do. It was just such a case as I never met with before, and I wished for more light.

N. "I will tell you. At that time I was selected to direct all the funeral services in that vi-

city. But it was so painful for me to see a fellow mortal conveyed to his long home, that I was unable to witness it, and owing to these unpleasant feelings, I abandoned attending funerals. But when I renounced Universalism and got religion, all this wretchedness left me, and I could attend funerals with perfect composure of mind."

S. "Ah, and was that a portion of your Universalist happiness? But one question more. What was the cause of this wretchedness? Was it that the dead were laid in the ground? They are put in the ground now as much as they were before your conversion."

N. "Ah! yes, but that want it. It was the hereafter that troubled me."

S. "The hereafter!! What! And did it make you unhappy to think of a hereafter of perfect bliss for all? And does it now give you peace to think when you see a fellow mortal laid in the grave, that his spirit is to be miserable forever?"

N. "Ah! I didn't believe! I never believed it!! And you don't believe it!!"

S. "I doubt not you now speak the truth as to as to your own belief. As to mine, I must be allowed to know better than you. But I hope, sir, that you will never again evince your love of truth, by claiming to have been 'a real, right down, flaming Universalist,' when you never believed the doctrine. If you do, I may be led to think that some other doctrines beside Universalism are pernicious in tendency." J. G. S.

Reading, Mass.

#### THE LUTHERAN HERALD.

A friend has sent us a number of the paper of this name, printed at Fort Plain, with an article marked relating to the case of Rev. John Gregory, of Quincy, Mass., formerly of Salisbury, in this State. Our Lutheran brethren seem to be in a bad humor on account of the spread of Universalism in their vicinity, and manifest it in a fault-finding, querulous and angry spirit. We had concluded to let them pass without notice, hoping that, some time or other, they might learn to use language a little more courteous, dignified and sober than they now delight to deal in; and to give facts as they are, without suppression and perversion. But having been informed that the Baptist Register of this city, whose conductors or friends so generously connived at the escape of their "dear Brother Fishpoole" from justice, and allowed him to preach in one of their churches after they had found him guilty of sodomy (!!!)—understanding that they had alluded to the case of Mr. Gregory, and endeavored to make capital out of it, I have concluded to notice the article for the benefit of those friends who may not know the circumstances of the case.

The report of the Massachusetts Convention on the case of Br. Gregory, was published in the Magazine and Advocate, current volume, No. 27. We afterwards published the report of the mutual council, exonerating him from moral or legal censure, in current volume. To them we refer our readers for information. The Editors of the Lutheran Herald, do not give all the facts of the case, and thus leave it to be inferred that Br. Gregory is legally and morally guilty of bigamy, and could justly be sent to the State's prison. Indeed they ask, of the gentlemen of that council, "if the reverend gentleman, whom they have white-washed, has not been proved by the very terms of their white-washing, to be liable to an indictment for bigamy, and whether a man who is thus liable, at any time to have a call to other service, is a proper person to be employed in the ministry? In other words, does the Universalist ministry, and the state's prison, at the same time, claim the services of the same man?"

In reply, I answer, that the Judges of the Court refusing the divorce, decided that by the laws of Vermont he was entitled to one! And every lawyer consulted on the occasion, (and several of the ablest lawyers in that section were consulted,) decided that he could mar-

ry and no prosecution could be sustained against him for so doing. The father of the young lady, a member of the Vermont legislature, and the Magistrate officiating, all decided that the second marriage would be legal, and could not involve the charge of bigamy. Who knows best, then, these wise Lutheran Editors, or the judges, lawyers and magistrates consulted? True, as they say, Mr. Gregory may be liable to an indictment for bigamy—so may they be liable to an indictment for slander and libel; but the question is, whether the indictment would be made by a grand jury, and if made, whether it would be sustained by a criminal court.

In conclusion, we regret the occurrence of the whole affair from beginning to end; but deem it the duty of every one to consider a man innocent until he is proved guilty, and not to drag before the public, private cases, and torture facts to make a man appear guilty, whether he is so or not.

The Editors speak of "like cases of Universalist ministers." Will they name any? I am ignorant of them, if such exist. Did they know of any, when they penned that insinuation? If not, are they not guilty of a base intention to deceive their readers, to slander a sister denomination falsely, and of a wilful lie in the sight of God? Corrupt and wicked as they may pretend to believe Universalists, we scorn from our souls, such mean, deceptive arts—such wilful falsehood to bolster up our own party or put down another. We shelter no criminals in our ranks—we claim none whom the penitentiary claims—and neither our ministers or laymen are apt to be found confined in State's prisons, as repeated examinations have shown. But our opposers can not, in truth, clear themselves of the very charges they prefer against us. Strale, Avery, Fishpoole, and a host of other Partialist preachers rise up in evidence against them. Our neighbors of the Lutheran Herald and Baptist Register should remember the saying "Those who live in glass houses," etc. A. B. G.

TO CORRESPONDENTS.—C. C. M. is welcome. The articles were laid by for correction, and having not much room for poetry, were not attended to as they should have been in justice to their merits, nor as early as they would have been had we been in greater want of poetic articles. For a young and inexperienced writer they are very good.

We are still in great want of communications. We hope those who have begun to supply us, will not grow "weary in well doing;" and that those who have not begun, will remember that "it were well done to be done quickly." Short articles are preferred—we always disliked a long purse with but a half penny away down at the bottom of it! A. B. G.

#### THE LADY'S BOOK.

Mr. Godey, the enterprising Publisher of this valuable and fashionable Magazine, does not flag the least in his exertions to render it the foremost work of the kind in the country. The Editorial services of Mrs. Hale, Mrs. Sigourney and Miss Leslie, are backed by a host of brilliant lady and gentlemen contributors—and the printer, paper maker and engraver seem to do their very best to vie with the intellectual part of the work.

Now is a good time to subscribe for the work, as it begins a new half year (and a new volume) in January; and Mr. Godey promises some new attractions for the next volume. To those who wish such a work, we can recommend the Lady's Book as well deserving of their perusal, and a great bargain, to speak with regard to pecuniary profit. A. B. G.

#### LETTERS CONTAINING REMITTANCES.

J. A. Geneva, for C S A and S D—G P, Hornby, for self A R and C J—P M, Cortbage, for A C—P M, Akron, (O) for M S—A L N, Chittenango, for E T—S P, Little Falls for self, M B, J G, M M R, and H T—P M, Grotton, for G F, U F and E T F—E B, Homer for D B—P M, Logansport, (Ind) for D F C—P M, Warren, (O) for J P—G H R, Rochester, for H E—A C, Elbridge.



For the Magazine and Advocate.

## LETTER FROM REV. T. C. EATON,

To the Universalists in Chautauque County, N. Y.

DEAR BRETHREN—Ill health has prevented an earlier communication from me, which undoubtedly, you have been looking for, for some time past. I have had two quinsy sores gather and break in my throat this Fall—one before I left Chautauque co., (as some of you know,) the other, since my arrival here. The last one left me in a low state of health for some time after I was able, in a feeble manner, to perform the duties of my profession. I have some times been fearful that these frequent attacks would so impair my health and voice, as to oblige me to give up entirely the arduous but delightful employment of the ministry. But I trust and hope not.

Our journey was somewhat fatiguing, but the good weather and good roads that attended our progress; and I may add, the good friends, in whose hospitality and kindness we were allowed to share, and to whom we feel very grateful, rendered it truly a pleasant one. And "after many days," we arrived safe at our destined home. And now, by the blessing of a kind Providence, I am allowed once more to enjoy the society of affectionate brothers and sisters, and an aged mother; all believers in universal salvation from sin and death, which is a source of great happiness to us all. Our beloved father, who taught us to trace the exceeding great and precious promises of God in the volume of inspiration, has gone to the "spirit land," to participate in the full fruition of those immortal joys which is the object of the Christian's hope in life. I remember with grateful emotions the first religious impressions, after I arrived to years of discretion, stamped on my soul by the voice of paternal love and wisdom. They excited my devotional feelings, led me to study the word of God, and probably laid the foundation of those solemn convictions, that it was my duty to preach the kingdom of God to the children of men. O, that all parents who believe in the doctrine of God's efficient grace and love, would early impress the minds of their children with it, by virtuous example as well as by precept; that their days may be marked by innocence and peace. And in after years, if not in the morning of life, as they turn in retrospect their thoughts, the warm current of filial affection will flow in the heart, and they will rise up and call those parents blessed. The relationship existing between parents and children, and the relative duties enjoined upon them, may be fitly employed to represent the care and anxiety, the kind regard and paternal affection, that exists between a faithful pastor and the people under his charge. True, in a pecuniary point, the case is reversed often times. And while they look up to him for instruction and example, he is dependent upon them for temporal means of support. It is with pleasure that I call to mind our happy union, and it gives me great satisfaction to know that no root of bitterness sprung up to destroy our mutual confidence and peace. If any thing was done, through my instrumentality, under the blessing of Heaven, with your aid, to advance the cause of truth, let the praise be to God, who directs our steps and crowns our humble labors with peace of mind, if not with success. Long, dear brethren, did I experience your Christian kindness and friendship. I was with you in seasons of prosperity, and when storms of adversity beat heavily upon you; your houses constituted a home for me; when I was in want your charity relieved my necessities.

And now that we are separated, may "brotherly love continue." And may the same pure friendship exist between you and your present pastor, that bound us together, which alone can secure your mutual happiness and advance the cause of truth. It will ever give me great pleasure to learn of your devotedness to the cause of our dear Redeemer. And I hope the Society to

whom I forwarded a small library of Universalist books, will be active and engaged, not only in reading them themselves, but in circulating them among the "brethren of like precious faith," and among those who are of the "opposite part."

Brethren your duties are plain and practicable. May no discouraging events serve to check your zeal guided by knowledge and wisdom. A crown of living enjoyment will be your reward. I have to render you my gratitude for the numerous expressions of your brotherly love and deeds of charity, and especially in seasons of pecuniary embarrassment.

To my ministering brethren, whose society and friendship I have enjoyed, and with whom I have taken sweet counsel and labored in love, I tender my warmest thanks for the many tokens of fraternal esteem; and although we are now far from each other, allow me to express a hope that the spirit of a yet deeper zeal will mark our labors in the cause of our Saviour.

In conclusion, I have only room to say that I am very pleasantly situated in Hancock, surrounded with numerous relations, friends, and many warm believers in Universalism, with plenty of employment. By the blessing of a kind Providence we are enjoying good health.

Affectionately, your friend and

Brother in Christ, T. C. EATON.

Hancock, Vt., Nov. 8th, 1840.

For the Magazine and Advocate.

## FASHION.

Fashion, the fickle goddess, whose sceptre sways over every portion of the civilized world—whose variable but imperious mandates, are obeyed with the most scrupulous exactness; who claims her votaries from every grade and color of mankind; from the titled aristocrat, to the poor, degraded and penniless sons and daughters of humanity. All seem to hug the fantastic chain which binds them to folly, and many, without a struggle to free themselves from her despotic dominion, surrender themselves slaves to the daggling tyrant; and swept along by the eddying current of fashion, irretrievably ruin their fortunes, and usefulness in society, by extravagance; and terminate their career in the lowest depths of vice and degradation. There are thousands who profess to love plainness and simplicity, whose sole study through life, is the uncertain code of fashion; who are as zealous in their devotion to the goddess, as the fanatical Hindoo to the faith for which he sacrifices himself under the wheels of the car of Juggernaut. Why?

Utica, Nov., 1840.

For the Magazine and Advocate.

## THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. J. GUILD.

NUMBER XLIII.

1 CORINTHIANS vi: 2, 3. We will now give, Macknight's exposition of verse 2. "Do you not know that the saints shall judge the world?"

"Here St. Paul told the Corinthians that agreeably to Christ's promise to the disciples, Matt. xix: 28, they were at that time actually judging or ruling the world by the laws of the Gospel, which they preached to the world. Hence Christ told his apostles, John xii: 31, "Now is the judgment of this world."

But Bengelius says the apostle had in his eye the state of the world under Constantine, when the Christians got possession of the civil power. This interpretation is mentioned by Whitby likewise. Nevertheless the subsequent clause, "If the world is judged by you," shows, I think, that the apostle spake of the time then present.

"Others, because the judgment of angels is spoken of in the next verse, interpret this of the last judgment—and by the saints judging the world they understand, the affording matter for condemning the wicked.

"But" (says the Dr.) "this sense has no rela-

tion to the apostle's argument, and to found a doctrine of this magnitude merely on two obscure passages of Scripture, which can easily admit of a different and better interpretation seems not a little rash."

With regard to the phrase judging angels, it is well known that the term angels is frequently applied to the messengers or preachers of the Gospel, and in this case we are to understand spiritual instructors, apostles, evangelists, or teachers. And here we see the apostle's argument. If they were thought worthy and competent to judge their teachers in things pertaining to spiritual things, approving or condemning them, how much more should they judge in things pertaining to this life, and not go to law before the civil magistrate with their brethren. See verses 3, 4.

Perhaps there may be an allusion here to the pre-eminence that Christ is said to possess over angels, principalities and powers, these all being made subject to him by God, who hath made him head over all things to the church.

1 Cor. vi: 18. "Every sin which a man doeth is without the body."

The meaning of the apostle here, evidently is, that every other sin except the one spoken of in this verse is committed without affecting the body, but he who committeth this sin, sinneth against his own body—he wastes its strength and introduceth into it deadly disease.

1 Cor. vi: 50. "For ye are bought with a price."

This language must be allowed to be figurative. In one sense we may be said to be bought with the blood of Jesus Christ: and that is, we are saved from sin and purified and made white, by the power and influence of that Gospel, and that truth which is confirmed by his death and sealed with his blood. But if the language of our text is to be understood literally, and if God did actually pay a price for mankind, the question arises from whom did he purchase them, and to whom did he pay the purchase money or price? To the devil, say some! But was God driven to the necessity of purchasing his own offspring from a being of his own creation? O the folly of human creeds!

It is curious to mark the progress of the common doctrine of atonement and see the different forms under which it has been held. When the doctrine was first started, it was imagined that mankind had all fallen into the hands of the devil, and that on condition of God's surrendering his Son Jesus Christ into his hands he consented to give them up; that is, God redeemed us from the devil, by abandoning to him the life of his Son. Strange as this idea now appears it prevailed in the Christian church for many centuries. And it was not till long after this that any person imagined that Christ was the purchaser, instead of God. In time, however, this change in the doctrine of atonement took place, and instead of God's purchasing mankind of the devil, it was supposed that Christ purchased them of God, by giving his life a ransom for us in a literal sense, giving his life to the justice of God, in order to redeem us from that death to which God had doomed all mankind.

This was a total change in the system of atonement—a satisfaction for sin—and was not completed till after the reformation, when Luther, in order to combat, with more advantage, the Popish doctrine of human merit, advanced the merits of Christ in opposition to it. Then, and not till then, it was conceived that God could not forgive sin till an adequate satisfaction had been made to his justice, and as sin was supposed to be infinite, it was supposed necessary that the sacrifice must be infinite and no less than God himself; so that as the doctrine now appears, God bought mankind and paid the price to himself.

But so far from the Scriptures teaching this doctrine, God is uniformly represented in them as forgiving sin freely on the repentance and reformation of the sinner, and we are required to forgive as we hope to be forgiven; we are not to demand or require satisfaction to our justice; but



freely forgive our enemies that we may be like our Father in heaven.

1 Cor. x: 2. "And were all baptized unto Moses."

As the phrase "baptized unto Moses" does not imply that Moses was a god, so being baptized unto Christ or in the name of Christ, does not imply that he is God.

1 Cor. xv: 17. "And if Christ be not raised, your faith is vain, ye are yet in your sins"—That is, subject to spiritual death which is the punishment of sin, and to natural death without the hope of a resurrection.

1 Cor. xv: 29. "Why are they then baptized for the dead?"

Why are they baptized unto the Christian church, and openly make profession of religion, and thereby expose themselves to persecution and death? If there be no resurrection, all these things are useless. Yea, more, those who have been slain, or have fallen asleep in or for Christ have perished, and will know no more forever. See verses 17, 32.

For the Magazine and Advocate.

### CHRIST, OUR SINLESS SAVIOUR.

BY REV. D. ACKLEY.

"In him is no sin."—BIBLE.

Universalists are "a sect every where spoken against." At one time our characters are assailed; at another, our doctrine; and again, the author and finisher of our most precious and holy faith. Our enemies have told the world that we consider Jesus Christ but a *merc man*. Nothing is more unkind and false. This is not with us a denominational opinion; and, indeed, so far as my knowledge extends, there is not an individual in our ranks who believes this sentiment. The simple fact that Jesus Christ, was in all points tempted like as we are, yet *without sin*, is proof conclusive that he is more than man; for we have all gone out of the way; there is none that doeth good, no, not one.

But the skeptic will ask, who has testified that "in him is no sin"? To this question I reply, 1. His friends have borne testimony to this fact. Indeed they have gloried in the avowal, that he did no sin, neither was guile found in his mouth—that when he was reviled, he reviled not again, and when he suffered, he threatened not; but returned blessing for cursing, and overcame evil with good.

2. His enemies have confessed his sinlessness. The proud and vain-glorious Jews, after witnessing the signs, wonders and miracles which he performed, were compelled on one occasion to confess: "He hath done all things well; he maketh both the deaf to hear, and the dumb to speak." At another time the Jewish rabbins, members of the Sanhedrim, said of Christ—"we know that thou art a teacher sent from God; for no man can do those miracles that thou doest except God be with him." Pilate, the Roman Governor, after a judicial examination, was constrained to acknowledge—"I find no fault in this man; I am pure from the blood of that just man."—When Judas had been with Christ for three years both in public and private, in peace and in adversity with friends and with foes, we hear him saying, "I have betrayed innocent blood." If we come down to later times and examine the works of Infidel writers, we shall hear Rousseau, the learned and popular philosopher of France, though an enemy to the cross of Christ, in his cool and deliberate moments, saying, "I confess that the majesty of the Scriptures strikes me with admiration, and the purity of the Gospel, has its influence on my heart. When Plato described his imaginary good man, with all the shame of guilt, yet meriting the highest rewards of virtue, he gave a description of the character of Jesus Christ. If the life and death of Socrates were those of a sage, the life and death of Jesus Christ were those of a God."

Seeing then, beloved readers, that we have such an High Priest, that is passed into the hea-

vens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

From the Trumpet and Magazine.

### UNIVERSALISM IN THE VICINITY OF BOSTON.

Within a circle of ten miles of Boston are included the following towns: Chelsea, Lynn, Malden, Saugus, So. Reading, Stoneham, Charlestown, Woburn, West Cambridge, Lexington, Medford, Cambridge, Waltham, Watertown, Newton, Brighton, Brookline, Roxbury, Milton, Dorchester, and Quincy.

Boston contains six Universalist Societies, under the charge of six pastors, viz. Revs. S. Streeter, H. Ballou, B. Whittemore, O. A. Skinner, S. P. Skinner, (Winchester Hall,) and J. D. Peirce, (East Boston.) These Societies probably expend not far from \$8000 annually for the support of the gospel. Two of them are yet in the infant state.

In Chelsea there are several believers, in Universalism but no Society. In Lynn there are two flourishing Societies under the charge of Revs. L. Willis and H. Jewell. Both have meeting-houses, in fine locations. In Malden there is an excellent Society, possessed of the best meeting-house in the town, and also a large dwelling house and farm. Saugus has a body of believers, a good meeting-house, a small parsonage, and enjoys the ministry of Rev. B. F. Newhall, who was until recently a Methodist preacher. In South Reading there is a fine Society, new and beautiful house, and settled pastor, Rev. Henry Lyon. (In Reading there are two Societies and two pastors, Rev. Messrs. Griswold and Strickland, but this lies just out of the circle of ten miles from Boston.) In Stoneham the Universalists have just dedicated a new house, at an expense of about \$4000. It is their intention we have no doubt, to obtain a settled pastor as soon as possible. In Charlestown the Society is large. They have invited Rev. E. H. Chapin, of Richmond, Va., to become their pastor, who is expected soon to remove to the scene of his future labors. Their house is now undergoing very extensive repairs, at an expense of about \$6000. Rev. W. Balfour resides in this town. In Woburn there is a beautiful house, and a flourishing Society, under the care of Rev. J. C. Waldo. West Cambridge, originally a part of Cambridge, but now a distinct town. The cause has long been in a dull state here. But of late the gospel leaven has been powerfully at work in the hearts of the people. They have raised between 3 and \$4000; and are engaged in the erection of a meeting-house, in the main village. There is now a fair prospect of an established ministry of our faith, in that place. Lexington has a young, but flourishing Society, which dedicated a fine house a few months since. Br. J. M. Usher is the pastor. In Medford there is a good Society, under the charge of Rev. H. Ballou, 2d, which has a fine meeting-house; and the Society is enjoying a degree of prosperity beyond what it has ever known before. Cambridge has two Universalist Societies—one at East Cambridge under the charge of Rev. Elbridge G. Brooks, and one at Cambridgeport, at present destitute of a settled pastor. The Society at East Cambridge holds its meetings at Berean Chapel, which was built for their use, and which is a very convenient place of public worship. The meeting-house at Cambridgeport is one of the most convenient we have ever seen. It has on the lower floor 1st, a committee room, 2d, a large hall, 30 by 55 feet, to which is attached, 3d, the sexton's private room; 4th, the vestry, 22 by 55 feet, filled with pews, and a mahogany pulpit; and to the vestry is attached, 5th, a small room for the library. The principal room is reached by two ample flights of

stairs, of easy ascent, and contains 86 pews. This room will accommodate about 500 worshippers. Waltham has a very fine house of worship. The Society is in a flourishing state; and has invited Rev. E. A. Eaton to become its pastor. Rev. S. Cobb resides here, and publishes the "Christian Freeman," a weekly journal. Watertown has a good house of worship, and a growing Society, under the charge of Rev. E. Partridge. This Society has seen much adversity; but is at present succeeding well, under the mild and faithful ministrations of Br. P.

Newton, Brighton and Brookline. Neither of these towns has an established ministry of the Universalist faith. In Newton Upper Falls there is a body of believers, who have had preaching, but the suspension of business there has hindered their progress. From the eastern part of this town the Universalists attend the Watertown meeting. In Brighton there are a few believers, scattered and weak, and the same is true of Brookline.

Roxbury has a large Society, and an elegant house of worship. Since Br. Moore's removal to Philadelphia the Society has been destitute of a pastor. Rev. Joseph Grammer, who has had the charge *pro tempore*, has labored with much faithfulness, and to the advantage of the flock. Of Milton and Dorchester nothing favorable can be said. There are believers in both places, but no organization. In Quincy there is a large Society, under the charge of Rev. J. Gregory, possessed of a fine meeting-house.

If we have made a correct computation, there are in Boston, and in the towns within ten miles, 21 houses of public worship, 21 congregations which hold meetings *every Sabbath*, and 27 resident clergymen. Seven of these clergymen are not settled pastors, but labor in different places.

### MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, NOVEMBER 27, 1849.

### AN EARNEST APPEAL.

We most cordially entreat our friends to aid us in circulating our Proposals for the next volume, and obtaining good new subscribers. We purchased the establishment from Mr. Skinner, (i. e., G. and H. did, and we have assumed their bargain,) at a time when business was good—when people subscribed freely and paid promptly, and when the publication business was profitable. We engaged to pay the then value of the establishment. In one year afterward the currency began to be deranged, paying subscribers began to fall off, and continuing subscribers found it difficult to pay as easily and promptly as before. The debt remained the same, the expenses of publishing the same, the subscription price the same—but the receipts decreased, and many of the expenses of living increased. We had a heavy interest to pay, and the discount on what money we received often consumed all our profits. In addition to all this, we bought the Herald list, to save the cause from injury by its suspension, and thus made a sacrifice of several hundred dollars—for it was to us a losing bargain. And in addition to discontinuances, we were at last obliged to adopt our present rule, at the end of each year to strike off all whom we did not know to be responsible, and who were owing us for more than one year. This still further lessened our list of subscribers, and our means of support.

Thus have we toiled on, under accumulated burdens, and losses, and difficulties, for three years—often ready to faint and sink utterly under them, but encouraged by forbearing creditors and kind friends, to persevere, and labor on. The good of the cause, we were told, would suffer if we failed—our past labors must all be lost to us in the sacrifices a failure would cause—and our families demanded our utmost exertions for their support. We have persevered, however faintly—we have



oiled on, however sick at heart with hopes deferred, and weary with arduous labors unrewarded. We have made sacrifices for the good of the cause, which thousands of dollars would not induce me to go through again. And now the long distant goal just in sight—with just strength enough to move slowly on—I ask, shall our perseverance, shall our toils, shall our sacrifices and sufferings be in vain? Friends and brethren—*Universalists*—answer us, we beseech you, in the *negative*!

Give us your *effectual* and *immediate* aid in increasing our now reduced list of subscribers, that the Magazine and Advocate may be made more extensively useful in the cause of God and humanity. Give us, we beseech you, the encouragements you can so well afford, of your own subscriptions—your own prompt payments—and your earnest efforts and solicitations to induce all whom you can persuade (and who are able to comply,) to do likewise. Let every one add his mite, and we shall yet retrieve our past failures to pay our debts—our past promises to make the paper all it should be—our past resolutions to advance the *Good Cause* within the limits of our circulation. Say, one and all, will you not give us encouragement—will you not send us on our way rejoicing? A. B. GROSH.

### "DECAY OF UNIVERSALISM."

Imitating the policy of political electioneers, who frequently attempt to enlist votes by the mere consideration of the popularity of their cause, the opposers of Universalism have lately published certain statements with the above caption, to show that Universalism is *losing* in the number of its preachers and societies—as if divine truth was to be decided by the votes of a majority—or as if the changes of men affected the veracity of God's word, promise and oath? Even if the statements thus published contained *facts*, (and we shall show that they are full of *falsehoods*,) we might reply in the words of the prophet of God, (1 Kings xviii: 22,) "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men"—and were the difference in favor of preachers of endless wrath, as one to four hundred and fifty, "because the children of Israel had forsaken God's covenant and thrown down his altars," still we should confidently rely on the small and faithful band remaining, of "seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him," knowing that God would yet give them the victory.

But we have said that these statements of the "Decay of Universalism" are mainly false—we can prove them so. We have not the original statements of the Puritan at hand—but it gives a list of towns in Massachusetts, where some weak societies were formed, and remain weak, or have become merged in larger societies, or ceased to exist—and of some towns where no societies ever were; and by parading these, attempts to prove that the cause has declined within the last ten years—when the truth is, that in Massachusetts within only *five* years past, we have gained 41 societies, 44 meeting-houses, and 42 preachers, making an average gain of more than ten per cent. per annum! In the account of the "Decay of Universalism" in Vermont, three societies are named, of which *two* are falsely stated. In his list of renouncing preachers of Universalism, he numbers *twenty-two*, but gives the names of only *twenty*. Hear them! Paul Dean and — Wright, Boston; Adia Ballou, Mendon; Barton Ballou, Waltham; Stephen Cutler, Cumberland, R. I.; Charles Hudson, Westminster; Seth Chandler, Oxford; Geo. Bradburne, Nantucket; A. St. Clair; Wm. Morse, Marlboro'. Every one of these, so far as we can learn now believe, as they ever did, the final salvation of all men. They have left the general Universalist Convention it is true, and formed an Association of their own, called Restorationist, but they have not changed their views on the subject of universal salvation. Some

may even have left the ministry; but they have not renounced the faith of the restitution of all things. The others are—John Samuel Thompson, Charlestown; (he renounced some time in 1828, more than ten years ago;) E. Palmer, New-York; (he left the denomination, but without renouncing;) L. C. Todd; (he says he was de-ranked during the brief time he was among the Methodists, and has ever since held firmly his former faith. Br. Todd now lives in Ohio—is an avowed believer in Universalism;) E. Trull, — Chapin, G. Dean, Taylor, of Easton; (our brethren ask "who are they?" and we answer—"non est inventus,"—they can not be found, save in Parson Cooke's imagination;) E. N. Harris, Lynn; (he has not renounced, but only left us in doubt,) W. Whitaker, New-York! (he left because he could not stay, and did not believe in endless misery after he had renounced;) M. H. Smith, of Salem; (he renounced back again, and then renounced the third time, and probably by this time pleads derangement again.) Such is the famous list of 20 (miscalled 22) renouncers—no-renouncers—of whom only three or four have really renounced; while, in the same period of time, from fifty to one hundred Partialist preachers in good standing have renounced that faith and embraced Universalism. The Puritan had better try some other test of truth; at this one, he will be proved in error ten to one!

In the statement respecting Connecticut, it gives New-Haven, where we yet have a society, but no preaching; Newton, Cheshire, Southington, Minden, and Barkhamstead, in all of which places the societies still exist and have stated preaching; Stafford, which has a settled pastor; Norwalk, about *fifteen* years ago, they had regular preaching, but not since; Norwich, has been without preaching for a few months, but has *now* a settled pastor; and in some other ten or twelve places named, it is doubted whether societies ever existed. So much for the facts.

The unfairness of our opposers in these statements is not yet fully disclosed. The Editor of the Puritan, when he published these false and distorted statements, asked Universalists to point out his mistakes if he had made any. Rev. H. Jewell, of Lynn, where the Puritan is published; sent in a respectful communication, making the requested corrections, and Mr. Cooke returned the article without publishing it, or any part of it! Such is their honesty, candor and love of truth! Their papers very generally copy these false statements, and our papers very generally have corrected them; but none of them copy the corrections. May it not be said of such *lying* Editors—such *partizan* presses—that they have made lies their refuge and under falsehood hid themselves?

We would not deny, or attempt to conceal the fact that some of our societies have died away—having been got up in an excitement, and wasted their strength in fruitless efforts, or their members having removed elsewhere, or from other natural causes—not that a very few of our preachers have renounced the doctrine, from various motives. But we do say, also, that in the United States many more new societies have been formed than have died away—many more old societies have grown stronger than have been weakened—many more Partialist preachers have embraced Universalism than there are Universalists that have renounced it—and that more new preachers have entered the field, than old ones have left it. Hence, while we may be declining in a very few places, in zeal, in numbers, or in effective efforts, we are gaining far—*far* more in *all* these in other places. For proof we refer to the Universalist Register for 1841, where the facts are carefully and candidly stated; and from which it appears that our gain during the past *five* years has been about 200 societies, 230 meeting-houses, and 204 preachers, (of whom, probably, not less than forty or fifty were accessions from the ministry of Partialist denominations,) making an average gain of about 13 per cent. per an-

num! God grant that Universalism may always *decay* and *decline* in this manner and no less rapidly!

A. B. G.

### "UNIVERSALISM ANTI-CHRISTIAN."

A friend has sent us a copy of the New-York Evangelist, of October 31st, in which is the ninth number of a series of articles under the above caption, signed "Enoch." The writer makes quite a parade of extracts from Universalist books and periodicals, in stating our views, but he nevertheless contrives to keep out of sight any explanations which tend to show our full views of a subject, or those portions which obviate objections based on only a one sided view of them. As an instance, in the number before us, he charges Universalism with being a system in which is no Saviour—destitute of mercy—representing God as perfectly inexorable, etc. He says that the charge against us that we believe in a God "all mercy," is unjust. Now who does not see his *policy* in these charges? By "justice," and "mercy," he would have his readers understand, not what *we* mean by these terms, but a peculiar sectarian meaning, in which they will be arrayed against each other, and understood as perfect antipodes. We do believe that God is "a God all mercy;" but we do not believe that he is therefore "a God unjust." And we do believe that he is "a just God," an infinitely, and therefore perfectly and entirely just God; but we do also believe that he is "a just God and a Saviour." As "Enoch" has read our works, he must know that such are our views of God's mercy and justice; and therefore by denying that we believe God to be "all mercy," and by insinuating that we believe God to be inexorably stern and vindictive (or, in other words, *cruel*), he is guilty of intentional falsehood—of suppressing the truth, as well as misstating it.

There is another *very* remarkable feature in this writer's labors. He states our views and lifts up his hands, and rolls up the whites of his eyes, in apparent holy horror at their falsity—but he never quotes a passage of Holy Writ—never gives a "thus saith the Lord" to prove their incorrectness! Why is this? If our views of the *certainly* of punishment, and of the forgiveness of sins instead of the *punishment* of sin, are so *very* unscriptural, surely he could quote some passages of Scripture showing that the punishment of sin was *not* certain—that *punishment* of sin, instead of *sin*, is to be forgiven. Why don't he do it? Why appeal to popular and sectarian prejudices instead of the divine testimony? Ah, reader, it is much easier to stir up old prejudices, than to prove God's truth an error by Scripture testimony!

This writer copies some remarks of mine in reply to a correspondent, in volume viii: page 358, of this paper, on the punishment of suicide—and affects very great horror at my supposing it the result of insanity. Poor fellow!—he is afraid that the Universalists may all commit it, if these views prevail, and asks, What is to hinder the frequent commission of this act? We can tell him what will *not* hinder it—the doctrine of endless misery—for that doctrine has *driven more* to suicide than *all other causes combined*.

But why does not the writer prove us wrong by Scripture? We appealed to the Bible for the truth of our views—we referred to every case of suicide recorded in that Holy Record—and we declared that in no case is the act condemned, or named as *criminal*. Why does he not go to the case of Saul and his armor bearer, and to that of Abithophel, and adduce the sentence of endless damnation on them for that act? We declared that in all the lists of crimes enumerated and forbidden in the Bible, suicide is never named. Why does he not turn to those lists, and point out suicide therein written, and publish the command of God, or of his messengers, for men to refrain from its commission under penalty of endless sin and woe? The reason is plain—HE CAN NOT! As to the "bug-bears" he would



make out of my remarks, by appeals to the ignorant and prejudiced, I am sorry for those whom he may frighten by them; but I say it fearlessly "to the law and to the testimony," convince me from that, that I have stated any thing wrong, and most eagerly will I do all in my power to recant what I have said, and to prevent its injuring community.

"Universalism hinders no one from death, if he wishes it," says this sapient "Enoch." No—but it hinders people from *wishing* for death, by, rendering this life a blessing in the certain hope of happiness hereafter—and the certain confidence in God's goodness in all he ordains for us to bear here. But the fear of endless misery as the lot of ourselves, our wives, our little ones, our brethren, or sisters, or friends, has made thousands wish to God they had never been born, until reason tottered on her throne, and suicide closed the scene. "Facts are stubborn things," and they prove these to be the opposite effects of the two systems.

In conclusion, this writer, for the sake of effect probably, has magnified very much—from a mite to a mountain—our "commanding influence" in our denomination. I know not that my views on suicide are agreed to by even a hundredth part of my brethren, but I do know that "Enoch" has not adduced a particle of proof that I have misstated what the Bible teaches on the subject. Till he does this, rolling up the whites of his eyes will as much reproach that book, as it does me, and his appeals to prejudice and ignorance will be against God and truth. It is easy to know in all such cases, which must prevail at last. And when the triumph does come, community will no longer damn to endless pain the poor suicide for having insanely destroyed his life; nor brand his memory for that which was more a misfortune than a crime; nor harrow up the souls of his family almost distracted with grief at their loss, by a yet greater fear that it is to him, and to them, to God, to Jesus and to heaven, an *endless loss*, and a great gain to "Enoch's" cause and to the devil! A. B. G.

#### PRAYER.

God, in his wisdom, has made man a dependent being. In some sense or other, every condition in which man moves, finds him dependent upon a higher power. He can not cause the sun to shine nor the clouds to drop their tribute to the fields and streams. He can not call up the refreshing breeze, nor stay the raging tempest. He can not give power to the soil which he fertilizes, nor re-production to the seed which he sows. Then there is the power of slaking thirst, in the water which he quaffs at the fountain, the nutriment of food, with which his mortal and decaying frame is continually regenerated; the gentle throbbing at the heart, as it sends its warm and generous supply to the otherwise cold and lifeless frame; the muscular action, answering to the promptings of the will; and life itself—can he give these? No, for here his arm and his wisdom and his cunning are powerless!

And should it not be so? We would seldom seek advice, or ask a favor of one whose inferiority rendered him incapable of affording us aid. Place one of us in a condition where, in every sense, we should be independent of our fellow beings; where our superiority placed us above their reach, or sympathy, and with our *imperfections*, we could not even treat them respectfully. We might *command*, for we should become haughty and domineering; but we could never ask a favor, for that would be acknowledging a sense of dependence. But being mutually dependent, we cling to each other. Feeling our obligations, we pour out our hearts in gratitude. Sensible of the importance of all to us, and our interests, we consult them, and strive to imbibes their spirit so that we may know our prospect of success. We should be together often, and, if we have a proper sense of our relations to each other, we should be together always in our memory of each other's counsel, that, like a three-fold cord which is not easily broken, we

might present a resistance which temptation or dishonor or treachery could never overcome.

Our dependence upon God is not without a higher object. If we are dependent upon Him for life, should we not pledge that life to his service as we would pledge our gratitude to a benefactor who had saved us from ruin? If we are dependent upon God for wisdom, should we not ask for a disposition to see it rightly and for his glory? If we live and move and have our being in Him, and see the display of his spirit of love and truth around us, ought we not to commune with that spirit, and love and admire and confide in it. We are ungrateful and unjust when we do not so. He is around us with his blessing, and the favor should be both acknowledged, and its continuation supplicated. And the more certain we are of its continuation, the more fervent should be our prayer. And for this reason—because our will and our desires should be in conformity with what we are permitted to believe is the will and purpose of God.

It would be folly for us to pray for what we know God was disinclined to grant. It would be worse. It would be mockery. We argue then, that we must conform our wills to the will of God, and it is the special will of God that we should cultivate and breathe the desire for the accomplishment of his sovereign will. "Thy will be done" was both the prayer and the instruction of the Saviour. Yet he knew that this will would be done. Why then pray for it? Because it would be done—would be answered; and because he had this desire. Why should he conceal his feelings; or not concealing, why should he hesitate to express them? If he had thought God was opposed to the coveted blessing, he would have had some reason for not praying, but faith, or knowledge that God designed to bless him, was his encouragement to pray for that blessing.

We can not, by our prayers, change God, for he is unchangeable. He is the same yesterday, to-day and forever. And his unchangeability is another reason why we should confide in him. If he was capable of being changed by our supplications, we could not constantly pray to him; because in our imperfection we might induce him to grant that which would not be for his glory. But being immutable, we can safely seek any spiritual blessing which accords with his will, or comes within the range of his instructions. The question, however, has been asked, If God is unchangeable, how can our prayers be answered? Can we, by prayer, enjoy any blessing which we could otherwise secure?

Yes; and without impeaching the immutability of God in the least. When Paul became sensible of his obligations to God, and of the error of his conduct towards Jesus of Nazareth, he prayed in a manner indicating his desire for instruction. "Lord what wilt thou have me to do?" And by this he obtained the answer which we have reason to believe he would not, had he never uttered it. "Arise, and go into the city, and it shall be told thee what thou must do." Here were certain instructions which he could not obtain without going into the city. And I think that the connection proves my position. I shall not say that Paul might not *ultimately* have received the simple instruction without going to the city; but it was deemed proper to appoint this as a means for obtaining that instruction, as well as some other matters of discipline preparatory to the great work before him. Why should it be thought less proper, or less consistent with the immutability of God, that prayer should be appointed as the first means of bringing him within the reach of instruction.

A similar remark may be made of the prodigal son. His prayer, or his resolution to pray, did not create the favorableness of his father, nor even make him any more kind, than he was before; for his father was more favorable than he asked, or dared to hope for. Yet that prayer was the means of bringing him within the proper sphere of his father's blessing. The benevolence of his father justifies us in concluding that after sufficient pun-

ishment, he would have been sought and led home. But in this case the suffering which was necessary to teach him the folly of sin, was also sufficient to induce him to return home voluntarily. He did not need a more special influence, for he had not forgotten that even the hired servants of his father had bread enough and to spare—this was a sufficient influence, joined with the sober chastenings which he endured in his waywardness. Now, it will be admitted by all, that the immediate blessings of his father's house, and the attending deliverance from misery and want, would not have been enjoyed by him, had he not seen the nature of his condition, and resolved to go to his father and express his feelings; all of which was due to that parent, even though he had been well acquainted with his situation and wants. He resolved to go to his father, acknowledge his faults and pray for mercy. It was right and necessary, for his own good, that he should do so.—Could he, then, honestly have neglected to fulfil his resolutions?

God is our heavenly Father, and he knows our wants, and has made ample provisions for their satisfaction.—He has appointed purity of heart as necessary to the enjoyment of him. He has, with equal consistency, appointed spiritual communing, holy, confiding faith, and ardent supplication as intermediate means of bringing us nearer to him and his approval. He will be sought. Seek him, and with all his unchangeability, he will be found, because the heart that seeks in faith and resignation, and it only, is permitted to see the spirituality of the divine presence. Seek him not, and still he is near though unseen, and his provision not less ample though untasted; nor will these fail—they will continue till the same immutability of purpose shall result in the final triumph of holiness and truth; "for his people shall be willing in the day of his power." Seek him and the heart shall increase in immediate and progressive confidence. Seek him, and while we are yet far off he will meet us and conduct us into new and lasting favors which have been waiting for the work of preparation in us. Seek him, and the spirit of our religion, and the disposition which prompts us to supplication, shall kindle in other hearts a flame of kindred feeling and kindred principle. Seek him, and the soul shall imbibe, and love, and cherish more and more of the excellences of the divine nature with which it communes. O, for a more fervently praying people.

A. R. B.

Br. Tompkins.—Credit H. A. Steele, Marcellus, \$2.00, also, S. S. Curtis, Jonesville, Mich., \$4.00. Transfer Nancy A. Gowdy's Repository, from Russellburg, Pa., to Panama, Chautauque county, N. Y.

#### CONFERENCE.

The undersigned, preachers of Universal Salvation in Madison county, believe it best to have what we call a county Conference, at Morrisville, on the 2nd Wednesday and Thursday in December, 9th and 10th, and request you to give notice of the same in the Magazine and Advocate. The object in contemplation is to prevail upon our friends in the county to hold a Conference once in three months, within the bounds of the county. It is therefore requested that the different societies in the county will send delegates to the meeting, who will come prepared to express the opinion of the several societies upon that, as well as some other matters and things that will undoubtedly come up for consideration. Ministering brethren are earnestly invited to attend, and yourself and Mrs. Cook, and Bartlett if convenient.

Lebanon, Nov. 15th, 1840.

E. M. WOOLLE  
D. S. MOREY.  
D. ACKLEY.

#### RELIGIOUS NOTICES.

There will be preaching on the fifth Sunday inst., by Br. D. ACKLEY, at Hubbard's Corners East Hamilton—Br. GROSH, in this city.

There will be preaching on the first Sunday in December by Br. GROSH in this city—Br. C. L. SHIPMAN, in Lebanon, commencing at 11 A. M. precisely—Br. BARTLETT, in Vernon.

There will be preaching on the second Sunday, in December, by Br. D. ACKLEY in Madison.



## POETRY.

For the Magazine and Advocate.

## RELIGION—A SONNET.

There is a cordial in this vale of woe;  
 'Tis one that nerves the heart of man to bear,  
 With meekness, all the evils here below.  
 It smooths the wrinkled, moody brow of care,  
 And flings the light of hope o'er black despair.  
 When fortune frowns and all of life is dark—  
 When friends forsake and penury doth wear  
 Its ghastliest look, subduing every spark  
 Of nature's fire that rises in the soul—  
 If we accept her guidance and control,  
 Will lead us safe until the closing even  
 Of this dark, brief, unhappy day of life:  
 This sinful, weary, wand'ring scene of strife,  
 And then, o'er thy oblivious valley, death! to Heaven.  
 Madrid, July, 1840. C. C. M.

For the Magazine and Advocate.

## AN ALBUM TRIBUTE.

BY REV. DAY K. LEE.

"Until the day break, and the shadows flee away,  
 I will get me to the mountains of myrrh,  
 And to the hill of frankincense."—SOLOMON'S SONG.

Dear lady! the text I have chosen,  
 Imbodies alone a full sermon;  
 Whose spirit no more could be frozen  
 Than the warm dews of Zion or Hermon!

Such an eloquence flames in the letters  
 That make up the words of our motto,  
 As snatches his soul from the fetters  
 And shackles of sorrow's chill grotto.

If a sermon of mine thou desirest,  
 I'll preach thee one, breathing the spirit  
 That thou in the text so admirest;  
 And now—art thou listening to hear it?

This world hath its joy and its sadness,  
 Its shadows, and sunbeams, and vapor:  
 The gales that to-day bring us gladness,  
 To-morrow are flaring hope's taper.

But O, when the shadows are darkling,  
 And sorrows their revels are taking  
 Then look on the beacon that's sparkling,  
 Then think on the day that is breaking.

Or, fly from the dark valley, rather,  
 Where floweth so bitter a fountain!  
 And myrrh and sweet frankincense gather,  
 From faith's flowery hill-top and mountain.

## COMMODORE DECATUR.

The late gallant Decatur, was a sailor to the very heart's core, and loved to tell anecdotes of the common sailors. I recollect one which he used to relate, to the following purport: In one of the actions between Tripoli, while fighting hand to hand with the captain of a gun-boat, Decatur came near being cut down by a Turk, who attacked him from behind. A seaman named Renben James, who was already wounded in both hands, seeing the risk of his commander, rushed in and received the blow of the uplifted sabre on his head. Fortunately, the honest fellow survived to receive his reward. Some time afterward, when he had recovered from his wounds, Decatur sent for him on deck, expressed his gratitude for his self-devotion, in presence of the crew, and told him to ask for some reward. The honest tar pulled up his waistband, and rolled his quid, but seemed utterly at a loss what recompense to claim. His mess mates gathered around him, nudging him with their elbows, and whispering in his ear. "He had all the world in a string and could get what he pleased;" the old One advised this thing, another that; "double pay," "double allowance," "a boatswain's berth," "a pocket-full of money, and a full swing on shore," etc. Jack elbowed them all aside, and would have none of their counsels. After mature deliberation, he announced the reward to which he aspired; it was, to be excused from rolling up the hammock cloth! The whimsical request was of course granted; and from that time forward, whenever the sailors were piped to stow away their hammocks, Jack was to be seen loitering around, and coking on, with the most gentleman-like leisure. He always continued in the same ship with Decatur. "I

could always know the state of my bile by Jack," said the commodore. "If I was in a good humor, and wore a pleasant aspect, Jack would be sure to heave in sight, to receive a friendly nod. If I was out of humor, and wore, as I sometimes did, a foul-weather physiognomy, Jack kept aloof, and skulked among the other sailors. It is proper to add that Renben James received a more solid reward for his gallant devotion than the privilege above mentioned, a pension having been granted to him by Government.

On another occasion, Decatur had received at New York, the freedom of the city, as a testimonial of respect and gratitude. On the following day, he overheard this colloquy between two of his sailors:—"Jack," said one "what is the meaning of this freedom of the city, which they've been giving to the old man?" "Why, don't you know? Why, it's the right to frolic about the street, as much as he pleases; kick up a row; knock down the men, and kiss the women!" "Oho," cried the other, "that's something worth fighting for!"—Knickerbocker.

A correspondent of the Portland Advertiser gives the following description of the present appearance of Malta.

"Malta, 'take it for all in all,' is the most romantic place I have yet visited. The fortifications are immensely strong and extensive, and, to my inexperienced eye, impregnable. With the exception of the Strada Real, which is the Broadway of the place, the streets are narrow, but straight, and cross each other at right angles. To the pedestrian, however, they are extremely fatiguing, being a continued succession of stone steps rising in every direction to the centre of the city, and are at all times thronged with naval and military officers, as well as with the soldiers of the different regiments at present stationed here—fine, hardy looking fellows—one of whom appeared to be worth a dozen of those who now enlist in our army. I particularly noticed several sturdy fellows in the picturesque dress of the Scottish highlanders, wearing bear-skins caps, red jackets, green plaid kilts, huge hangers, and red and white plaid leggings. With such men, no commander in like circumstances, could fail to become a Marlborough or a Wellington. The streets presented the resemblance of a masquerade or fancy ball. For variety of costume, every nation had its representative. The mention of national representatives reminds me of a smart reply made by a countryman of ours, the captain of an American vessel now in our harbor. Walking through the crowded streets here a few days since, he heard a port miss, who was hanging on the arm of an officer of the army, as he passed her, exclaim, in a rather sharp tone, 'What! is that a Yankee?' 'Yes,' replied the captain, turning 'short around,' 'a true-blooded Yankee, direct from Bunker Hill, bearer of Pakenham's despatches.' Upon receiving this retort, the young lady walked off in another direction."

## ANTIQUITY OF MECHANICAL SCIENCE.

We read in Genesis, that ships were as old, even on the Mediterranean, as the days of Jacob. We likewise read that the Philistines brought thirty thousand chariots into the field against Saul; so that chariots were in use 1070 years before Christ. And about the same time architecture was brought into Europe. And 1030 years before Christ, Ammon built long and tall ships with sails on the Red Sea and the Mediterranean. And, about ninety years after, the ship *Aigo* was built; which was the first Greek vessel that ventured to pass through the sea, by help of sails, without sight of land, being guided only by the stars. Dædalus also, who lived 980 years before Christ, made sails for ships, and invented several sorts of tools, for carpenters and joiners to work with. He also made several moving statues, which could walk or run of themselves. And, about 800 years before Christ, we find in 2 Chron. 15, that Uzziah made in Jerusalem, engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. Corn-mills were early invented; for we read in Deuteronomy, that it was not lawful for any man to take the nether or the upper mill-stone to pledge; yet water was not applied to mills before the year of Christ 600, nor wind mills used before the year 1200. Likewise, 580 years before Christ, we read in Jeremiah 18, of the potter's wheel. Architas was the first that applied mathematics to mechanics, but left no mechanical writings behind him; he made a wooden pigeon that could fly about. Archimedes, who lived about 200 years before Christ, was a most subtle geometer and mechanic. He made engines that drew up the ships of Marcellus at the siege of Syracuse; and others that would cast a stone of a prodigious weight to a great distance, or else several lesser stones, as also darts and arrows; but there have been many fabulous reports concerning these engines. He also made a sphere which showed the motions of the sun, moon,

and planets. And Posidonius, afterwards made another which showed the same thing. In these days, the liberal arts flourished, and learning met with proper encouragement; but afterwards, they became neglected for a long time. Aristotle, who lived about 290 years before Christ, was one of the first that wrote any methodical discourse of mechanics.—But, at this time, the art was contained in a very little compass, there being scarce any thing more known about it than the six mechanical powers. In this state, it continued till the 16th century and then clock-work was invented; and about 1650, were the first clocks made. At this time, several of the most eminent mathematicians began to consider mechanics; and by their study and industry, have prodigiously enlarged its bounds, and made it a most comprehensive science. It extends through heaven and earth; the whole universe, and every part of it, is its subject. Not one particle of matter but what comes under its laws. For what else is there in the visible world, but matter and motion? and the properties and affections of both these are the subject of mechanics.—Emerson.

DO AS I DO, NEITHER MORE NOR LESS.—The Pope once stopping for the night in a small village of Italy, the inhabitants resolved to send him a deputation. The mayor also suggested to present his holiness with the chief produce of the country, consisting of pine-apples, figs and cream. The pine-apples, however, were dispensed with, and each member was to carry figs and cream in silver basins. "Now," said the mayor, with all the gravity of office, "you are not accustomed to appear before these high personages, therefore let us have no nonsense; do what you see me do, neither more nor less." The deputation was arranged accordingly. The mayor placed himself majestically at its head, armed like his fellows, with a basin of figs in his left hand, and of cream in his right. At this time it was the custom to wear beards. The door opened, and the mayor repeated his caution. "Neither more nor less, I beseech you." There was a step down into the room, but the mayor not thinking of it, the shock plunged his beard and face into the cream basin, and not being very young, brought him upon his knees, with his hands and basin under him, and his creamed face (richly ornamented with a well lathered and dripping beard), as it were imperiously raised toward the representative of St. Peter. The corporation thinking this a grave matter of form, simultaneously ducked their bearded faces, prostrated themselves on their marrow-bones, and significantly cast a half-inquiring and confident look at their leader, as though to say, "You see we are all right." The Pope was at first (and well he might be) astonished; but burst into as genuine a fit of laughter as his lowest menial could have indulged in; while his officers, conceiving that his addressers meant merely to humbug his high mightiness, gathered up the figs, and pelted the body corporate most lustily. The mayor hobbled out of the room as fast as he could, closely followed by his brethren, one of whom whispered him, "How lucky we did not bring the pine-apples; they would have battered out heads & a mummy."

## MARRIAGES.

In Rochester, June 29th, by Rev. J. Chase, Mr. BENJAMIN TUCKER, of Skaneateles, to Miss MARY CHAMPEY, of the former place.

In same place, by the same, October 6th, Mr. WARREN BARTLE, of Newark, Wayne county, to Miss ELIZA COMBES, of Gaines, Orleans county.

In same place, by the same, October 14th, Mr. ROBERT HUNTER, of Rutland, Vermont, to Miss LORETTE WORCESTER, of Rochester.

In same place, by the same, October 20th, Maj. FREDERICK BUMPNEY, Editor of "Rochester Daily Advertiser," to Miss JANE M. BRUARD, all of Rochester.

In same place, by the same, October 21st, Mr. ROBERT DIXON, to Miss — STOCKWELL, all of Rochester.

## THE MAGAZINE AND ADVOCATE

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, DECEMBER 4, 1840.

NO. 49.

For the Magazine and Advocate.

## "DESTROY BOTH SOUL AND BODY IN HELL."

BY REV. MENZIES RAYNER.

"Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." Matt. x: 28.

"And I say unto you, my friends. Be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: Fear him which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." Luke xii: 4, 5.

The editor of the *Expositor*, for May 1838, strenuously argues that the pronoun *him* in the above passages, refers to God; and he states what appears to him insuperable objections to the supposition that it should refer to any human authority or power. To us the objections to referring the word *him* to the Supreme Being appear much the strongest, and indeed to render such a reference wholly inadmissible.

It is quite evident that to some expressions in the passage, a liberal, and not an entirely literal construction should be given. For instance—when our Saviour says to his disciples, "*Fear not them that kill the body,*"—or as St. Luke states it, "*Be not afraid of them that kill the body,*" we are not to understand him as commanding, or advising them to dismiss all apprehension, and to be wholly indifferent as to any injuries their enemies and persecutors could inflict upon their bodies, for he had just before admonished them to "*beware of men,*" and prudently to avoid the effects of their malice and rage, when they could do it consistently with fidelity to the cause in which they were engaged. "When they persecute you (says he) in this city, flee ye into another."

Our Saviour is evidently forewarning his disciples of the evils and injuries to which they would be exposed in pursuing the objects of their mission; and he reminds them that while from one quarter, or from one power, they would be liable to injuries of a certain description; from another source, or from another power, should they fall under its condemnatory sentence—they would be subjected to a much more dreadful punishment than the other power could inflict. Contrasting these two powers together, therefore he might properly say, in language of comparison, *Fear not* the former power, and be not *so much concerned* to shun the comparatively small injuries it can cause you to suffer, as to avoid that most terrible calamity, which the latter power is able, and has authority to inflict—even of causing you to be burned alive in Gehenna, and deprived of the sacred rites of sepulchre, which, by the Jews, was of all calamities considered the greatest.

This appears to us to be the sense and meaning of this part of the passage. But that our Saviour was warning, or forewarning his disciples, especially to fear God, because he had power—was able to destroy both soul and body in Gehenna: or as the Editor says, "to utterly exterminate, not only the body, but the soul also," is an idea, the propriety of which we are unable to comprehend, and is, we think, peculiarly revolting. We can not regard the forewarning here given to the disciples, otherwise than as intimating a calamity which might be supposed liable to happen, from the virulence of their persecutors. But that they should be forewarned of a power that could exterminate, or annihilate soul and body, though it was certain that power would never do it, to us appears utterly incongruous. And why it should require a greater power to annihilate the soul or mind in Gehenna, or why it would be more dreadful for the soul to

be annihilated, or utterly exterminated in *that* than in any other place, we are unable to perceive or imagine; and yet here the stress of the warning seems to be laid. Towards the close of his article—which we choose to notice here—the Editor says, "That it was the design of Christ, in the passages under consideration, to lead his disciples to reverence the surpassing power of God, which he thus illustrated, and not to make them fear an actual destruction of their souls and bodies in Gehenna, seems evident from the words that immediately follow." To us this does not seem so evident. For why should it be necessary, in order to lead the disciples to reverence the surpassing power of God, to represent him as *able* to do that which he never *would* do?—able to effect a total destruction of human existence, to which the Editor does not believe either the disciples, nor any human being was ever liable? Are there not *real* instances of God's power, exhibited in acts of infinite benevolence, sufficient to lead the Christian to reverence the surpassing power of God?—to lead him not only to recognize with the Psalmist, that "*Power belongeth unto God,*" but also to exclaim with the prophet, "*How great is his goodness; how great is his beauty!*" Is not God's surpassing power exhibited in the works of creation? Was it not sufficiently evident in the benevolent miracles of Jesus, wrought by the power of God, and of which the disciples were witnesses? And was not the doctrine of the glorious resurrection, as taught by Jesus—in which mankind shall be as the angels in heaven, and die no more—sufficient to lead the disciples to reverence the surpassing power of God, without illustrating it by a declaration of his ability to destroy forever the souls and bodies of men in Gehenna, which he never will do? Indeed the Editor admits that the divine power was sufficiently manifested in that unerring and gracious providence, which (says he) "*did not overlook even the sparrows;* and as for the disciples, it numbered the very hairs of their heads. Would it not, then, (he asks) protect the disciples themselves, who were manifestly of more consequence than many sparrows!" Truly. But how this makes it evident that the former declaration, (made to the disciples by way of forewarning) of power to cast into Gehenna, should be referred to God, we do not understand. The Editor then quotes, "*Fear ye not, therefore,*" etc., and he thus expounds it, "That is, *Fear not your mortal enemies; ye are under the protection of your heavenly Father's power.*" Might he not—according to the explanation he gives of the passage, have justly added, "*Yes, my beloved disciples, I say unto you, Fear not; for ye are under the protection of that same Almighty power which I have just forewarned you, is able to destroy—utterly to exterminate your souls and bodies in Gehenna!*"

In another part of his article the Editor says, "That it was God of whom he (Christ) spake, is to us the natural conclusion from the *tenor* of the passage taken with its context." We arrive at a different conclusion from the same premises. It appears to us that the *tenor* of our Saviour's instructions in this passage goes, first, to apprise the disciples of the difficulties which, as public teachers and advocates of his religion, they would have to encounter, the trials and dangers to which they would be subjected by their persecuting opposers; and secondly, to excite in them a full confidence in the care and protection of their heavenly Father. In relation to the former he tells them, "*Behold I send you forth as sheep*

in the midst of wolves;" and he admonishes them to be therefore "*wise as serpents, and harmless as doves.*" But, says he, "*Beware of men.*" Be prudent and careful to give no just occasion of offence, and to avoid the rage of your enemies as much as possible, consistently with the faithful discharge of your duty. "When they persecute you in this city, flee ye into another." Still, with your utmost prudence and harmlessness, ye will not be able always to escape the violence of your inveterate opposers, "for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake. But when they deliver you up"—when ye are thus *compelled* to appear before governors and kings, and councils, yield not to despondency, or distressing anxiety, for ye shall not be left without help in time of need. "Take no thought how or what ye shall speak, for it shall be given you in that same hour, what ye shall speak: for it is not ye that speak, but the spirit of your Father which speaketh in you—Fear them not, therefore"—rely upon the care of your heavenly Father: He is your helper, and ye need not fear. Let not the apprehension of danger cause you to suppress the truth, or to cease to declare the whole message with which you are charged—declare it publicly, and without hesitancy or reserve. "What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach—proclaim—ye upon the house-tops."

This appears to be the tenor and substance of our Saviour's discourse to his disciples on this occasion, till we come to the text. This, as stated by St. Matthew, is as follows, "*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*" The important inquiry is, *who*, or *what* power are the disciples here admonished to fear, or *rather* to fear—that is, to fear *most*. This, we think is evidently the meaning. For here are represented two distinct powers: the one capable of doing them a comparatively small injury—that of killing the body; (some think the allusion is to the scourging and torturing of the body, and not actually the taking of life;) the other power being able, having authority, to destroy both soul and body, or life and body, in Gehenna. Because therefore, one of these powers was able to do the disciples a much greater injury than the other, they were especially to fear *that* power on *that* account, and to be more particularly careful not to subject themselves, by any imprudence, to its condemnatory sentence. They were to fear *that* power so much more than the other, that, *comparatively*, they should not fear the other at all. It appears to us from the tenor of the passage taken with its context, that our Saviour intended to admonish the disciples that *both* the powers alluded to, were not only *able* to inflict injuries upon them, but that they were in fact *liable* to injuries from both; and that they were especially forewarned to fear one of those powers, or judicial tribunals, and with all possible care to avoid its condemnatory sentence, because of the terrible nature and consequence of that sentence.\*

\* It seems not to be well ascertained whether the Jews, in the time of our Saviour, did possess the power of life and death, or not. We think the evidence is rather in favor of the opinion that they *did* possess that power; though they had no law by which they could sentence to death by crucifixion, this was not a Jewish punishment. Now the Jews were bent upon having Jesus crucified. For this they importuned Pilate again and again, crying, "*crucify him, crucify him.*" When therefore Pilate said to them, "*Take y*



Such is our view of the tenor of the passage. But it can not be consistent with this view to understand the greater power alluded to in the text, as referring to God; for the disciples were surely not admonished to fear the exercise, or to avoid the effects of his power, but to rejoice and confide in it.

The Editor further says, "If then we have correctly fixed the reference, it was God whom the disciples were to fear; and this in consideration of his surpassing power. The infinite superiority of this power is illustrated by the remark that he is able, after he has killed, to cast into Gehenna: that is, to destroy, or utterly exterminate, not only the body, but the soul also, in those judgments that were expressed by Gehenna; the most terrible and destructive punishment that was known among the Jews."

We can not agree with these views of the Editor. It certainly could not be a greater exhibition of power to exterminate soul and body, than to *create* them—to destroy existence, than to produce it. And would the Saviour choose to impress the minds of his disciples with a sense of the surpassing power of God by considerations calculated to fill them with dismay and horror, rather than by exhibitions of power combined with infinite goodness and benevolence? Can we rationally suppose that Jesus was holding up to the view of the disciples a most terrible calamity, which God was able to bring upon them, but which he never *would* inflict—and this too in order to impress upon their minds the consideration of his surpassing power?

The Editor says, "We see no allusion, here, to the idea of endless misery, but rather to that of annihilation. It was a *killing* of the soul as well as of the body, a *destroying* of both soul and body," etc. We, of course, see no allusion here to endless misery; nor do we believe that God has ever threatened it in his word, or forewarned mankind of it. But neither do we see in the text, any allusion to annihilation, nor do we think God has ever forewarned of that. Let St. Luke's statement of the subject be particularly noticed—"And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him." Here seems to be two distinct things which *he*, or *him*, possessing the greater power is able to do. First, he is able to *kill*, (that is to *torture* as some think) or take the life of the *body*. This can not mean annihilation, or the utter extermination of existence, for the *smaller* power could do this—could kill the body, and that was all it could do, and therefore the disciples were not to fear such power—or such authority; that is—as we have explained it, they were to fear it *less*—comparatively, not at all. The second thing which *he*, the greater power, could do, was, after killing, that is the *body*—to cast into Gehenna. Did *this* mean or denote annihilation, or extermination of existence? If so it was the annihilation of the *soul*, or mind, for the former power could kill the *body*,

him and crucify him; and they replied, "It is not lawful for us to put any man to death," we think the meaning intended is, that they had no law authorizing them to inflict death by crucifixion; and therefore, that they might put Jesus to this death, it was necessary to bring him under the Roman law. It seems to have been on this account that they were so urgent to obtain the sentence of Pilate against Jesus. And this sense appears to us to be confirmed by what immediately follows the above statement of the Jews—that it was not lawful for them to put any man to death. The Evangelist adds, "That the saying of Jesus might be fulfilled, which he spoke, signifying what death he should die." For he had before told his disciples, that he should be delivered to the Gentiles, and be crucified. Matt. xx: 19.

Moreover, that the Jews did possess the power to sentence to death by stoning, soon after this, appears by the case of Stephen. For he was brought before a Jewish court, or council, and was confronted with witnesses, (false witnesses indeed, as is doubtless often the case,) and on their testimony he appears to have been condemned and put to death; for the historian says, "The witnesses laid down their clothes"—that is, when they were about to stone him—"at a young man's feet, whose name was Saul."

but that was not utter extermination; for the soul, or mind could still exist; and *this* could be annihilated, only by the greater power, and by casting it—that is, the soul or mind—into Gehenna.

The Editor seems—if we understand him—to consider Gehenna here to be employed as a figure to represent annihilation—the utter extermination of existence, to which he thinks allusion is had, though no danger of it was to be apprehended. We confess we do not see the fitness or propriety of such a construction, nor its agreement with the tenor of the passage, taken with its context.

The Editor himself intimates an objection to this construction, as follows, "But granting that the object was to impress the disciples with an engrossing sense of the divine power, yet, why did Christ, for this purpose, remind them that God was able to annihilate, unless he meant to imply some danger that he *would* actually annihilate them? Why should they fear a power, though it were adequate to this effect, if they themselves were not exposed to its execution." This objection, we think, is not very satisfactorily answered. The Editor shows, indeed, that it could not be any more consistently answered by the advocates of endless misery, because they would not admit that the disciples were exposed to its actual infliction. The Editor, we presume, does not believe that the disciples were ever exposed to endless misery, or that Christ ever reminded them that God had power to torment forever. But does he think it would have been inconsistent for Christ to have reminded his disciples of God's power to inflict endless misery, because—as he doubtless believes—neither they nor any of God's creatures ever were, or ever will be, liable to suffer it; and yet that it was perfectly consistent for him to remind them of God's power to *annihilate*—utterly to exterminate human existence, which he does not believe God ever will exert his power to do?

But the Editor says, "So far as this point is concerned, we have a parallel instance in John the Baptist's admonition to the Pharisees and Sadducees: 'Think not to say within yourselves, We have Abraham to our Father; for I say unto you, that God is able of these stones to raise up children unto Abraham.'" We can not think this a parallel instance, according to the explanation which the Editor gives of this part of the passage which he is illustrating. He says, "John can not have meant to imply that God would, in any case raise up children unto Abraham from those stones." We think differently, that John *did* mean, not only that God was able, but that he actually *would* and did, raise up children unto Abraham of the very characters to which he alluded, and to which, in his discourse he probably pointed, metaphorically representing them as stones.

Let us briefly consider the address of John on the occasion, and notice particularly who were his auditors. Firstly, they were Pharisees and Sadducees; secondly, Publicans, or tax-gatherers, and thirdly soldiers. See Matt. iii, and Luke iii. The Pharisees and Sadducees who came to his baptism he thus addressed, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance: and begin not to say within yourselves, We have Abraham to our Father; for I say unto you, that God is able of these stones"—not of the stones, but of *these* stones—referring, we think, immediately to the publicans and soldiers, who probably were situated apart from the former, and who were despised by the Pharisees as outcasts and reprobates, and thought to be as hard and impenetrable, and as incapable of religious principles or impressions, as rocks or stones—God is able of these vile and obdurate characters, as ye consider them to be, "to raise up children"—spiritual children—"unto Abraham," who shall inherit the faith, and emulate the virtues and the piety of that renowned Patriarch; whose lineal descendants, faithless and perverse as ye

are, ye claim to be, and vainly boast your prerogatives.

"And now also," continues the prophetic harbinger, "the axe is laid at the root of the trees (what a variety of appropriate metaphors!) every tree therefore, which bringeth not forth good fruit is hewn down and cast into the fire." He here likens the Pharisees to lofty trees, firmly rooted, green and flourishing—such they were in their own estimation—but withal he forewarns them that the axe is lying at the root, and that those lofty, but fruitless trees, must quickly fall, under its heaven-directed and fatal stroke. This predicted event did take place—this "wrath to come" did overtake and overwhelm this degenerate seed of their pious progenitor; whilst aliens from the commonwealth of Israel, and strangers to the covenant of promise, cordially embraced the Gospel, "which before was preached unto Abraham," and thus became the adopted children of the Father of the faithful.

Such is our view of this passage; and thus illustrated, it does not present an instance of God's declared ability to do that which he never would do; much less a forewarning where there was no danger.

The Editor in reference to that part of the text, "Fear him, who after he hath killed, hath power to cast into Gehenna"—says, "That it was God of whom he (Christ) spoke, is to us the natural conclusion. \* \* \* That it was not the Roman authority, seems unquestionable, on account of the form of the pronouns here used. \* \* \* Were the reference to some civil authority, the idiom of the Greek would not admit the masculine; it would require the neuter, as indeed our own language would." We had supposed that the idiom of the Greek language, in its grammatical construction, admitted considerable latitude as to the genders of nouns with their pronouns; having sometimes the noun in one gender, and the pronoun referring to it as its antecedent, in a different gender. This is manifestly the case in the Greek of the New Testament, of which several examples might be cited. Matt. xxv: 32, is one instance—"Before him shall be gathered all nations, and he shall separate them one from another," etc. Here the Greek pronoun *autos*, translated *them*, refers to the Greek noun *ethne*, rendered nations, as its antecedent; and there is no other antecedent to which it can refer; yet the noun is in the neuter, and the pronoun in the masculine gender. A similar instance occurs in Rev. ii: 26, 27, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron." Here the same original words are used as in the former passage, the pronoun *them* (*autos*) referring directly to *nations*, (*ethne*), as no one will question; yet one of them is in the masculine and the other in the neuter gender. On this point, however, we claim not the ability to be critical.

It appears to us that the term *Gehenna* in the text is particularly emphatic. "But rather fear him which is able to destroy both soul and body in hell" (*Gehenna*.) "Fear him, which, after he hath killed, hath power to cast into *Gehenna*." Our Saviour employed the word *Gehenna* in several other instances. Does he in any of them allude to annihilation, or to God's power to annihilate? Does he, in any other instance—either to the disciples, or to others, declare or intimate God's power to annihilate? Does he ever forewarn, or remind them that God has power, "is able," utterly to exterminate the existence of soul and body? If not (and we can think of no such instance) then the evidence to induce the belief that such allusion is intended in the text, ought to be very clear and conclusive—more so than we are able to perceive it to be.

On the whole, from a careful examination, we are of the opinion that the part of the passage, "Fear him which is able to destroy both soul and body in Gehenna," is not to be referred to



God, our heavenly Father, but to some civil judicial tribunal, then existing, which, for certain offences, had authority to sentence to the punishment of Gehenna—not only to take life, but to cause the body, after it was killed, to be entirely consumed by fire, or cast out unburied, to be preyed upon by worms—"an abhorring unto all flesh"—in that detested valley, or land of Hin-nom, "where the worm dieth not, and the fire is not quenched." And it appears to us that the object of our Saviour's admonition to the disciples was, to lead them to be particularly careful not to incur, by any imprudence, that most dreadful condemnation. \* At the same time he teaches them that, with their prudent care, they might have the fullest, and most consoling reliance on the protection of their heavenly Father, whose affection was unceasing, and by whom the hairs of their head were all numbered.

At the close of his article our worthy Brother expresses the hope that it will receive, not only the candid and patient consideration of his brethren, but the advantage also of their revision."

In the Editor's general theological skill and accuracy, especially in the interpretation of scripture, we have great confidence; and we entertain for him sentiments of entire respect and friendship. It is therefore, with much hesitancy and diffidence that we offer the above illustration and remarks. We crave for them indulgence and candor, as being merely the honest expression of "mine opinion."

\* The Jews had a great veneration for the rites of burial, and the idea of being wholly deprived of them was, of all things, most distressing and abhorrent. Solomon says, "If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial, I say, that an untimely birth is better than he." Eccl. vi. 3. Of Jehoiakim king of Judah, it was predicted that he should be "buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Jer. xxii. 19. Among the terrible judgments prophetically denounced against the Jews for their wickedness, their being deprived of burial is mentioned as the most grievous part of their calamity. "They shall die of grievous deaths, they shall not be lamented, neither shall they be buried; but they shall be as dung upon the face of the earth;" etc. Jer. xvi. 4.

The Patriarchs expressed an earnest desire to be buried with their own kindred. Jacob, a little before his death, charged his sons saying, "I am to be gathered unto my people; bury me with my fathers, in the cave that is in the field of Ephron the Hittite....(there they buried Abraham, and Sarah his wife; there they buried Isaac, and Rebekah his wife; and there I buried Leah.)" Joseph before his death, said unto his brethren, "I die, and God will surely visit you, and bring you out of this land, unto the land which he swore to Abraham, to Isaac, and to Jacob....and ye shall carry up my bones from hence." The apostle to the Hebrews states this circumstance, and says, "By faith Joseph when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones." Gen. i. 24, 25. Heb. xi. 22. When the aged Barzillai had gone with king David over Jordan, and the king urged him to remain with him in Jerusalem, he replied, "Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father, and of my mother." 1 Sam. xix. 37.

There is nothing in the New Testament which goes to discountenance this anxiety for a decent burial. Rather, several notable examples, impliedly approve such care and solicitude. When John the Baptist was beheaded in prison "the disciples came and took up the body and buried it, and went and told Jesus." Matt. xiv. 12. When St. Stephen was stoned to death, "devout men carried him to his burial, and made great lamentation over him." Acts vii. 2. When the woman, in the house of Simon the leper, poured the box of ointment upon the head of Jesus, at which the disciples murmured, Jesus said, "Why trouble ye the woman, for she hath wrought a good work upon me....For in that she hath poured this ointment on my body, she did it for my burial;" (for, she hath done it to embalme me, preparatory to my burial.) Matt. xxvi. 12. On the evening after the crucifixion, Joseph of Arimathea went to Pilate and begged the body of Jesus, that he might give it an honorable burial. And they wound the body in clean linen cloth, with spices, as the manner of the Jews is to bury. And they laid the body in Joseph's own new tomb. Matt. xxvii. 57-60. John xix. 38.

Such, and many more, are the evidences of the great solicitude which prevailed among the Jews, that their own bodies, and those of their friends might have a decent burial: to which anxiety and care, Jesus himself—far from censuring—gave his implied sanction. Is it unlikely then, is it unreasonable to suppose, that he should forewarn his disciples to be especially careful, by all possible prudence, to avoid "the condemnation of Gehenna?"

For the Magazine and Advocate.

## TRUE GREATNESS.

BY REV. J. S. KIBBE.

What constitutes the principles of true greatness? Where shall we look for the truly great man? Many there are, I am aware, to whose name an applauding world has attached the word great.—And many there are, I know, with whose characters a gazing and wonder-seeking multitude have coupled this word. But are all those who have been called great, justly entitled to the appellation? Are the principles which make up the truly great man, well understood by the generality of people? Might not the old adage be applied to some who have been thought worthy of this character, "Tis not all gold that glitters?"—Look about you, reader, and see what ideas are entertained by no small share of community respecting the acts which should claim for an individual this name. Go you into the fireside circle of this happy nation, and see what characters are exhibited as models for the rising generation—what characters are talked of most, and held up for the children of our land to imitate. Are they not those whose greatness consists in something aside from the usefulness they have been to mankind? Are they not such, of whom it would be an outrage upon common sense to say, "the world has been better for their having lived in it?" The young are often led to associate with true greatness, the man who, by some favorable circumstance, has arisen above his neighbors in wealth and worldly honors; or he who has laid waste many a city, and converted into a barren wilderness many a fair portion of the habitable globe. See! there he stands upon a fancied eminence which many regard as real, with a cold and unfeeling heart, with an ear deaf to the cries of penury, and with a hand that never ministered to the wants of suffering humanity. Or there he lies amidst smoke, darkly frowning over the battle field, the booming cannon tolling the death dirge of thousands, the flesh of the burnished blade streaming from his side, and the war steed bearing him onward like a thunderbolt against his enemies. Are these the acts which clothe an individual with the character of a truly great man? Oh! say it not—it is an insult to the better and more sacred features of the human character! Speak not of such actions—encourage them not, either by word or deed. Desire not to see any taking upon themselves either of these characters, and much less a child, unless you could glory to see it possessed of a heart as hard as the adamant; or one that could unfeelingly triumph over expiring humanity.

It has been well said by an author—"It is not in the glare of public, but in the shades of private life that we are to look for the man," and I might add, the "truly great man." There he will act out the simple dictates of his heart. There he will have no motive but inclination—no incentive but his own individual sense of right. And there he will be sure to act himself; and if his acts are great they will be great indeed. And again has it been well said, "our private deeds, if noble, are noblest of our lives." There we should look for greatness—there we may expect to find a man to be just what he is. Let men act great in the retreats of private life, and they will be worthy of the imitation of all. "Their greatness will consist in rendering the world, in which they live, better—in making those happy who are around them—in elevating their thoughts and feelings to drink in the streams of earthly felicity, and lead others to go and do likewise.

East Richfield, N. Y., 1840.

For the Magazine and Advocate.

## DEATH.

What is death? The vigorous and elastic frame, at its touch, will moulder back to dust.—The fleeting pleasures of the gay and thoughtless vanish at its approach. The festive song of

mirth—the sound of rejoicing and conviviality is hushed in its dolorous silence. The floral wreath fades from the brow of beauty, and the guerdon of fame is snatched from the grasp of the ambitious aspirant. Behold the young man of promising hopes and flattering prospects! His fragile bark is launched upon the sea of time, and with light heart and buoyant spirits he stems the yielding tide. His feet wander over earth, and with eagle eye he scans the world, and thrends its intricate mazes with facility. A thirst for distinction, for knowledge, stimulates him to action; a laudable ambition fires his breast. He seeks to entwine around his brow the laureled wreath of fame—to weave for the future a garland of unfading honors. But death arrests him in his brilliant career; life's fragile cord is severed, and he falls in all his pride and glory!

Again, behold the young maiden in her mild loveliness. Grace and beauty are in her form, and heaven in her eye—the glad music of light, of life, and love, is breathed from her coral lips. A father's fond hopes, a mother's deep, devoted affections are centered in the loved one, and as she kneels at the vesper hour, she remembers their love, and wafts to heaven a fervent prayer for their weal. But death aims at her his unerring shaft!—She falls, and the insatiable tomb closes over her loveliness and beauty! The glad smile has vanished, the music of the young voice is hushed, her orisons rise no more, her graceful form no longer lingers among the mild beauties of earth. Her memory lives only in the hearts of her friends. She slumbers with the dark ones of earth!

I have beheld such scenes and murmured, are such beautiful flowers, then, so frail! Are they to bloom but for an hour; then wither, die, and be forgotten? But again, I beheld the weary pilgrim, and was silent. To him death seemed a welcome messenger. The frost of time had silvered his head. His cup had been full—full of disappointment and misery, and he hailed the grim monster with pleasure, as the end of toil and suffering. To him the grave seemed a resting place, a cemetery, where hopes of future gladness were fostered, free from human contingency and sorrow. He had drained the bitter cup of life to the dregs, but with its most bitter draught had been mingled the sweets of pardoning mercy. To his eye have been presented beatific visions of spotless glory, and as the decay of mortality warns him of his departure from earth, it announces his ascension to the abodes of felicity, where he will mingle with the spirits of a ransomed world round the throne of the Omnipotent.

Warrenville, Ill., June, 1840.

S.

## ANOTHER RENUNCIATION OF UNIVERSALISM!

Our Partialist brethren—especially the Editors of the Puritan, the Connecticut Observer, the New-York Evangelist, the Baptist Register of this city, and others, have so few sources of real comfort, such few occasions of solid joy and triumph over Universalists, that we feel bound to save them the labor of inventing cases, when ever we can find one actual occurrence. We therefore furnish them with the following genuine case of another renunciation of the demoralizing and pernicious heresy of Universalism; we hope they will not crow too loudly over it, nor make more than ten cases out of it.

A. B. G.

Swanton, Lucas county, Ohio, November 19, 1840.

DEAR SIR—Your paper to this office, directed to Samuel Elder, is not taken from the office. Reason—Elder renounced his universal principles, by saying he never believed the doctrine—joined the Methodists, and was at all their anxious seats for several weeks, and then "absquatulated," leaving his postage bill for the last year unpaid. With respect yours,

REV. A. B. GROSH. L. DODGE, Postmaster.

\* Convincing proof; without his avowal of disbelief. He hopes to wipe off the score by repentance and faith.

A. B. G.



For the Magazine and Advocate.

## THEOLOGICAL DISCUSSION.

BR. GROSH—An oral debate on the question, "Does the Bible teach the doctrine of endless misery?" came off at Washingtonville, Oswego county, on Wednesday, Thursday, and Friday, the 18th, 19th, and 20th days of November, 1840, between Rev. Joseph Kilpatrick, (Methodist,) on the affirmative, and our highly esteemed brother and fellow-laborer, Pitt Morse, on the negative.

Notice of this discussion had been circulated pretty extensively, and considerable interest had been manifested by the surrounding community. Early on Wednesday morning a large congregation assembled in the Methodist meeting-house at Washingtonville, with countenances plainly indicating the deep interest which each felt, upon this great and thrillingly important question, which divides the Christian world. Br. Morse read the written agreement previously entered into by the parties; which specified the particular form of the question to be discussed, and some brief preliminaries, etc., etc. After which, Mr. Kilpatrick arose and delivered his opening speech. But what was our astonishment, when we listened to the first mighty argument with which we were presented by Mr. K., by way of convincing us, that the "Bible teaches the doctrine of endless misery." And what think you, Br. Grosh, was this awful argument, which Mr. K. anticipated would carry the "besom of destruction" into the very heart of the camp of Universalism? Precisely such, as all who were acquainted with the crooked policy of Methodism might have expected—viz., "man is a free agent," and therefore, the Bible must of course, "teach the doctrine of endless misery."

Br. Morse arose, and objected to his introducing "free agency" into the discussion; inasmuch, as a man might or might not be a free agent, and still, so far as that was concerned, be endlessly miserable. The question was, whether the Bible taught the doctrine of endless misery—and not whether man is free and independent of the God who made him. But as Mr. K. had introduced this foreign subject, and would not leave it for the main question, until he had been allowed to read to the congregation all that he had written upon the point: Br. Morse, for the want of other employment, took the doctrine of free will, which had been brought forward to prove the doctrine of endless misery, and from it proved incontrovertibly, the final salvation of the world. He showed that if man does really possess this much talked of agency—and if it places him entirely beyond the control of the Almighty, and enables him to act in direct opposition to the positive determination of God, and absolutely to thwart the eternal purposes of his will; and furthermore, if it be so all powerful, that God himself can not violate it, or induce man to perform that which he is opposed to doing; then will God be unable to keep man in hell, even if he should succeed in getting him there. Man's free agency would enable him to thwart God's plans and purposes, and get himself out of hell, as easily as he could make void God's purposes for man's salvation, and work himself down to hell, in opposition to the will and wishes of the Almighty.

And it does appear to me, that this argument in favor of the world's salvation, drawn from the supposed free agency of man, can not possibly be controverted by any Methodist, except in the manner, adopted by Mr. Kilpatrick—viz., by contending that at death, "God will positively destroy this agency"! But how God can deprive us of that over which he has no control elsewhere, is a point upon which Mr. K. gave us no light—except the faint glimmer which we received from his bare assertion.

From "free agency," Mr. K. travelled off in search of some "conditionality" in God's promise of future salvation—but in this search he proved remarkably unsuccessful. Br. Morse

showed us clearly and conclusively, that God's purpose to bless all the nations, families and kindreds of the earth in Christ, was positive and unconditional—that all the attributes of Jehovah, were actually pledged for its fulfilment—and that God, in order to set this matter for once at rest, had given us his immutable oath.

After abandoning his foolish chase after conditionality, Mr. K. fled for support to the supposed "endless penalty of God's law"—and from thence he presently travelled off in another direction, to see what support and assistance he could gain by bringing into the field, a personal, omniscient, and omnipotent devil. His embarrassment while pleading the cause of his devil, was evident to the most careless observer—and well might he have manifested some embarrassment, while entertaining so low an opinion of his audience, as to suppose that they could not see the irrelevancy of his bringing a personal devil, to prove that the Bible teaches the doctrine of endless misery.

Next came his "general judgment"—which brought us up to Thursday night; having consumed two whole days, without bringing forward one single proof, in favor of the question—"Does the Bible teach the doctrine of endless misery?"

On Friday morning, Mr. K., for the first time, brought forward a passage from the Bible, by which he intended to sustain the affirmative of the question in debate. Br. Morse followed after him, and patiently removed every argument which was adduced. Showing from "Orthodox" commentators themselves, that the passages brought up, do not support the awful doctrine of ceaseless woe. Finding all his arguments refuted as fast as brought forward, Mr. K. wound off his last speech, with an uproarious childish "boo-hoo"; evidently intending in this way to distract the attention of the audience, and thus prevent their listening to Br. Morse. So well convinced were the congregation that such was his intention, that they listened with evident satisfaction to the severe rebuke which Br. Morse thought proper to administer to him.

One thing surprised us—which was, that the neighboring Methodist clergy, did not cheer their brother's heart by their presence. Br. Morse had the satisfaction of beholding five of his brethren in the ministry in attendance, one of whom came about sixty miles.

Mr. K. boasted of an intimate acquaintance with the principles and writings of Universalists, and made frequent reference to Whittemore's Notes on the Parables. I am inclined to think, however, that Br. Whittemore, had he been present, would have smiled at some of his pretended quotations from the book. On the whole, I think this discussion will do good. It has thrown some light before the "Orthodox" portion of community; and if it should induce Mr. K. to study Universalism, before he again attempts to annihilate it, it would certainly save him much embarrassment and mortification.

HENRY L. HAYWARD.

Champion, November 23, 1840.

## -PARTIALISM CHANGING GROUND.

The following extracts are copied from the Star in the West—we have not been able to find the Rev. Asa Shinn's work, so as to examine, and select from it for ourselves—and the comments which we put in [ ] brackets, for distinction sake, are from the pen of Br. E. M. Pingree, the Associate Editor of the Star. We have not given all his comments, so that we could give all the extracts from Mr. Shinn's work, deeming them the most interesting and important to our readers.

This work forms another "sign of the times" in regard to the changes of so-called Orthodoxy. Total, inate, and hereditary depravity—the imputation of Adam's sin to his posterity—the modifications of old fashioned Calvinism, extending even to the alteration of the Westminster Assembly's Catechism, (which has lately been purged of some of its grossness by the Congregationalists in the vicinity of Boston)—the attempts

lately made to drive Universalists from the doctrine of limited future punishment, so as to appropriate the believers in that sentiment to the "Orthodox" or "Evangelical" (!) party—and various other changes that have been made during the last few years, all led us to prepare for some such change as this work of Mr. Shinn's holds out—some new field on which the great battle between Universalism and Partialism must yet be fought. If Mr. Shinn's system is adopted, the next question will be between positive and limited punishment, and indefinite (not infinite) punishment. But to the extracts, they will speak for themselves, and are ably commented on by Br. Pingree. It is proper to add, that Mr. Shinn's views are new only in this country—substantially the same scheme is held by many of those "Evangelical" theologians of Germany who hold to the doctrine of endless misery—viz., the exercise of free agency in the immortal state, and the consequent repentance of many of the damned in hell. A. B. G.

From the Star in the West.

## NEW WORK—NEW GROUND.

Review of Rev. Asa Shinn's work "on the Benevolence and Rectitude of the Supreme Being."

BY REV. E. M. PINGREE.

[This work has already been referred to in the STAR; but it is proposed, in this article, to notice it more extensively. The writer, it is well known, is a prominent Minister of the Protestant Methodist Church—a man of talent, who writes with much clearness and force; but most important of all, he has broken—as far as my limited knowledge extends—new ground in theology. He has taken a position, which, if it attracts much attention among the Orthodox sects, will effect a great revolution in the religious opinions of the people of this country.]

[Let it be kept in mind however, that Mr. Shinn does not believe in the salvation of all men; that is to say, he denies the doctrines of Universalism and Restorationism. Concerning the former as a distinct system from the latter, he says, p. 239, "It obviously saps the foundation of responsibility, opens wide the door for accumulating ungodliness and crime." He then calls it "a covert scheme of infidelity." Hence he lets this pass without any opposing argument; but to the latter he devotes much attention, arguing against it at some length; especially on p. 239–248.]

[But to the important principles above referred to. 1. "God is love;" and there is nothing in his character opposed to this principle. Even "wrath is kindled at the fountain of love," p. 174, and is "the energy of love," p. 170. 2. God will always seek the good of all his creatures; whether in time or eternity; in heaven, earth or hell. He will eternally seek to make all "holy and happy," that are willing to be made so," p. 318. 3. He believes in eternal punishment; and yet, 4. Believes there may be a change of moral character among the damned, that men may repent in hell, and that there may be a corresponding abatement of sufferings; still, 5. All will not be happy in heaven. 6. He denies that the misery of the damned will be infinite, or that it will be as great as it can be, or as it is commonly represented to be; but that it will be strictly according to justice, and the exact demerit of sin.]

[Concerning God's wrath, he has the following just remarks, showing that, according to the common opinion, God's wrath is like the devil's wrath! and we could hardly tell which was the worse being, p. 170.]

"Now the question before us is this: does the wrath or vengeance of the Lord proceed from the same source with his mercy and kindness, or from a different source? Is wrath, in a holy Being, any thing else than the energy of love? Or is it something opposite to love? There are two kinds of wrath, that are to be carefully distinguished; the one is the action of justice, which flows from love; the other, the operation of injustice, which proceeds from malevolence. The devil is represented as a very wrathful being, and we are told he was a murderer from the beginning. It will doubtless



be granted by all Christians, that there is no such wrath as this in the Almighty. Nay, it must be admitted, that if the Divine character be *opposite* to the character of the devil, which none will deny, the wrath of God proceeds from an *opposite* principle; therefore as the devil's wrath proceeds from *malevolence*, the Divine wrath results from the principle stated above. Some appear to think that a perfectly benevolent Being can have in his nature no such thing as wrath; while others conclude, 'A God all mercy, is a God unjust.' These seemingly opposite opinions, however, will probably be found to be nothing more than a dispute about words. To say an *unjust* being is at the same time *all mercy*, is a paradox that can not bear examination."

[The following is one of the most important passages in the book, showing Mr. Shinn's opinion in reference to the object of divine punishments, as the result of divine wrath; p. 178.]

"The wrath of God is not *animosity* towards sinners; for he delights to pardon them; whenever it can be done without giving up his kingdom, and sacrificing the welfare of his unoffending subjects. The redemption of the world by our Lord Jesus Christ was intended to open the way for the pardon of sin to be extended as far as it is possible for mercy to extend it. That is, so far as will not impair the moral system on which the common welfare depends; and beyond this, the grant of pardon would be *unmerciful*. Divine wrath, when put into a flame, is kindled at the fountain of love. It punishes the sinner, in order either mercifully to reform him, or kindly to protect the general happiness. Even in the wonderful suffering of redeeming love, wrath and mercy operated in perfect harmony."

[As already said, Mr. Shinn believes that God will have some good will toward even the damned in hell, and will seek their good, even there. This, all know, will be considered a great heresy in the minds of the Orthodox generally; for they suppose that God will have no more benevolence for them, than for the devil himself. But we might ask, Why not? Who will tell? But hear Mr. S. p. 222.]

"But does not this suppose that God will exercise benevolence toward the damned? He is certainly disposed to favor them as much as he can without injury to others. Will any man have the assurance to say, that the Divine action towards them will proceed from the principle of malignity? We are aware of the answer, that future punishment will be the act of Divine justice. True: for justice is one essential part of God's eternal character of love. Justice secures to every one that which is *right*; and consequently, it secures to every criminal an exemption from all degrees of punishment that would be wrong. If God will carry on an administration of justice over hell, it is because hell is under his government, as well as heaven; and consequently its destinies are regulated by the same principles. Is he *just* in one part of his dominions, and *unjust* in another? Has he *good-will* towards a part of his creatures, and *ill-will* towards another part?"

[And again to the same effect, on p. 250.]

"We are aware, that the alarm of *heresy* will be taken, at the least deviation from the supposed *uniformity* and *infinity* of hell torments. It is thought essential to the sound and orthodox view of this subject, to believe that all who are condemned in a future state, are entirely abandoned to absolute misery; that no degree of regard will be had to their welfare, throughout eternal ages; and that any concern for them, other than to perpetuate their misery, is not to be supposed to exist in the Divine Mind, and can not be entertained by any man, without inexcusable heterodoxy."

"But why should all regard to the welfare of the millions of those wretched creatures be abandoned forever? Has the Deity no right to entertain any other disposition towards them, than that of a fixed purpose to perpetuate and augment their misery? If he has a right to entertain other sentiments towards them, then it would

not be wrong for him to aim ultimately at their well-being, so far as it could be promoted without injury to others. If it would not be wrong for God to do so, then it is not a *heresy* for us to believe he *may*, at some time or other, modify their condition, with a view to an abatement of their misery, so far as will consist with the common welfare. Would such a procedure be unworthy of our Creator? Would it tarnish his glory? Would it grieve and offend his holy angels? If at any future period of eternity, a benefit could be extended to some of God's creatures, without injury to any, has not God *authority* to extend to them that benefit? If he *has*, who will be offended to see him exercise it? If he has *not*, in what way has his authority been forfeited?"

[In reference to his opinion that God will seek to bring about universal holiness, we find the following language on pp. 248-9.]

"The three great axioms of Christian theology are these: First, that the God of infinite wisdom, power and love, has formed the best possible plan of holiness and happiness."

"Secondly, that upon this plan he operates in the best possible manner, to accomplish the good originally intended."

"Thirdly, that his impartial mind has no respect to persons, but that towards all individuals, and in all periods of time and eternity, he invariably and immutably uses the best and most efficient means to promote holiness and happiness, and to prevent and diminish sin and misery."

[This is also expressed on p. 353.]

"A holy Being delights in holiness; and of course, is disposed to promote holiness as effectually and universally as it can be promoted; consequently, the Holy One of Israel never will do anything to prevent the spread of holiness in any region of the universe, where moral agents are willing it should prevail. He will never do any thing to hinder any of his creatures from repenting of their sins and becoming holy; for this is what the devil has been doing ever since sin entered into the world. To affirm that our Creator will pursue this course in a future state, is to suppose the most *holy* Being, and the most *unholy* one, will manifest themselves alike, both in purpose and in operation."

[We come now to the strongest part of Mr. Shinn's doctrine, and that part which will excite the greatest apprehensions of the Orthodox; to wit, that the sufferings of the damned will not be uniform for ever; but that there may be an abatement of them, as moral character may become conformed to the will of God. This is brought to view on p. 237.]

"But that the state of the damned will remain uniform, without any modifications of their condition, through the depths of eternal duration, is a matter that no man is able to prove. The reasons for the severity of their punishment, are found in the moral state of their own minds; if this should become modified in individuals during the progress of eternity, so that there would be less fuel for Divine wrath to operate upon, we may suppose there would be a corresponding abatement of their sufferings. The fire shall never be quenched; but the force of its action will be varied according to the state of the subject on which it operates. And why shall this fire never be quenched? Because no hostile power will ever be able to quench it, either by changing the holy character of God, or by controlling the righteous action of his administration. The eternal fire of his anger and fury is against the spirit of a *corrupt malignity*; and to quench this fire would be to change the glory and loveliness of the Eternal Mind. For let it be remembered, that *our God is a consuming fire*.—Heb. xii."

[Concluded next week.]

Dr. Adam Clarke, in his comments upon Romans v: 21, he speaks as follows:

"As sin hath reigned unto death, even so might grace reign unto eternal life by Jesus Christ our

Lord."—As extensively, as deeply, as universally, as sin, whether implying the act of transgression, or the impure principle, from which the act proceeds, or both—hath reigned, subjected the whole earth and all its inhabitants; the whole soul and all its powers and faculties, unto death, temporal of the body, and spiritual of the soul, and eternal of both; *even so*, as extensively, deeply, and universally, might grace reign, filling the whole earth, and pervading, purifying and refining the whole soul; through righteousness, through this doctrine of free salvation, by the blood of the Lamb, and by the principle of holiness, transfused through the soul by the Holy Ghost; unto eternal life, the proper object of an immortal spirit's hope, the only sphere where the human intellect can rest, and be happy in the place and state where God is; where he is seen as *HE IS*; and where he can be enjoyed without interruption in an eternal profession of knowledge and beatitude; by Jesus Christ our Lord, as the cause of our salvation, the means by which it is communicated, and the source whence it springs. Thus we find that salvation from sin here, is as extensive and complete as the guilt and contamination of sin; DEATH IS CONQUERED, HELL DISAPPOINTED, THE DEVIL CONFOUNDED AND SIN DESTROYED. Here is glory to him that loved us and washed us from our sins in his own blood, and has made us kings and priests to God and his Father, to whom be glory and dominion forever and ever, Amen! Hallelujah! The Lord God omnipotent reigneth! Amen! and Amen!!"

Reader, if the Rev. John Murray or Hosea Ballou had been the author of the above remarks, do you not suppose our Methodist friends would look upon them as rather strongly tinctured with a certain very gross and soul destroying error, known generally by the name, UNIVERSALISM.—*Palladium and Amulet*.

## MAGAZINE AND ADVOCATE.

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, DECEMBER 4, 1840.

### BIBLICAL INTERPRETATIONS.....NO. 21.

"And he spake this parable unto certain [men] which trusted in themselves that they were *righteous*, and despised others. Two men went up into the temple to pray; the one a *pharisee*, and the other a *publican*.—The pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men; extortioners, unjust, adulterers, or even as this *publican*; I fast twice in the week; I give tithes to all that I possess. And the *publican* standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased—and he that humbleth himself shall be exalted." Luke xviii: 9-14.

Observe the prayer of him who trusted that he was righteous and despised others. He thanked God that he was not as other men, and he boasted that he fasted and paid tithes. And yet what did the Saviour say of the very sect of pharisees, to which this self-righteous man belonged? He called them robbers of widow's houses, the binders of heavy burdens upon men, and those who, while they discharged the minute and ceremonial parts of the law, yet disregarded the weightier matters of justice, judgment and mercy, matters of more importance than all the ceremonies in the world.

How far many of the pharisees carried their notions of self-righteousness, the following history, quoted by Dr. A. Clarke, from a Jewish writing, will show.—"Rabbi Simcon, the son of Jocai, said; the whole world is not worth thirty righteous persons, such as our Father Abraham. If there were only thirty righteous persons in the world, I and my son should make two of them;



and if there were but twenty, I and my son would be of the number; and if there were but ten, I and my son would be of the number; and if there were but five, I and my son would be of the five; and if there were but two, I and my son would be those two; and if there were but one, myself should be that one." A. Clarke, on Luke 18: 12.

In this self-righteousness, the Pharisees represented the Deity as acting just as they would have done, if they had possessed infinite power. They believed that he had fitted up a heaven for their righteous selves, and that no Gentile dog would ever be permitted to enter it. And believing that they were the favorites of Heaven here and would be hereafter, so they treated all whom they considered heretics with the most supreme contempt. Well did our Saviour rebuke them.

And well were it for the world, if the spirit of Phariseism had been confined to the age in which the Saviour condemned it. But in all ages of the Christian church, there have been those whose religion is mere form—who make their long prayers, attend to all the duties of the sanctuary, and yet who oppress community, are hard to the poor, and grinding in their bargains—in fact, who, like the Pharisees of ancient days, while they are ceremonious, omit the weighty and important matters of justice, judgment and mercy. And need I remark, that there are those, who, arrogating all religion to themselves, consider themselves the favorites of Heaven, and that God will exclude from heaven, all who do not believe their creed and whom they deem heretics. This pride of opinion and arrogance of self-righteousness, have been the foundation of a great share of religious persecutions. For, when a body of people absolutely deem themselves perfectly safe, that they are right and all others are wrong, that God loves them and hates heretics, how perfectly natural it is to persecute those whom God hates. It was this spirit that crucified the Saviour. And it is this self-same spirit which now rages among the sects, causing them to slander one another, because they do not believe alike, and think they can not believe alike.

To obtain just notions of the character of Deity—to see in him the Father, Creator and Preserver of all—to behold him watching over all the creatures of his hand and satisfying their rationally multiplied wants—to hear him, through Christ, exhort his offspring to forgive their enemies, that they may become characteristically his children—to see in him the love, the everlasting, immutable and undying love, which sent the Saviour to taste "death for every man," to give himself a "ransom for all to be testified in due time," to shed his blood as a Lamb for sacrifice, that life and truth might dawn upon the world—fill the soul with that humility which induced the publican to pray, "God be merciful to me a sinner." Such humility is acceptable in the sight of God.

G. W. M.

SPIRIT OF THE OPPOSITION.

For a few years past we have enjoyed a comparative calm. Protracted meetings have been few in number, and generally were conducted with some decency and moderation. Preachers of endless wrath busied themselves in preaching their own distinctive tenets, or in settling the quarrels and divisions of their own respective sects—at all events, they seldom said anything about Universalism and Universalists. The Partialist press has also pursued the same general course, excepting a manufactured anecdote, now and then. But of late, the latter means of spreading truth or error, (as the case may be,) has been roused up, and an out pouring of bitterness, wrath and malignity has been commenced in New-York city, and the gall and wormwood of sectarian spite has been swallowed down and revomited by the buzzards of the country press, until it has exceeded all former instances. It is not a warfare with opinions or tenets—not a correction of mistakes or morals—but an attack on private losses and misfortunes, attended with every distortion, suppression and perversion that malice can dictate. The New-York Evangelist gene-

rally leads the van, and the Baptist Register of this city usually swallows down the abuse and revomits it with every token of gratification, as it follows in the pathway of attack thus marked out.

Thus, the removal of one preacher from New-York city, and the renunciation of another, left but one preacher in that city, for a few months. This was eagerly seized on, and copied far and wide, as proof of the downfall of our cause in that city!—and that, too, when our congregations there were increasing in numbers, zeal, strength and mutual confidence from week to week! Thus these papers deceived their readers. More recently Br. Price and ourselves have called for aid in collecting our outstanding accounts, and in increasing our subscription lists, that we may free ourselves from pecuniary embarrassments fastened on us by the difficulties of the past few years. Immediately a misrepresentation of the causes is got up by the Evangelist and copied by papers of that kidney—distorting and concealing facts, and ridiculing personal misfortunes and losses—so as to induce a belief that Universalists have either no pecuniary strength, or not common honesty! What adds to the ungodliness and inhumanity of these misrepresentations, is the fact that the Evangelist is a greater sufferer by the pecuniary weakness or the dishonesty of Presbyterians, than either the Messenger or the Magazine and Advocate is by those faults in Universalists. As to the Baptist Register of this city, our correspondent "W. R.," has shown in our last number, what was its late condition.

The Evangelist, in noticing my remarks on Br. Price's Circular, says—"From a recent article in the Magazine and Advocate, a Universalist paper published at Utica, N. Y., we learn that 'the number of papers circulated in this large State, embracing so many professed believers in Universalism, is but little more than half as large as it was three years ago.' This can not be entirely owing to reverses in business, because the same Editor assures us, that 'there are thousands who could, and who should take a paper, (and some of them two papers,) who do not take any.'" All very true—and as true of Baptist and Presbyterian subscribers and believers, as of Universalists. The Register in this city had to "cut down" its list very much a few years ago—and various Partialist journals have died off, by discontinuances and losses; and there are thousands in each of these sects who take no paper, and yet are able to take one or more.

But, to show more completely the petty malice and meanness of this opposer, we copy the following expose from the Messenger, cordially agreeing in the sentiment of the closing paragraph. A. B. G.

"A SINKING CONCERN"

Such is the caption Rev. E. F. Hatfield gives to an article in the editorial department of the last New-York Evangelist. It comprises an extract from Br. Grosh's late remarks in reference to the affairs of the Magazine and Advocate, and the Union and Messenger, and other extracts from what we have said in regard to the business matters of this paper, put together as a matter of course to suit his own purpose and object in the notice, and winding up with a characteristic exultation over the pecuniary difficulties of this establishment.

We can pardon Mr. Hatfield a good deal of his spite toward this paper, for it has latterly been the medium of many pungent reproofs to him for his waywardness, and much wholesome advice, which he is evidently not yet in the right spirit to receive properly and kindly; and having had his mouth sealed in regard to his late hopeful convert from Universalism, it is quite necessary he should have something whereon to vent his feelings, and it may as well be our misfortunes as anything else!

Without stopping to comment on his gross misrepresentation of our language, which predicated our embarrassments on the amount of our outstanding debts, and assigned as the principal reason of their accumulation, the unparalleled state of the times for a few years past, we will proceed to state a few facts touching the pure, and exalted, and efficient orthodoxy of which Mr. Hatfield is a professor.

And first. This very New-York Evangelist, through whose editorial columns Mr. Hatfield is piously exulting over the pecuniary misfortunes of his neighbor, because

that neighbor indulges more liberal and enlarged views of the character of God than can possibly enter into his own partial and contracted heart, has undergone greater difficulties and embarrassments than ever did the Union or the Magazine and Advocate? The proprietor who left it two years ago last Spring, told us with his own mouth, that he had at that time *twenty-five thousand dollars*, in subscriptions not standing. And within a year has observed to us that he had not yet realized *one-fifth of the amount!* This is the way, then, in which the moral and sanctifying doctrine of endless misery makes its professors pay their newspaper subscriptions! This is a specimen of the moral and pecuniary strength of Presbyterians!

Again. The proprietors who succeeded the one above, went on struggling with "every imaginable pecuniary difficulty"—at least we may well suppose so, for a year ago, or more, they could not meet the regular expenses of their office, as their pressman had great difficulty in getting his pay—frequently, he said, had to take money that he was compelled to take to a broker's and get shaved at from 6 to 12 per cent., and finally had to sue them for a bill of a hundred or two dollars! And if we are not much mistaken their compositors fared no better, and one even quit, refusing the money! And at this very time, Mr. Johnson, the Editor of the Evangelist, was taunting the Union about "burying itself to exchange the credit for the cash system," as may be seen by the early numbers of this volume. Beautiful consistency this!

But the proprietors of the Evangelist continued to struggle along till April last, when they failed—became "bankrupt," as the very charitable Mr. Hatfield would say—assigned their property for the benefit of their creditors! The readers of the Evangelist, however, knew nothing of it directly. The proprietors' names were quietly dropped from the head of the paper, and in a few weeks the names of "Hunt and Johnson, Proprietors," as quietly went up! Notice of their assignment was not given in their own columns, but placed among the multitude of advertisements in a large commercial paper.

"And is this the boasted strength and goodness of" Presbyterianism? "Can not the whole body in this city"—the twenty, or thirty, or perhaps forty, churches—"afford to pay a poor Editor," or his publishers, "enough to keep them from starving?"

Again. E. W. Chester, Esq., formerly Editor of the Evangelist, bears the following testimony to the "strength and goodness" of Presbyterianism in sustaining religious periodicals. It appeared in the editorial columns of the Evangelist, July 6, 1839, the first article under the head.

"A RETURN TO THE LAW.—The temporary connexion of the subscriber with the Evangelist is about to expire. After sinking no less than \$7,500 in sustaining a religious paper for about three years, he betakes himself again to his profession, the law."

In a late number of the Evangelist, Mr. Chester appears again, in an article of some length, defending himself against certain insinuations that had been thrown out. He says a former proprietor of the same paper told him he had sunk about \$5,000 in sustaining it—another firm something like the same amount, and another individual a very considerable sum more, to which we must add Mr. Chester's own losses, and we then have the very handsome sum of *twenty thousand dollars*, or rising, all sunk in endeavoring to sustain one Presbyterian paper!

Again we exclaim, "Is this the boasted strength and goodness" of Presbyterianism! Is this the evidence of its "moral," and sanctifying power over Universalism!

In view of all these facts, the Rev. E. F. Hatfield, pastor of the Seventh Presbyterian church, in New-York, through the editorial columns of the Evangelist itself, can exult over the pecuniary difficulties of a Universalist paper—can cantingly talk about the "moral and pecuniary strength" of Universalists! Fie, fie, Mr. Hatfield, you had better, much better, be engaged in proclaiming the power and greatness, the distinguished talents and influence of converts from Universalism!

A word in conclusion. We rejoice in no man's misfortunes—we can sympathize with any one, friend or opposer, from our own experience—would despise the idea of adverting to the pecuniary difficulties of the Evangelist, but to exhibit the conduct of Mr. Hatfield in its true light in this business, and show how hopeless must be his situation when he can find nothing better than *our* pecuniary misfortunes, whereof to accuse Universalism!

THE END OF THE MATTER.

Having received a communication commenting on a statement made by Br. D. Pickering, and calculated, if published, to elicit a controversy in our columns for which neither we nor our readers have any inclination,



## THE ONTARIO ASSOCIATION

For the Magazine and Advocate.

Newport, Herkimer co., Dec. 1840.

A. B. G.

## A. B. G.

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## PUBS.

## W. QUEAL.

P. M., Châumont, for L G—P M., Sociality for self, J E—F C, Elmira, for self, S B and H R—N R, Savanna—P. M., Conneaut, (O) for W R—P M., Tecumseh, (Mich) for L A—C B, Harlem. (Ills) for L A and A G—G A L, Goshen—M B, Buffalo, for H M—P M., Oxford, for I T H—S M E, Smithport, (Pa)—I B S, Hume, for L C and L E—R M, Liberty.



## POETRY.

[From the New-York American.]  
TO MY MOTHER.

Mother, I kneel upon thy grave,  
And tears are falling fast,  
As o'er me now come rushing on  
The memories of the past:  
Of Summer days, when youth and hope  
Were glowing in my soul,  
Life's silver chord was tuned to joy,  
And full its golden bowl;  
When earth seemed fair around me,  
When skies looked bright above,  
When my spirit leaped in gladness,  
For thou wert near to love.  
When thy sweet voice, my mother,  
When the close of day had come,  
Rose in low prayer to Him on high,  
That He would bless our home.  
Again I see thee, Mother,  
Again that loved voice hear,  
Like an angel tone of a better world,  
It is falling on my ear.  
I see thee stand with out-stretched arms,  
With joy upon thy face,  
I feel thy warm kiss on my cheek,  
I fall in thy embrace.  
Thou chidest me, my mother,  
Yet thy words are soft and mild,  
And amid thick tears of sorrow,  
You bless your erring child.  
Thou cheerest me, my mother,  
An honored name to win,  
And not from virtue's peaceful ways,  
To stray in paths of sin.  
When in life's last, most fearful hour,  
Thy brow with death was chill,  
I see thee calmly yield thyself  
To thy holy Father's will.  
And with a fearless trust on Him,  
Who had the power to save,  
Enter as one with armor on,  
The portals of the grave.  
I see upon thy pale cold clay,  
That heavenly smile of rest,  
Which told to earth thy spirit's bliss,  
In the regions of the blest.  
Oh! mother, if from you bright land,  
Thy spirit looks on me,  
And here I kneel upon the sod,  
Which now is covering thee.  
I ask forgiveness for the un-  
Kind word, the look or frown,  
Which must have bow'd to earth  
Thy gentle nature down.  
I feel them now, dear mother,  
Deep into my soul they sink,  
And fill for me, at this sad hour,  
A bitter cup to drink.  
Oh! could the tears which dim my eyes,  
Recall them back again,  
I'd pour them on thy resting place,  
As clouds pour down their rain.  
Since the grave has held thee, mother,  
Winter hath spent its blast,  
Spring's flowers have bloomed and withered,  
The tree its leaf hath cast.  
And I have walked, with spirit sad,  
Amid earth's busy throng,  
And felt their joy was not for me,  
Or their merry dance, or song,  
I have felt alone, deserted,  
In a world both dark and drear,  
Where most will blame, discourage,  
And few forgive and cheer.  
Yet, mother, now I'll nerve myself  
To break this gloomy spell,  
And tread the path, where duty points,  
Both wisely, true and well.  
And be thy spirit o'er me,  
With a meek and holy power,  
When darkness lies upon my path.

And tempests round me lower.  
Be o'er me in my hour of joy,  
Lest pride my heart should fill.—  
Be o'er me in my hour of grief,  
My troubled bosom still,—  
Be o'er me in my hour of strife,  
And calm the raging soul.—  
Be o'er me when temptation holds  
Her wreathed and sparkling bowl.  
I leave thy grave, my mother,  
To journey on through life,  
To mingle with its restless tide,  
Its battle and its strife.  
And when a few more flowers shall bloom,  
And Summer's suns shall shine,  
They'll bear me to this narrow house,  
And lay my head by thine.  
Then my freed spirit, mother,  
Shall stand with thine in light,  
Before you throne of glory,  
With God's own radiance bright,  
In never-fading realms of bliss,  
With angel harps to raise,  
As endless ages roll their course,  
The songs of joy and praise.

## THE BRIGHT SIDE OF HUMANITY.

There are good men everywhere. There are men who are good for goodness' sake. In obscurity, in retirement, scarcely known to the world, and never asking to be known, there are good men—in adversity, in poverty, amid temptations, amid all the severities of earthly trials, there are good men, whose lives shed brightness upon the dark clouds that surround them.—Be it true, if we must admit the sad truth, that many are estranged from infinite goodness; that many are coldly selfish and meanly sensual—cold, and dead to every thing that is not wrapped up in their own earthly interest, or more darkly wrapped up in the veil of fleshly appetites. Be it so; but I thank God, that it is not all that we are obliged to believe. No; there are true hearts, amid the throng of the false and faithless. There are warm and generous hearts, which the cold atmosphere of surrounding selfishness never chills; and eyes unused to weep for personal sorrow, which often overflow with sympathy for the sorrow of others. Yes, there are good men, and true men; I thank them, I bless them for what they are. God, from on high, doth bless them, and he giveth his angels charge to keep them; and no where in the holy record are these words more precious or strong than those in which it is written, that God loveth these righteous ones.

Such men there are. Let not their precious virtues be distrusted. As surely and as evidently as some men have obeyed the calls of ambition and pleasure, so surely and so evidently have other men obeyed the voice of conscience and "chosen rather to suffer with the people of God, than to enjoy the pleasures of sin for a season." Why, every meek man suffers in a conflict keener far than the contest for honor and applause. And there are such men, who amid injury and insult, and misconstruction, and the pointed finger, and the scornful lip of pride, stand firm in their integrity and allegiance to a loftier principle, and still their throbbing hearts in prayer, and hush them to the gentle emotion of kindness and pity. Such witnesses there are, even in this bad world, signs that a redeeming work is going forward amid its mournful derelictions; proofs that it is not a world forsaken of heaven; pledges that it will not be forsaken; tokens that cheer and touch every good and thoughtful mind, beyond all other power of earth, to penetrate and enkindle it.—*Dewey.*

M. BRIDAIN.—Bridain was one of the most celebrated of the French preachers. Mermontel relates, that in his sermons he sometimes had recourse to the interesting method of parables, with a view the more forcibly to impress important truths on the minds of his hearers.—Preaching on the suffering of Christ, he expressed himself thus: "A man accused of a crime of which he was innocent, was condemned to death by the iniquity of his judges. He was led to punishment, but no gibbet was prepared, nor was there any executioner to perform the sentence. The people, moved with compassion, hoped that this sufferer would escape death. But one man raised his voice and said, 'I am going to prepare a gibbet, and I will be the executioner.' You groan with indignation! Well, my brethren, in each of you I behold this cruel man. Here are no Jews today, to crucify Jesus Christ; but you dare to rise up and say, 'I will crucify him.'" Marmontel adds, that he heard these words pronounced by the preacher, though

very young, with all the dignity of an apostle, and with the most powerful emotion, and that such was the effect that nothing was heard but the sobs of the auditory.

## A WIFE.

When a man of sense comes to marry it is a companion that he wants, not an artist. It is not merely a creature who can paint, and play, and sing, and dance; it is a being who can comfort and judge, and discourse and discriminate; one who can assist him in his affairs, lighten his sorrows, purify his joys, strengthen his principles and educate his children. Such is the woman who is fit for a mother and the mistress of a family. A woman of the former description occasionally figures in the drawing room, and attracts the admiration of company, but she is entirely unfit for a helpmate to a man, and to "train up a child in the way he should go."

A military officer being at sea, in a dreadful storm, his lady, who was sitting near him, and filled with alarm at the safety of the vessel, was so surprised at his composure and serenity, that she cried out, "My dear are you not afraid?" How is it possible you can be so calm in such a storm?" He arose from a chair lashed to the deck, and supporting himself by a pillar of a bed place, he drew his sword, and pointing it to the breast of his wife, he exclaimed, "Are you not afraid?" She instantly replied, "No, certainly not." "Why?" said the officer. "Because," rejoined the lady, "I know the sword is in the hands of my husband, and he loves me too well to hurt me." "Then," said he, "remember I know in whom I have believed, and that he holds the winds in his fist, and the waters in the hollow of his hand."

PRACTICAL SARCASM.—One of the most ingenious practical sarcasms ever made use of, was that of the late Rev. Robert Hall, addressed to a clergyman who had obtained a lucrative living after a change of religious opinions. Mr. Hall pressed him hard upon the question of "church reform." The gentleman's constant answer to the arguments advanced to him was—"I can't see it." "I don't see that at all." At last Mr. Hall took a letter from his pocket, and wrote on the back with his pencil, in small letters, the word "God." "Do you see that?" "Yes." He then covered it with a piece of gold. "Do you see it now?" "No." "I must wish you a good morning, Sir," said Hall, and left him to his meditations.

LEARNING.—Accomplishments and ornamental learning are sometimes acquired at the expense of usefulness. The tree which grows the tallest and is most thickly covered with leaves, is not the best bearer, but rather the contrary.

## MARRIAGES.

In Rochester, November 5th, by Rev. J. Chase, Mr. DANIEL V. ROGERS, of Alden, Erie county, to Miss ANNA GAIL, BABCOCK, of Riga.

In same place, by the same, Mr. EDWARD BEERS, of Piusford, to Mrs. ELLEN SNOWDEN, of Rochester.

In the Universalist meeting-house in Oxford, on Sunday morning, November 1st, by Rev. J. T. Goodrich, Mr. S. E. BARRY, of Preston, to Miss NANCY BARRY, of Madenough.

## DEATHS.

In Smithville, September 5th, WM. T., infant son of Edward L. Wilcox, aged 5 months.

In Greene, November 12th, SARAH JANE, infant daughter of D. F. Smith, aged about four weeks. J. T. G.

In Litchfield, November 13th, of dropsy on the brain, LUCINDA M. BALL, daughter of Joseph and Lucy Ball, aged 16 years. Two weeks before her death, she was apparently in good health, nor was her danger known, until a few days before her departure. For a part of the time that her danger was known, she appeared comparatively insensible to pain; and while the light of consciousness beamed upon her, she murmured not, for she was a stranger to murmuring or distrust in her heavenly Father. In excellence she was beautiful in life, and her memory made her lovely even in death. And O, it was painful to think that all that remained on earth of that much loved being, must be conveyed to the chambers of decay. But God has not left her parents, and most of her relatives, without the strong assurance of a reunion in the immortal world. Her modest deportment, and exalted virtue, and superior intellectual attainments, endeared her to an extensive circle of companions and friends. She was a constant and happy attendant at the Universalist meetings in that place, and member of the choir, where her voice has long been heard in the songs of Zion. But though her voice is hushed on earth, a heavenly song shall be given her in the immortal world; for her glad heart shall be tuned to the anthem of praise to God and the Lamb forever and ever.—Sermon on the 15th, by A. R. B.



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

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NO. 50.

For the Magazine and Advocate.

## NOTES ON THE RESURRECTION....NO. XVI.

BY A RURAL EVANGELIST.

"That which thou sowest is not quickened except it die. And...thou sowest not that body that shall be. But God giveth it a body.....So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.....It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.....As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—PAUL.

In this number will be presented what we deem a fair and weighty argument for the progressiveness of the resurrection, founded mainly upon the manner in which the present and future tenses are applied to the subject by Paul in 1 Cor. 15th chapter, and in 1 Thess. 4th. Not that we have forgotten, or have any idea of recalling, the concession which we have made in the course of these articles, that the tenses of verbs in the New Testament, inasmuch as they are not always used with grammatical precision, can not be safely relied upon in all cases, as indicating each a certain specific time. It is unquestionably a fact, that the tenses are sometimes applied in quite an indeterminate manner. Yet it is also a fact, that, to say the least, they do actually express, as often as otherwise, each its own proper time. We even affirm that in the argumentative portions of Scripture, they are, for the most part, applied with a good deal of precision. It is in a declaratory language, chiefly, that their indeterminateness appears.

In verse 35 of the chapter first mentioned, the apostle remarks, "But some man will say, 'How are the dead raised up? and with what body do they come?'" to which question he replies, according to the common version, "Thou fool, [properly, thou inconsiderate or unreflecting person,] that which thou sowest is not quickened except it die. And [as to] that which thou sowest, thou sowest not that body that shall be, but bare [that is mere] grain; it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his [properly, its] own body." He then adds three verses of the nature of a parenthesis, setting forth, 1. That not all bodies are formed of the same material—("there is one kind of flesh of men, another flesh of beasts," etc.)—2. That there are different classes of bodies—"celestial bodies, and bodies terrestrial;" 3. That the two classes have different kinds or degrees of glory—"the glory of the celestial is one, and the glory of the terrestrial is another;" 4. That this is also the case among bodies of the same class, and even of the same order—"there is one glory of the sun, and another glory of the moon," etc.; "One star differeth from another star in glory;" Then follows the application of his simile respecting the grain: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body," etc., etc.

I deem the above passage to be strong proof that Paul believed the resurrection to be going on, and that he expected and designed to be so understood. For

1. The asking how the dead are raised up, instead of how they will be, is at least perfectly in accordance with the idea that the questioner had understood the apostle as teaching a passing resur-

rection; and the inquiry, "With what body DO the dead come?" instead of, With what body will they come? manifestly requires no small stretch of interpretation to even make it seem otherwise than totally inconsistent with the supposition that the person presenting it had understood him as teaching that the resurrection is altogether future.

But it may be objected that the wisest and acutest are liable to misunderstand; and moreover that the apostle charges this man with the absence, if not of intellect, at least of its proper use; hence that his having understood the apostle as he seems to have done, is no certain sign that the latter intended to be so understood.—Observe, then,

2. The interrogatives, "How are the dead raised up? and with what body do they come?" are put into the mouth of the objector by the apostle himself, who would not be very likely to misunderstand his own language. And, besides,

3. As it was the manner, or perhaps rather, the practicability of the resurrection which was the point in question, it is highly improbable that the apostle would make the objector to have misunderstood, or to mistake, his teachings in respect to the time of that event. Yea, it is incredible that he would do this without afterwards offering some correction of the mistake or misstatement; yet, he certainly is chargeable with having done it, if his doctrine here is, that the resurrection is exclusively future.

It is important to observe, also, that when he comes to show the application of his simile respecting the grain, his language accords much better with a passing resurrection than with one altogether to come. Thus he says of something without naming what, (for even the word "it," which appears in the common version of the passage, though almost perfectly indefinite, is not in the original.) "It is sown in corruption.....it is sown in dishonor.....it is sown in weakness.....it is sown a natural body." Now whatever it is that he would here have us understand as sown; whether he is speaking of man's introduction into existence, or of his body's being committed to the grave—one point is clear—the thing is being done; this process is undergoing repetition from time to time. But he says, also, using the same form of expression, "It is raised in incorruption.... it is raised in glory....it is raised in power....it is raised a spiritual body." Now, then, if to be sown is a process which each individual experiences separately, and which in relation to the race is continually going on, (and who will dispute this?) why is not the same thing true as respects being raised, seeing that the same form of expression, four times repeated, is applied as well to the one process as to the other, and all in the same sentence?

Again: in reply to the questions, "How are the dead raised up? and with what body do they come?" the apostle tells his questioner, in amount, that when grain is sown it dies, (that is, the kernel perishes, and is no more a kernel,) and yet the grain shoots into life, and is furnished with a body, not the same one that was sown. Now if he had added, "So also will be the resurrection of the dead. It is sown in corruption; it will be raised in incorruption;" and so of the rest, this would have been perfectly in accordance with an exclusively future resurrection. But instead of this, he says, as we have seen, "So also is the resurrection of the dead....it is raised in incorruption" etc.: a plain indication, to me, that his doctrine was such as that the use of the fu-

ture tense in this place would have conveyed a wrong impression.

Once more. The 48th verse, without the supplied words, reads thus: "As the earthy, such they also that are earthy; and as the heavenly, such they also that are heavenly." (We omit the supplied words, not because we deem them incorrect, but because it might else be thought that we build an argument upon them.) Now it will not be disputed that those "that are earthy" are mankind in a state of mortality, who are "such" as was Adam. See the context. And it is equally clear that those "that are heavenly," are mankind in an immortal state, who are (or will be) "such" as is Christ. But the text plainly expresses the very manifest fact that there actually are, in the present time, those "that are earthy;" and it also teaches, and just as plainly, what I must be excused for believing to be a fact, that there actually are in the present time, "they [or those] also that are heavenly," that is to say, human beings who have been raised into a heavenly or immortal state.

We observe further, that in this chapter the rising of the dead has the present tense applied to it some twelve or thirteen times. Will the reader please peruse the chapter, and substitute in his own mind, the future tense for the present in verses 12, 13, 15, 16, 29, 32, 35, 42, 43, 44, and then decide whether, with such an emendation, the most of them do not comport with the doctrine of an all future resurrection much better than they do without it. We give the following as examples: If the dead are not to rise, then is not Christ raised—how will the dead be raised up? and with what body will they come?—It is sown a natural body; it will be raised a spiritual body—there is a natural body, and there will be a spiritual body.

It is admitted that the time of verbs is frequently relative—that when by the language employed, the mind of the reader is carried forward to some future time, an event then to happen, which of course must be future at the time of its being announced, may be intelligibly expressed in the present tense. And this may be the case in some of the texts above referred to, but certainly not in all. Thus, for example, I deem it preposterous to suppose that Paul would introduce some as asking how the dead ARE to be raised up, and with what body DO they come, and then answer the questions in the way we have seen he did, if it was really his intention to teach that the resurrection is exclusively future.

We must now consider those texts in which the future tense occurs. And we expect to show that wherever in these chapters the apostle uses this tense, he applies it in a manner perfectly accordant with that view of the subject which we suppose him to have entertained: since the immortalization of the race as a whole, of the dead in a comprehensive sense, as including all who have or shall have died, of persons then alive on the earth, or to be thus alive at some future time, is as clearly future upon the idea that the resurrection is present and progressing, as upon the idea that it is future and simultaneous.

The rising of Jesus Christ from the dead as a member of the human family, is, as was shown in our last number, an unequivocal and decisive proof that a resurrection to immortality awaits each mortal of the race. But connected with the subject, are certain questions of considerable interest, to which the fact of his rising furnishes no adequate answer: Will there always exist human beings in a state of mortality, passing one after



another into the unseen state, as generation shall succeed generation upon earth? If not, how will this vast world full of inhabitants be disposed of? Will they be removed by death? or will they be "translated," as were Enoch and Elijah? Will the earth be depopulated suddenly? or will its inhabitants disappear in gradual succession, till the last shall have no fellow-mortal to witness his exit? To these and similar questions, all our reasoning, from all the facts in our possession, might not ever furnish a satisfactory answer. But it was of some importance that the truth in this case, which had so long been a secret, should at last be made known to mankind; accordingly to the apostle, through the divine goodness, was granted a special revelation of the secret, which secret or mystery he communicates to his brethren in the words following: "Behold I show you a mystery, [or secret.] We shall not all sleep," etc.

There were some in the Corinthian church who, though they believed in the resurrection of Christ, yet contended that there is no resurrection of the dead; (see verse 12;) from which I gather that they taught that in him was exemplified all the resurrection there ever was or ever would be. In opposition to this, Paul argues, as was shown in the preceding number, that as certainly as Christ rose, so certainly do the dead rise.—Thus far he speaks of passing events—of the dying or rising of mankind in the present or passing time. But he goes on to speak of mankind universally, and of course must include future as well as past and passing generations; he therefore employs the future tense, averring that "as in Adam all die, even so in Christ shall all be made alive." Query: Men die one after another—why then are they not raised "even so?"

But though it is a fact that all *do* die, as Paul here says, we still have his authority for stating it to be a matter of revelation, that not all our race *will* die. Some will be immortalized without passing through death. See verse 51, already in part quoted, and which will be considered presently. Hence he says, "In Adam all die," using the present tense. So it is a fact that all the dead *rise*, and that all the dead *will* rise; yet it is *not* a fact that each one of mankind will rise from the dead, for some will not die. Hence when the apostle wished to include all our race as the heirs of immortality, he did not affirm that they shall all be raised; but, varying the expression, he says, "shall all be made alive," that is, shall be put in possession of immortal life. We thus perceive that there are two classes of mankind—those who die and then rise to immortality, and those who are to be rendered immortal without dying. To one or the other of these classes belong all our race; hence Paul adds, immediately after the text last quoted, "But every man in his own order;" that is, as I understand him, every one is, or has been, or will be, immortalized in, or after the manner of the class, company or division, to which he belongs.

In verse 49 he observes, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." Here, by "we" the apostle either personates himself with probably the brethren he was addressing, or else he was speaking in the name of the whole race. In either case, the use of the future tense is perfectly in accordance with a progressing resurrection; and the use of the present tense would have been manifestly incorrect.

Will the reader now please peruse 1 Cor. xv: 51-53—also 1 Thess. iv: 13-17? These passages are supposed to teach, and in stronger and more direct terms than any other part of the Scripture, the doctrine that the immortalization of all mankind is to take place at the same time, and in very nearly the same instant. Those particular expressions in the passages which are chiefly relied upon in proof of this doctrine, we shall now present; also the interpretations commonly given to those expressions; our objections

to those interpretations; the view we take of the passages, etc., etc.

1. In Corinthians it is said, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." Here it is thought that Paul speaks in the name of the whole race, as well when saying, "we shall all be changed," as when saying, "we shall not all sleep." The import of the text is hence deemed to be, that all of mankind, at some future time, whether they shall have died, or shall be at that time alive on the earth, will be at that certain time immortalized in a moment. But I can not admit that the expression, "we shall all be changed," was designed by the apostle to apply to, and include, both the dead and the living; for in the same sentence, as if to prevent such an understanding of his words, he adds, "the dead shall be raised incorruptible, and we shall be changed;" thus evincing, to my understanding, that the change is not affirmed of the dead, but only of those who shall not "sleep," or as he says in Thessalonians, who shall be "alive." Hence I understand the text thus; "We," that is the human race, "shall not all die, but we," that is, those who shall not die, "shall all be changed," etc.

But this may be unsatisfactory. Let it then be admitted, for the sake of the argument, that according to this passage, the immortalization of all, both dead and living, is to happen "at the last trump." But now it must not be overlooked, that according to the passage, the whole change is to be effected "in a moment, in the twinkling of an eye." Now a moment is an indeterminate measure of duration, sometimes longer, sometimes shorter; hence it may be equal to a number of seconds, and may be but a very small part of one. But the time employed in the process of involuntarily shutting and opening the eye, is nearly the same in all cases, and is so short a space of time as to induce the conclusion that "in the twinkling of an eye," is equivalent to saying "in an instant," that is to say, in about the smallest measure of duration, it being difficult to conceive of a point of time or space wholly unextended. In one brief moment, then, as brief as can well be imagined, all the dead are to be raised, and all the living to be changed. And yet in Thessalonians, the apostle, in two different forms of expression, assures his brethren, upon the authority of a special revelation, or as he has it, "by the word of the Lord," that the dead are all to be immortalized before any of the living are to undergo that change. It, then, according to the interpretation we are examining, is a matter of sober revelation that the one of these events is to be finished before the other is to be begun; and yet the two events, separately and singly, first one, and then the other, are to be commenced, and carried on, and consummated, in as brief a space of time as that in which a man can wink his eye! "This," says Paul, "we say unto you by the word of the Lord, that we which are alive [*properly* which shall be alive] and remain unto the coming of the Lord shall not prevent [*that is*, shall not precede] them which are asleep." "The dead in Christ shall rise first." How long, first? The moiety of a moment—one half of the twinkling of an eye. I have never meant to be unreasonably hard of belief; but verily, I can not credit the idea that a supernatural revelation was made to the apostle for the special purpose of communicating so trivial a matter as this.

2. In Thessalonians we read, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them," etc. This is thought to teach that the dead are to be raised and the living to be caught up both at the time when the Lord Jesus shall descend from heaven. It is also thought that the expression, "caught up together with them," imports that those intended by "them" are to be caught up also—that

not only the changed living, but also the raised dead, are to be at that time caught up from earth "to meet the Lord in the air." But really, I can not so understand the apostle. For does he not say in verse 14, "If we believe that Jesus died and rose again, even so [we believe that] them also which sleep in Jesus will God bring with him?" Mark the expression, "will God bring with him," that is to say, with the Lord Jesus. He then in verse 16, adds, as above quoted, "For the Lord himself shall descend from heaven," etc. Will it not then be the case, according to Paul's teachings, that those who "sleep in Jesus" will come with him from heaven at that time, instead of being raised from the dead? It certainly appears so to me; but let others understand it differently if they can.

3. The apostle in Corinthians, after mentioning "the last trump," subjoins, "for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." The sense attributed to these words is nearly the same as is thought to be conveyed by the text first cited from Thessalonians, namely, that the dead are to be raised and the living to be changed both at the time when the last trumpet shall sound. Against this interpretation we bring the same objection that we brought against the common interpretation of the text first cited from Thessalonians. And we add merely this, in this place, that admitting the apostle's doctrine to be, that the dead are to be raised all at once at some future time, it seems strange indeed that he should have said so many times in this chapter, that "the dead rise."

I have diligently compared with each other the two passages in hand, from Corinthians and Thessalonians; I have also compared the several parts of each of the passages one with another. And I must say that I find nothing in either or both of the passages which accords not as readily with a progressing resurrection, as with its opposite. Thus in Corinthians we read, as has been quoted, "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed;" yet it by no means necessarily follows that because these three events are mentioned together, and in a certain order, they therefore must certainly happen together, and in exactly that order. The apostle had just said, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." The phrase, "at the last trump," naturally leads to some affirmation respecting the thing thus incidentally mentioned; the affirmation that some shall not sleep, (or die,) and the mention of what shall happen to them, naturally suggests a thought as to the destiny of the rest of mankind, who shall have died; and his language being such as might convey the impression that the dead are to be changed with the living, it was natural for Paul, who employed an amanuensis, to dictate some explanatory remarks rather than order an emendation; hence he adds, "for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed;" a form of expression as well adapted to the mention of events independent of, and far distant from each other, as of those which are nearly and closely connected.

"The dead," here, are indisputably all who shall have died: which remark is equally applicable to the text in Thessalonians, "the dead in Christ shall rise first." And, as has been before observed, the rising of the dead in this universal sense, is as clearly future upon my view of the subject, as upon any other.

"And the dead in Christ shall rise first." This remark of the apostle, as it stands in the common version, is preceded and followed by a colon: a fact indicating that the rising here mentioned is not intended to be set forth as an event to happen after the descent of the Saviour, but rather before; not second, but "first." Its import, to me, is the same as would be indicated by the following reading: "For the Lord Jesus shall per-



sonally come down from heaven, with a shout, with the voice of the archangel, and with the trumpet of God: (now the dead in Christ shall rise before this:) then we who shall be alive," etc.

In 1 Cor. xv: 23, we read, "Christ the first fruits: afterward they that are Christ's at his coming." The import of this we take to be, that Christ is the specimen and pledge of those who die; but that there will be some at his literal coming, (not at the end of the Jewish, but of the Christian age) who will be exceptions to the general rule. These I understand to be the ones who shall not sleep, or who shall be alive at the approach of "the end," and who are all to be "changed" from mortal to immortal "in a moment."

We have now finished the proposed examination of the manner in which Paul applies the present and future tenses to the subject of the resurrection, in 1 Cor. xv chapter, and in 1 Thess. iv. The result of our examination is given below:

1. He employs the present tense a great many more times than it would seem natural for a man to do, who designed to teach that the resurrection is exclusively to come.

2. He, in a number of instances, uses the present tense in such circumstances as that his language seems not easily reconcilable with the doctrine of an all future resurrection.

3. When he uses the future tense, he employs it in such a manner as that his language, taking all the examples together, accords not any more naturally with the doctrine that the resurrection is all future, than with the doctrine that it is progressing.

We claim, then, that the facts herein presented in relation to Paul's use of the tenses, ought to be taken as strong proof that he meant to teach a progressing resurrection.

One number more will close the series.  
Penn's Woods, 1840.

For the Magazine and Advocate,

#### THEOLOGICAL GLEANINGS FROM VARIOUS AUTHORS.

BY REV. E. GUILD.

NUMBER XLIV.

**TIMOTHY.**—This book comes to be considered, as being next in order of the time of writing these epistles. It was written by Paul, from Macedonia, A. D. 56, to Timothy a young preacher of the Gospel. The object in writing it sufficiently appears in the epistle itself.

1 Timothy ii: 6. "Who gave himself a ransom for all." Christ, in consequence of delivering men from sin and death by his Gospel, and dying to effect this great purpose, may be considered in a figurative sense as giving his life for us; and this he observes he did for all without exception.

1 Tim. iii: 6. "Lest he fall into reproach and the snare of the devil." Verse 7. "He fell into the condemnation of the devil." Here the word devil signifies accuser or adversary; alluding to the many persons who are ready to expose the faults and vices of Christians, and especially those who are in more conspicuous stations, such as elders, overseers, or deacons.—[Priesly.]

Lest he be justly condemned by those who watch for an occasion to calumniate and accuse Christians. See Improved Version, Newcome, Wakefield, Kneeland, etc.

1 Tim. iii: 1. "If a man desire the office of a bishop, he desireth a good work." Or an overseer, a superintendent of the church, the same as a presbyter or elder; for it is the same original word. See Acts xx: 17-28.

For the Magazine and Advocate.

#### TRUTH IN AFFLICTION.

Death is the mighty conqueror of all earthly conquerors. He lays low the proud and the humble, the weak and the powerful, and consigns them all to the earth, their common mother.—The stirring spirit of ambition, roused by the

energies of a restless mind, rushing from triumph to triumph amidst the terrible conflict and shock of battle, is assisted by this insatiate monster, in its victorious and sanguinary career, and thousands become untimely victims to the dark night of a warrior's grave. At his dread approach, the deep resolve, and high, energetic purpose, sink into nothing; the bounding step, and elastic gait wither beneath his icy touch. Kindred and friends, linked together by the warmest ties of human affection, and enjoying an earthly paradise in the confidence and repose of each other's love, are snatched away one after another, by this universal destroyer, until none are left on earth to tell their friendship, their hopes and desires.—

We follow them to their graves with their images fresh in our memories; and with deep and lively feelings of sorrow, we drop a tearful tribute to their worth and goodness, and recall with fondness their many endearing virtues, and as the grave closes upon their remains, all these are impressed vividly on our minds, by the surrounding scene and attending circumstances; yet how often amid the hurry and bustle of worldly affairs which succeed, are they weakened, or quite effaced from our memories. A few years roll on and their names are not heard among men, and the place which once heard their glad voices echoes no more to the sound. A melancholy silence rests on their tombs. When that silence is unbroken by the sweet, soothing voice of the Gospel, or is rendered more distressing by a harrowing uncertainty concerning the destiny of their immortal spirits beyond the tomb, our reflections over the grave of departed friends and relatives must be painful indeed. Those who have no abiding hope, no bright prospect of futurity, no assurance of a happy immortality in another world for the whole human race, can not look down into the narrow house of loved ones, without experiencing the most excruciating pangs of misery and regret. It is deeply afflicting at any time, and under any circumstances, to be separated by death from our connections and friends; but when to that separation is added a painful belief in an unending state of misery in the next world, to which a cruel faith and false creed would consign them, it must rend the bosom with the most bitter emotions of anguish and sorrow. Can there be a single individual of sound mind, in the wide universe, with a heart so hard, that, when standing by the grave of even an enemy, it will throb with the slightest pulsation of delight at the triumph of death over poor, frail humanity? Or still more cruel; had he the power, would he willingly consign the immortal soul to a doom of unending night and despair? The rejoicing of infuriated bigots, under the excitement of a frenzied imagination, over hell torments, resemble the hissing of infernal spirits in Pluto's damned abode, as described by Homer, and can never be indulged in by any person under the influence of reason or common sense. How strange, that some men, instead of consulting the Bible and following its glorious precepts as their guide, will take the dark and gloomy creeds of men, originated in barbarous and superstitious times, by a cunning priesthood, to operate upon the fears of mankind and frighten man into what they ignorantly conceived to be his duty. We may well rejoice that false views of God's holy character, and of his pure Gospel are yielding to the benevolent spirit of true Christianity, and that those barbarous and cruel creeds are dying away under its benign influence, and that this spirit is working a great and radical change in the hearts of men and in the affairs of the human race. Can there be any thing more sublime or transporting to the soul of man than that the whole human race, linked in the universal bonds of brotherhood, by the ties of God's boundless love, shall bask in the sunshine of Him in whom there is no variableness or shadow of turning, in one eternal day beyond the tomb? With this happy assurance, this glorious prospect of immortality, we can follow the remains of our nearest and dearest relatives and see them

committed to the cold and silent tomb, and say, without murmuring or repining, "God's will be done." Thou hast given, and Thou canst take away.

E. T. M.

Utica, November, 1840.

#### A CARD.

The undersigned adopts this method of returning his sincere thanks to the friends in Champion, for the very comfortable favor, which they have conferred upon him as a testimonial of their friendship and regard. Judging the tree by its fruit—or in other words, forming our opinion relative to their principles, by the conduct which they have exhibited, it would appear evident that the practice of saying to a naked brother, "depart in peace, be ye warmed and clothed;" and still, doing nothing by way of furnishing him with such "things as are needful to the body," forms no part of their creed.

They may rest assured that whenever the undersigned has occasion to face the cold tempest and storm, he will remember their liberality, with emotions of unfeigned gratitude and thankfulness. And when his prayers in their behalf shall ascend to the mercy seat of our common Father in heaven, they will be, that if their time of need shall ever arrive, God will raise them up friends, who will prove as active and liberal in relieving their wants.

H. L. HAYWARD.

Champion, Dec. 2, 1840.

**CORRESPONDENTS!** We want a large number of communications of various lengths and on a variety of topics, to make our paper "go ahead" next year in the path of improvement. Can't you help us. Do try. There are a few lady writers, from whom we wish very much to hear in prose or verse—Mrs. Broughton, S. C. E. (where's the letter!) and others. There is one on the banks of our native stream, from whom we would gladly hear if health would permit—it would give us double pleasure, as a favor, and as a token that she was enjoying some comfort in life. I am too busy, or these requests would have been made by letter. A. B. G.

#### RECIPES.

**"CURE FOR SORE THROAT."**—As much flour of sulphur (powdered brimstone) as will lie on a shilling taken dry into the mouth, and swallowed after becoming moist enough, will cure that sore rawness of the throat and roof of the mouth, caused by cold. It is also efficacious in curing canker in the throat and roof of the mouth. It should be taken at night, and will cure before morning—but may be taken at any other time.

A. B. G.

**CURE FOR ULCERS IN THE EAR.**—When "sores gather and break in the ear," the disease may in general be cured in a short time, by dropping into the ear, two or three times a day, a drop or two of the Balsam of Peru.

N. B. Warming the Balsam a little will increase its fluidity.

TRY IT.

Br. Tompkins.—Miss Jerusha Freeman, Saratoga Springs, was credited in Magazine and Advocate, No. 47, vol. 10; and again paid here in September last—in all \$4.00. You have sent her a bill; please rectify it. Credit Miss L. M. Barker, Clinton, \$2.00 and charge this office.

#### RELIGIOUS NOTICES.

There will be preaching on the second Sunday, in December, by Br. D. ACKLEY in Madison—Br. KIEBE in Mexico—Br. BARTLETT in this city—Br. GROSH in Bridgewater—Br. O. WILCOX, in Ellissville.

There will be preaching on the third Sunday inst. by Br. SHIPMAN in Perryville, at 11 A. M.—Br. BARTLETT in Vernon—Br. GROSH in this city.

CHRISTMAS EVE will be celebrated in Denmark. Sermon by Br. Wilcox.

The Second Conference of the Black River Association will be held in Carthage, on the second Wednesday and Thursday in January next.

A Conference will be held in Cuba, Allegany county, on the second Saturday and following Sunday in January next. Ministering brethren, "Come over and help us." All friends are invited to attend. By request.

I. GEORGE.



For the Magazine and Advocate.

## CHARACTER OF MAN.

BY REV. I. GEORGE.

We may search in vain among the creatures of mortality, to find another being which presents so many contradictory characteristics as man.—Possessing, as he does, the threefold qualities of a moral, intellectual and animal nature, he exhibits traits and features which have astonished the most profound of his kind. The philosopher and poet have tasked their greatest skill to unravel and describe the intricate qualities of his nature; and yet they have left a dark cloud of the unknown, undispersed by the little light which they have been successful in throwing upon the subject. Viewed in one aspect, he presents all the abhorrent qualities of the fabled inhabitants of Milton's dark and benighted regions, delighting in the unparalleled miseries of his fellow-man. History, both sacred and profane, will ever stand as an unimpeached witness against him, to accuse him of his almost unpardonable crimes; while the voice of the blood of murdered millions, is crying from the earth in accents of pity and reproof, warning him of the disapprobation of Heaven, and inviting him, with all the fervency and holy love of a kind parent, to forsake the barren wastes of sin, and come and repose under the broad banner of Christian purity.

Look, for instance, at a Nero and a Caligula. Their lives seem to have been one continued scene of horror! But we need not go back to these monsters in human shape, to prove our proposition, but come down to the present day and age of the world, and here behold a revolting picture. See man imbruing his hands in his brother's blood—see the bloody dagger smoking with the life tide of its unoffending victim—see the deadly rifle aimed at the breasts of our fellow-men, by those who should have been their protectors; thus clothing the widow and orphan in the sable habiliments of woe, and causing the tears of injured innocence to flow!

Viewed in this light, man surely presents a heart-sickening sight. But we are happy to say that he possesses far more admirable and exalting qualities—qualities which constitute him the Christian and philanthropist. They are love, benevolence, and every other virtue which has been the leading star of the great and good in all ages of the world. See him, while on his errands of love, alleviating the distresses of humanity; and he seems as a bright messenger from the upper world. Well might the poet break forth and say—

"From realm to realm with cross and crescent crowned;  
Where'er mankind and misery are found;  
O'er burning sands, deep waves, and wilds of snow,  
Mild Howard journeys—seeks the house of woe.  
Down many a winding step to dungeons dank,  
Where anguish wails aloud and fetters clank;  
To caves bestrewn with many a mouldering bone,  
And cells whose echoes only learn to groan—  
Where no kind bars a whispering friend disclose,  
No sunbeam enters and no zephyr blows,  
He treads inemulous of fame or wealth,  
Profuse of toil and prodigal of health,  
Leads stern eyed justice to her dark domains,  
If not to sever, to relax her chains;  
Gives to her babes the self-devoted wife,  
To her fond husband, liberty and life.  
Onward he moves, disease and death retire"

At his cheering approach, and the widow and orphan smile at his presence. O philanthropy! long may thy mild sceptre be swayed over the universe of God, till every son and daughter of Adam's race shall become loyal subjects of thy gentle government.

Thus we see man portrayed in all his diversified characters; at one time clad in the bloody garments of vengeance, spreading devastation, destruction, and slaughter among the family of man, and filling the air with the shrieks and lamentations of widowed mothers, fatherless children,

and mourning friends—at another, his implements of war are laid aside, the frowns of cruelty have vanished from his brow, and love, friendship, and charity beam upon his countenance.—In contemplating this latter condition of man, our souls seem to rejoice in the happy and pleasing prospect before us, and we would earnestly inquire into the cause of these contradictory characteristics, and the means which might stay the arm of the midnight assassin, and bring him to the paths of virtue and peace.

It is evident that happiness is, and ever has been, the object of all the actions of man, whether commendable or not. What has caused him to plunge the fatal dagger into the heart of his brother man, and thus cause the crimson stream to flow? I answer, that it is doubtless the impression that, by so doing, he can render himself happy by satisfying a malignant spirit of revenge; or that he can procure gold, which he supposes will satisfy his many wants, and cause pleasures to bloom around him. And how often has he been led astray by the delusive phantoms of an untutored mind! How often has he brought upon his own head, the sorrow, misery, pain and death which ever await the sinful and disobedient sons of mortality! How many fond and doating parents have seen their dearest hopes blasted before the meridian of their existence, by the deceitful and tempting scenes of earth! The unfeeling pirate, who stains the billows of the trackless ocean with the crimson gore of his fellow-beings—who meets his defenceless brother on some lonely and distant sea, where no cry for help can be heard amid the thundering roar of the lashing wave, and relentlessly destroys his victim, who is calling on him by all the ties of kindred, friends and home, to spare—is such a man as you or I might have been. Orphanage in childhood, unfriended youth, evil companions, resort to sinful pleasures, familiarity with vice, a scorned and blighted name, seared and crushed affections; these are circumstances which might have caused any one among us to unfurl the bloody flag of universal defiance; to clothe ourselves in the dreadful attributes of the most wicked of our race, and to perpetrate those deeds which would have clothed ourselves and our posterity in infamy and shame. This is a most important consideration—a subject the most momentous of any that ever engaged the attention of the Christian and the philosopher. It is, however, a subject that has been unaccountably overlooked, even by the professed philosopher and philanthropist.

Numberless facts abundantly prove that ignorance and crime are almost inseparably connected. Notwithstanding the severity and multiplicity of our penal statutes, and the new enactments, year after year, against crimes; they have multiplied almost in proportion to the increase of our laws. And we are satisfied that so long as the principles of crime, and those passions which lead to it, are suffered to exist without a counteracting moral influence; human laws, however severe, will be altogether unavailing. It has been too often the case, that those who have set themselves before the public as moral guides, have hedged up the way by representing the ways of virtue as being interspersed with many thorns and sorrows, while, on the other hand, the way of the transgressor has generally been represented as comparatively pleasant.

But, alas! nothing can be more contrary to reason, nature, and revelation—they unitedly and unequivocally declare, that virtue and true happiness are inseparably connected, while the "way of the transgressor is hard." Again—we have been too much inclined to exercise a revengeful and scornful disposition towards him, who has, through his frailty and imperfection, departed from the ways of peace; and yet how many affecting relationships of humanity plead with us to pity him?

That head that is now doomed to pay the price of blood, once rested on a mother's bosom. That hand that slew his unoffending brother, and soon

must be stretched cold and nerveless in the felon's grave, was once taken and cherished by a father's hand, and led in ways of sportive childhood and innocent pleasure. That dreaded monster of crime was once the object of sisterly love and domestic endearment. O! pity him, then—pity his crushed and mangled heart; for it is a wholesome sensibility. Let us learn that man is still our brother, notwithstanding he has departed from the paths of peace and virtue. Let us exercise towards him a spirit of charity and kindness, notwithstanding his conduct should be highly worthy our indignation."

This will be the means, and the only means, that will cause man to forsake the barren mountains of sin and iniquity, and to become a devoted subject to the ways of peace and virtue. And we trust that the period is not far distant, which shall witness the happy day when man shall consider his high and holy origin, his relationship to his kind, and act consistent therewith.

Cuba, Allegany county, N. Y., November, 1840.

For the Magazine and Advocate.

## FREE AGENCY.

MESSRS. EDITORS.—Permit me to express my sentiments through the medium of your excellent paper; upon the subject denoted by the caption of this article. Perhaps my notions about free agency may be deemed erroneous; nevertheless they appear to me to coincide with reason and common sense. Therefore I have the presumption to send them to you for you to dispose of as you think proper.

Be it known, then, that I am a believer in free agency, or the doctrine which bears the name of free agency; by which I understand that man possesses the power of choice in his actions, so far as right and wrong are concerned. Perhaps it will be said that I have a wrong view of the subject, inasmuch as I limit free agency, or do not attach the same signification to the phrase that some other people do. But is it not possible that they who object to my view of the subject, are in an error themselves—especially if they believe the common notion, that to be a free agent a person must possess unlimited power, both moral and physical, which would make him equal to God?

This latter notion is too great an absurdity to deserve a serious consideration. Nevertheless, I have heard free agency objected to on this very ground; by intelligent men, too. But it is strange that such a thought should ever have entered into the mind of an opposer of free agency; for certainly no believer ever dreamed of such a thing. Therefore when an opposer brings up such an anomalous objection, it seems as though he is afraid to meet the subject on fair ground. I call this objection anomalous, because it is out of order, from the very fact that no believer in the doctrine of free agency, ever so understood it. Then, why bring up such an objection?

The signification of words must be determined, in some measure, by the things or ideas with which they are associated. And if words are merely the signs or representatives of our ideas, used by common consent, the word free when applied to agency, or the power by which man acts, can not mean unlimited, because no person ever had so absurd an idea as to suppose that any person ever possessed unlimited power. What propriety can there be in giving names to things that never had an existence? Now if I know any thing about free agency, if a person is not under the absolute necessity of following his duty, but has the capacity of acting in conformity to or against it, as he deems most expedient, he is a free agent. A person may have a strong inclination to do a certain thing, but his judgment may act counter to his inclination, and finally preponderate. Every one's experience will bear testimony to this. In establishing my opinion, therefore, upon the subject of free agency, I shall assume that the Almighty saw fit, when he created man, to endow him with a capacity for distin-



guishing between good and evil, and with power to do either the one or the other. Hence the propriety of his being amenable to his Creator for his conduct. I believe it is admitted on all hands, that it is just and proper that man should receive rewards and punishments according to the good or the evil of his actions, but what justice would there be in this, were he under a fatal necessity of acting always as the whim of his fancy or inclination might dictate? The objector may say that man is governed in his actions by surrounding objects, and that he can not act contrarily to the impression made upon his mind by them. Admit this objection, and what follows? Why, that man is just as much at liberty, to follow the dictates of his baser passions and appetites, as he is to follow his more ennobling and God-like attributes; for it is not improbable that the alluring things by which man is every where surrounded, will have at least some influence in engendering evil desires. But when we take into consideration that it would be contrary to the goodness of God, (and it certainly would,) to call us into existence without any agency on our part, and place us in a situation where we should be ignorantly led away from the paths of rectitude and honor, following vice, and suffering all its attendant consequences, and yet be accountable for our actions, if he had not seen fit, in his bountiful goodness, to acquaint us with the general principles of vice, and at the same time give us power to show it on all occasions. This will, I think, be readily conceded as proof sufficient to show that a person may sometimes act according to his inclination, and against his judgment, and at others, against his inclination and according to his judgment, which seems to be the only point necessary to be established in order to substantiate man's free agency.

Many people believe, and are very tenacious in their opinion, that the Almighty saw fit from some cause best known to himself, to call such a being as man into existence, lay a plan for him to follow, prescribe an unalterable course of conduct, which he is compelled to pursue, and then tell him that, "he that doeth wrong shall receive for the wrong he hath done." What propriety would there be in this? I can reconcile it with neither reason nor Scripture. If we were the creatures of destiny—or more properly, if our every action was arbitrarily governed by objects by which we are surrounded, and we yet responsible for the evil of our action, we should be the most unfortunate beings imaginable. It would be the height of vanity in us to exercise our own thoughts about any thing, for it would be as impossible to get out of the beaten track, as it would for the sun to withhold its light and heat.

Burtonsville, September, 1840.

D. C. C.

From the Star in the West.

#### NEW WORK—NEW GROUND.

Review of Rev. Asa Shinn's work "on the Benevolence and Rectitude of the Supreme Being."

BY REV. E. M. PINGREE.

We do not find ourselves able to conclude the extracts and comments, in this number, as we promised to do last week; but shall do so in our next.

[To the same effect, on p. 245, while arguing against the Restorationists, he says:]

"In regard to the future misery of the wicked, the Bible teaches expressly that the degrees of it shall correspond with the amount of turpitude in the guilty individuals. Now every moral reason which can be given for this judicial procedure, will be exactly the same reason for varying the treatment towards every subject of punishment, as his moral character shall vary. If one shall voluntarily augment the amount of his guilt, his punishment will be increased accordingly; if another shall surrender, and 'consent unto the law that it is good,' there may be reasons in the system of perfect rectitude, for mitigating his condition; and yet no reasons whatever, for elevat-

ing him to the felicities and glories of the kingdom of heaven."

[On pp. 237—8, he notices the common sentiment that the Almighty will keep up the amount of sin and hatred in the hearts of sinners, sufficient to make it just for him to keep up the punishment, and exposes the absurdity of this supposition in the following language:]

"It may be thought, perhaps, that the Divine penalties are so arranged and established, that their own operation will necessarily keep up the amount of malignity that is in each one of the damned, in order to perpetuate their condition, and to prevent any diminution of their torment. Can any man prove this from the Bible? If this be true, Dr. Dwight must have been utterly mistaken, when he said, 'The whole state of mankind will be settled agreeable to the most consummate benevolence;' for this essentially implies an invariable regard to happiness; whereas the above hypothesis supposes the Supreme Being to have such an absolute regard to misery, that he fixes sin in the souls of his creatures by omnipotent power, lest they should surrender, and not continue to be suitable subjects of the amount of misery which he delights to inflict upon them. This would plainly charge him with producing and perpetuating misery for its own sake, which charge is only applicable to a being of unmixed revenge and malignity."

[In connection with this subject may be quoted his remarks about repentance in hell, on pp. 315—16.]

"It is often said with great assurance, that there is no repentance in hell; and it seems to be taken for granted that this unqualified maxim is sufficiently authoritative, to silence all farther inquiry. We have no evidence, indeed, that in a future state repentance is ever granted as a gospel privilege, whereby condemned sinners may be brought into the Christian covenant, and made sons of God, and joint heirs with Christ, but if any man shall affirm that all repentance is there forbidden, we may justly require something more than his ipse dixit before we yield our assent to such a singular proposition. This is a favorite hypothesis, which, far from having any foundation to rest upon, presumptuously assumes that God will punish his creatures for being wicked, and at the same time be unwilling that they should repent of their wickedness! It is either true that those sinners ought to repent, or that they ought not; if they ought to repent, then to say our Maker forbids or hinders it, is to say he is unwilling his creatures should discharge their duty; but if they ought not to repent, it follows that, some how or other, their obligation to do it is cancelled, and it is consequently right for them eternally to continue in a state of impenitency."

"If it be admitted, that God is willing for all sinners to repent, it must be equally admitted that he is willing for them to be sincere in their repentance; for the notion of a deceitful repentance, is an absurdity and a contradiction, and will involve the consequence, that the Almighty Creator really desires, either that his creatures should maintain a spirit of undeviating hostility against him, or that all their efforts to cease from their rebellion, should be mere efforts of hypocrisy."

[The question now comes up in the minds of all reflecting people, after having read these extracts, If the damned may repent; if they may reform; if their punishment may cease as their moral character becomes what it ought to be, and if God will always seek to make them holy and happy, what will be their condition, seeing that Mr. Shinn denies Universal salvation? He answers this question; but his answer shows that here he is in the dark; all is misty, foggy. Here is the greatest difficulty. He lays down and establishes principles that lead to Universal restoration, yet denies that result in word. This query will naturally arise in the mind of every body who reads his book; but his answer will not satisfy every body. Each will draw his own con-

clusion from the premises, despite the efforts of Mr. S. And here it may be proper for me to say that, so far as this book is read, it is my opinion that it will tend more to advance the doctrine of Universalism than any book in our order, although Mr. S. says one reason for publishing the book was to stop the spread of that heresy, which he says the common Orthodox preaching tends to advocate. But let him answer for himself, on pp. 254—5.]

"In regard to the query that may arise in the reader's mind—what would the Creator do with such subdued and yielding sinners? it may be answered by another question:—is it a more easy matter with Him to manage his creatures while they remain wicked, than it is to know what to do with them when they forsake their wickedness? Is he under the necessity to keep them wicked by his own power, or decree, for fear he should not know what to do with them, if they repent and reform? As the Almighty has power to create ten thousand worlds, so he certainly has an undoubted right to do it; and also to people those worlds according to the wise and just provisions of his universal government. The particulars we are ignorant of, but the great truth we know, and it should rest with entire composure, that the judge of all the earth will do right. And that is, to treat his creatures, in the case we are considering, in a way best calculated to promote their own welfare, without injury to that of others. Those who deny this, if any such there be, must suppose that it is not right for creatures to be treated in the way best calculated to promote their own welfare, without injury to the welfare of others; or else, that in a future state our Creator will not do right, and of course, that in some way, a total change will have taken place in his moral character."

"Alas! the fear of falling into the heresy of Universalism has caused the christian world to look away from this subject, while their neglect to examine it, and to remove from the doctrine of eternal punishment the tremendous concomitants above specified, has vastly promoted and diffused the system of Universalism, of which they have been so much in dread."

[There are several other passages which show that Mr. S. is here entirely in the dark; but if he should venture into the light, he would find himself a full Universalist. On p. 389, he acknowledges that he has "no hypothesis framed in regard to any precise results of the Divine administration, through the great deep of a coming eternity." But Universalists, relying upon the Bible, do see the result of this administration in what Mr. Shinn's principles and arguments lead to—Universal Salvation. In the following paragraph he ingeniously acknowledges that he does not know what this result may be; and hence it may be Universal felicity. It is on pp. 349—50—1. Read it carefully, and see his quandary.]

"If the agency of the wicked will be perpetuated forever, we can not certainly know what variations will take place in their character and condition, because we know not how they will ultimately exercise their responsible powers. The present objection would apply with all its force to God's treatment of nations in the present world: for although we know definitely that God will treat them according to their works, yet what that treatment will be we know not, because we are necessarily ignorant of the manner in which they will conduct themselves. We are willing to confess that 'we know not what the truth is,' in regard to the actual results of the Almighty's administration in a future world. Our minds should cheerfully consent to be ignorant of these secret things which belong to the Lord our God, so long as we can rejoice in the brilliancy of the great truth revealed to us and to our children, that God is light, and in him is no darkness at all. To abandon this glorious Sun and Shield, for the purpose of supporting the man-made orthodoxy of invariable punishment, is a sacrifice too great for any human soul to make, that can realize the



immense importance of rightly knowing the only true God, and Jesus Christ whom he hath sent."

"Let opponents prove, if they are able, that condemned sinners are eternally destitute of all degrees of agency. If they can not prove this, then it is evident, whatever they may pretend, that they 'know not what the truth is' concerning this matter."

"Agency appears evidently to be an essential constituent of a mental being: and if I mistake not, it can as soon be proved that the damned are deprived of all intelligence, as that they are destitute of every degree of agency."

"We may justly require of the advocates of invariable or accumulating misery, to prove, if they are able, that it is possible for a man or angel to lose his agency, without at the same time losing his intelligence, and becoming absolutely insane. If they admit that the inhabitants of hell are still agents, we call upon them to prove, if they are able, that their agency is eternally forced into one invariable course of action. If they can not prove this, how do they know what will be the precise course of action which will be pursued by the millions of fallen spirits in a future state? And if they do not know this, how can they be certain that they foresee the exact mode of treatment that all fallen creatures will receive from that Almighty Sovereign, whose indubitable right it is to reign! Is God bound to explain to us all the secrets of his empire, and to make known all that he knows himself concerning the arrangements of his government throughout all future ages? If not, why should presumptuous man be unwilling to own, that peradventure he 'knows not what the truth is,' in regard to many of the unexplored scenes of a boundless and infinite hereafter."

[You see how he attempts to avoid the difficulty which presses upon him, in view of his principles; how he attempts to avoid the conclusion we should derive from them, let us read on pp. 240-1.]

"And even if all should repent and reform, how can Restorationists prove that the Almighty would in consequence of it, be morally bound to elevate them to the glories of the kingdom of heaven? After forfeiting their eligibility to that kingdom, by a course of unprincipled wickedness, the spirit of which they obstinately carried with them into eternity, will any future repentance of theirs entitle them to have it restored to them? Certainly not."

"It will be replied, however, that although they can never do any thing which will give them a claim to such a privilege, yet God has not forfeited his right of benevolence; therefore if it be his will to extend such a favor to penitent sinners in a future state, he has a right to do so. This must be granted; but that which we affirm is that he has not pledged himself by promise, to grant such a favor to any of Adam's race, except to such as accept the overture upon the gospel plan, during their probationary existence on earth: therefore to conclude that he will do it, is a gratuitous assumption, for which we have no authority whatever from the Bible."

[Here it is all plain. All may repent; but if they do, they have no claim on heaven. So do not sinners who repent on earth. He admits that God has a right to bring them to heaven, if he pleases, and here he rests, saying that God has not promised to do so, and hence may not; while we say he has promised, and will do. This is the entire difference between him and the Universalists.]

The following beautiful extract is found on the 75th page.

"It is delightful, however, to understand, that in the operation of all those mighty attributes, infinite goodness is at the centre. Love reigns supreme, uncontrolled, immutable, immense, and eternal. Eternity affords the time for its action, and immensity the theatre; wisdom forms the plan of benevolence, power carries it into effect, truth displays it, and justice defends it. In all

this there is a harmony more perfect and complete, than is even exhibited in the serene and untroubled movements of the stars and suns and planets of the material heavens; and as soon will Jupiter fall into the Sun, or the Moon be dashed against the Earth, as justice will contradict mercy, or counteract any other perfection of the universal Ruler. The greatness of God should make us modest in our conclusions, and not so immodest as to believe He is too great a sovereign to be righteous and benevolent in all his actions."

[Concluded next week.]

## MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor,  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, DECEMBER 11, 1840.

### MOTIVES.

People do not always reflect on the influence which bad or improper motives have upon the character. They sometimes suppose that if they can escape detection in the commission of crime, they are safe, as though God did not see them, and cause the bare motive to do wrong, to lay the foundation within them for the sure and wise inflictions of justice, even when the act itself was to be prevented, and the motive overruled for good. It is, not often, however, that men calculate on receiving a palliation through the failure of their intentions. They do not contemplate an entire failure. God has so constituted them, that generally a disappointment in this respect comes upon them so unexpectedly as to be one source of punishment; and as men never succeed in all their criminal expectations, it is folly for them to expect to commit iniquity with impunity, or even to indulge in impure motives without carrying along with them its solemn reward.

The wise man has said that "the expectation of the wicked shall perish"—yea, and he had felt it too. He said in his "heart, go to now, I will prove thee with mirth, therefore enjoy pleasure"—and behold in this also was vanity! Yes, he tried laughter and mirth, wine and folly, wealth and grandeur and display, pride and unrestrained indulgence. He was fond of these things, and expected to find wisdom and substantial peace, at the same time that he was secretly indulging in them. But he was disappointed—his hopes perished. He found that all was vanity and vexation of spirit, until he discovered that wisdom—true wisdom—was wholly a stranger to folly, inasmuch as it excelled it "as far as light excelleth darkness." What man is there who can lay his hand upon his heart, and say of the wicked, that the agony of perished hopes and blasted expectations, is not enough, especially when he reflects upon the dark passage, and the thorny pathway by which he has arrived at this dreadful consummation. Who has not seen the hopes of the wicked perish? Who has not seen him stand up before himself and the world in guilty accursed disappointment? See the king of a haughty and sinful people, himself an oppressor at the head of a nation of oppressors, lifting himself up against the King of heaven; blaspheming the name of his God; impiously enforcing the idolatry of his own heart upon those who despised it, that he might gratify his love of power; exclaiming, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" see him doing all this, until God through his corruptions of heart, and debasement of mind, and abandonment of intellect and moral energy, brought upon him that fearful disease which drove him from men to make his habitation and his dwelling with the beasts of the field! Where were his hopes of power? Where were his expectations of lasting glory? Buried in the ruins of that impiety; crushed beneath the prostration of that daring, which sought to establish a tyranny over the spiritual kingdom of the Most High? What if he did not succeed? there was the motive and the expectation; and the

enormity and prevalence of the one, received its reward and check in the perishing of the other. Truly "the expectation of the wicked is wrath."

But let us look at the influence of motive upon character. Joseph's brethren became exasperated against him on account of his prospective greatness. They did not love their brother, and sought to prevent his prosperity by taking his life. They were murderers, for the apostle John says, "Whosoever hateth his brother is a murderer," and they hated their's. And that hatred impelled them to take his life. The motive which they had in this was, to get him out of the way, so that he might never gain that superiority over them which his dream indicated. They only relinquished the design of being themselves his immediate destroyers, when they supposed that their main object could be accomplished in some other way. But the same motive pervaded all their actions; and though they utterly failed in the accomplishment of their object—yea, though their treatment of Joseph was the direct means of placing him in that station of superiority which they dreaded and sought to prevent, still their motives were wrong, and they knew it—they were guilty. When, therefore, unknown to them, they stood before that very brother, and dependent upon him for their bread—that Joseph who only could supply their wants—how did their former motives effect them—what was the influence which those secret motives had upon their character? A consciousness of their enormity; a deep sense of guilt, and shame, and abandonment, extorted from them the confession among themselves, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear, therefore is this distress come upon us."

This is an extraordinary example, but it will teach us a lesson. If the active scenes of many years, if adversity and sorrow, can not efface from the mind the abandonment and guilt, and degradation which bad motives have imprinted there; and if even an after knowledge that these motives have been overruled for good can not remedy that abandonment, and the disposition to crime which such motives always produce, until God in his wise providence and grace sees fit to do it, is it not important that we examine every motive by which we are actuated? If hatred could so effectually secure the vindication of justice in the case of Joseph's brethren, or impiety in the case of the proud and blasphemous king of Babylon, ought we not to see that love is the active principle in all our thoughts, desires and deeds?

A. R. B.

### TO OUR MINISTERING BRETHREN.

Dear Brethren—I wish to enlist your aid in a special effort for the benefit of the two Universalist papers published in this State. I need not tell you how intimately the pulpit and the press are connected in our denomination—that their interests and ends are the same—and that when both act unitedly, our cause must flourish more, than when only one operates alone. We have endeavored to use our influence in your favor, as co-workers with us—may we not ask your aid in our favor? At the last session of our State Convention, the following preamble and resolutions were passed—I believe unanimously.

On motion of Br. T. Clowes, the following preamble and resolutions were adopted—

1. Whereas, history has demonstrated that the Gospel of impartial grace advances in proportion as light and knowledge are diffused among the people—and whereas the experience of our denomination proves that our periodicals have been greatly blessed of God in spreading true religious knowledge among the people, and are important aids in devising means for advancing the prosperity of our Zion, therefore

Resolved, That we earnestly recommend the Expositor and Universalist Review to all our able lay brethren, who, in conjunction with our preachers, are often called on to defend and advocate the doctrine of the Restitution—and that our societies in this State be requested to subscribe for it also, and to keep it in their several libraries, for the use of their present and future ministers.



2. Whereas, the circumstances of the times require renewed exertions in favor of the weekly periodicals devoted to the cause of Universalism, therefore

Resolved, That this Convention do recommend to our ministering and lay brethren, their continued and efficient support of the Christian Messenger (or Universalist Union,) published in the city of New York, and of the Evangelical Magazine and Gospel Advocate, published in the city of Utica.

I would respectfully propose the following plan, in which I think there is no impropriety. In each place where you may preach during the present and the next months, at the close of some public service that is pretty well attended, call the attention of the congregation to the foregoing resolutions, by reading them—then state briefly the state of our periodicals, caused by the general derangement of the exchanges, etc., during the past three years; and the necessity of sustaining the Universalist press, and the great importance of extending its usefulness by increasing its circulation as much as possible. After this, invite those of the congregation who are not subscribers to both papers, and are able to take one or both, to tarry, examine the specimens, (with which you should be provided, one number of the Messenger (and the Union,) and one of the Magazine and Advocate,) and ask them to subscribe for one, or both, as they may see proper. If there is no regularly appointed agent present, act as the agent yourself, or select some thorough and prompt Universalist to act in your stead, and give him a prepared memorandum on which he may enter the names, post office and payments of those who pay down. You may add such recommendations of either or both of the papers, (stating the terms of each,) as you deem proper, without fear of giving offence to either party whom you may not prefer to the other.

If, however, this plan does not meet your views of propriety or expediency, adopt any other to suit your self. You will merit our gratitude for any aid bestowed, whatever mode you adopt. We are convinced that now is a favorable time to restore our papers to their former useful circulation, and humbly believe that your influence can effect that highly desirable object. But, understand one thing—we wish good subscribers.

Dear Brethren—one and all—we greatly need your aid—we believe our common cause needs it—and we hope and trust you will render your own labors more effective by giving it. We humbly solicit it. Can you not, and will you not give it? A. B. G.

#### CLINTON LIBERAL INSTITUTE.

THE WINTER TERM of this excellent institution commences on the first Monday of January next, and will continue fifteen weeks.

We can not omit the present occasion for saying, that Universalists and all liberal men who are in favor of an unsectarian course of education for the rising generation, owe it to themselves, their principles, and to this excellent school, to show their faith by their works.—The Institute needs pupils, as much as young men and women needed the Institute. It needs the support—the substantial support of all its friends. The past few years have compelled many a young man reluctantly to forego its advantages, for the want of means—many a parent in his retrenching plans, has kept his sons and daughters at home, where, in a less excellent and less liberal institution, they could be partly educated at some less outlay of cash. In the meanwhile, the Institute has needed the aid thus withheld, or lavished on sectarian or illiberal schools, by its friends. This should no longer be—we hope it will cease immediately, and the Institute be encouraged, for it well deserves to be.

One word more. Let all who intend entering for the next term, be there on the first day, if possible—at all events, early thereafter. This loitering behind for days and weeks, is not only a great annoyance to the teachers, and derangement of rules and regulations, and infringement on the classes, but is a serious loss to the pupil also. "Begin at the beginning," is an admirable

rule. The State also requires (in the distribution of the Literature Fund, according to the number of pupils,) that pupils shall have attended during the whole term. We hope these hints will be attended to, the number of students be greatly increased beyond any former year, and every one be in attendance by the first Monday of January. A. B. G.

#### THINGS TO THINK OF.

Our Partialist brethren generally maintain that there can be no genuine Gospel, without the doctrine of ceaseless torments is at the bottom, or in the midst of it all. And in opposition to Universalism, they generally contend that without the doctrine alluded to, the world would run wild in mad and reckless abomination.—Now, I am not sure but here is one modern discovery, and a chance for another—that is, that endless misery is the foundation of the Gospel which must be opposed to all supposed heresy, and the extent of the probability, that endless misery or a supposed liability to it, has always operated to restrain and reform, more than love and forgiveness.

At any rate I should like to have these matters illustrated by our Partialist brethren. Will they tell us Universalists why, when the doctrine of the grace of God which bringeth salvation to all men, begins to prevail in any neighborhood—it is all at once discovered that instead of preaching the love of God, the most revolting pictures of hell and damnation must be dwelt upon from Sabbath to Sabbath, from day to day, and evening to evening, almost to the exclusion of every other subject. After they have done this, they might further enlighten us by showing whether the belief in endless misery has not accompanied the Heathen in all their abominations, the Crusaders in all their deeds of blood, the Papists in all their burnings and tortures and persecutions, etc., etc., and by making a calculation as to how much worse all these would have been, had they not believed in that doctrine. A. R. B.

#### A COMPENDIUM OF CHURCH HISTORY.

By the kindness of the Author, I have been permitted to peruse in Manuscript, a great portion of a Compendium of Ecclesiastical history, prepared expressly for the use of Sunday Schools and Bible Classes; but suitable for the perusal of all who wish to obtain a brief and correct outline of the subject, for their own satisfaction. In saying that I am highly pleased with the plan and execution of the work, I wish not to set up as a critic or a good judge of the matter; never having had much relish for that kind of reading in early life, and having been prevented from studying it in later years. But we need such a work in our schools and classes—many grown persons in active life, who have not means or leisure to read a voluminous work, will find such a compend very useful—and most heartily do I rejoice that the Author has at last completed it. It will probably be published before long, by some of our publishers, and will, I hope, find a ready circulation, not only among Universalists, but also among other denominations. A. B. G.

#### "THE EXPOSITOR MUST STOP!"

Such is the announcement contained in the last and long delayed number. The proprietors complain of a loss in the already small subscription list, a delay in payments by those who remain, and that not one half of our preachers take the work! Under these circumstances even its anxious Editor, Br. H. Ballou, 2d, admits the propriety and necessity of discontinuing it. We regret it much, deeply with shame and mortification; for it was an excellent, useful and much needed work in our denomination—giving more than value for its price to those who receive it, and furnishing valuable aid to those who by pen, or speech, or press would aid in promulgating truth to the world. I have not time to peruse the present number before our paper goes to press, and can therefore say nothing of its special merits—nor is it so necessary, as the work is to cease. A. B. G.

#### LECTURES ON JEWISH HISTORY.

We have been promised eight or ten brief lectures on Jewish History, delivered by Br. A. C. Barry, before his Bible Class. From the Introductory, now before us, we presume they will be very interesting to our readers—too much so to divide them. We will reserve them therefore, for our next volume, which we hope to render much more interesting, by the aid of numerous good correspondents; and much more useful, by the increased circulation which we hope our agents and ministering brethren will secure for it. We shall see. A. B. G.

#### STATE OF THE DEAD.

Br. Clowes informs us, that he will be ready to commence his series of articles on this subject, (as requested by Br. Montgomery and others,) early in our next volume. These with some other articles promised us from other quarters, will we, are confident, render our paper far more interesting and useful than the dearth of communications has latterly made it, of necessity. A. B. G.

#### REMOVALS.

Br. Cook has accepted an invitation to take the pastoral charge of the Second Universalist Church in Philadelphia. He commenced his regular services on Sunday the 6th inst. The installation is appointed for next Sunday. This Society is the one which but lately enjoyed the sweet influences and labors of our lamented Br. S. W. Fuller, and we are sure that his successor will secure their confidence and love. We wish Br. Cook and his flock peace and prosperity in their new relations. All letters and papers intended for him should be directed to Philadelphia.

Br. Geo. W. Gage has accepted an invitation to labor with the Universalist Society in Poughkeepsie, and entered upon his regular duties last Sabbath. He wishes his letters and papers directed accordingly.

By the Nazarene we learn that Br. K. Townsend has accepted an invitation to labor with the Universalist Society in Troy. A. R. B.

#### TWO PAPERS MORE

Will close the present volume. Will agents and others, please let us hear from them early, as to the responsibility and payments of delinquents whom we otherwise may strike from our list—as to those who have removed—transferred their papers—or ordered discontinuance? We hope, also, to receive a large number of new subscribers—good and prompt ones—as we find that those who make the trial find liberal men more willing to subscribe than in years past. Regulate, therefore, your returns as early as you can, that we may know what edition we may calculate on printing next year.

Those resolved to discontinue, and who have not yet given us notice, will please to remember that we must receive the notice before the volume expires to make it legal. We hope none will discontinue; but if they will, or must, let them give us timely notice—that is, provided they can not get a good person to take their place. PERS.

To AGENTS.—One agent has secured us fifteen new subscribers in one neighborhood, where no material addition could be made in years past—and he assures us that they are good. Depend upon it that Universalists and liberal minded men are disposed to take and read our papers, more now than they have been for some time past. Try it, and see how the cause will be decaying, and our papers going down, in a few months hence! A. B. G.

#### LETTERS CONTAINING REMITTANCES.

P. M., East China, for J. E. and C. L.—P. M., Wolcott, for W. S. F. and B. H.—J. C., Stafford, (Ct.)—C. H., Hellen, (Pa.)—P. M., Union Springs, for J. W. C.—P. M., Richmond, (O.) for H. P.—P. M., Springfield, (Pa.) for T. I.—H. P., Meadville, (Pa.)—A. F. W., Petersburg—P. M., Amboy, for E. H.—P. M., Tully, for D. P. S. A. N. A. M., and Mrs. W.—H. H. W., Free-town—P. M., North Sparta.



## POETRY.

For the Magazine and Advocate.  
AN OLD MAN'S EXPERIENCE.  
BY REV. J. CHASE.

I have been where the sunlight of truth never shone—  
Where the clouds and cold mists of deep prejudice dwell  
I have sighed in that wilderness, dreary and lone,  
And the goadings of error, severely have felt.

In that land of oppression, and phantoms, and fears,  
Where the thunders of vengeance incessantly sound—  
I have wasted the vigor of sixty full years,  
And nought but affliction and bitterness found.

With the dread of a slave, many lectures I've heard,  
And descriptions of God, which my spirit have chilled;  
By the heralds of wrath, who were wont to be feared,  
My soul with delusion and death has been filled.

But now from that gloomy dominion, I'm free;  
Those vapors of error, oppress me no more;  
The beauties of Truth, I can now clearly see,  
And rejoice in their brightness as upward I soar.

To the fables and follies of Pagan and Jew,  
No more with the fetters of fear am I bound,  
For a Maker and Father in God I now view,  
And in Jesus a Saviour, whose mercies abound.

In the light of the Gospel, my vision is blessed,  
With the prospect of grace, universal and free,  
And a home where the millions of earth soon shall rest—  
Where all kindreds in praise to the Lord shall agree.

From the New-York Mirror.  
THE BARGAIN.

"What have you there, husband?" said Mrs. Courtland to her thrifty and careful spouse, as the latter paused in the open door, to give some directions to a couple of porters who had just set something upon the pavement in front of the house.

"Just wait a moment, and I'll tell you. Here, Henry! John! bring it in here," and the two porters entered with a beautiful sofa, nearly new.

"Why, that is a beauty, husband! How kind you are!"

"It's second-hand, you perceive; but it's hardly soiled—no one would know the difference."

"It's just as good as new." What did you give for it?"

"That's the best part of it. It is a splendid bargain. It didn't cost a cent less than a hundred dollars. Now what do you think I got it for?"

"Sixty dollars?"

"Guess again."

"Fifty?"

"No. Try again."

"But what did you give for it, dear?"

"Why, only twenty dollars."

"Well, now, that is a bargain."

"Ain't it, though? It takes me to get things cheap," continued the prudent Mr. Courtland, chuckling with delight.

"Why, how in the world did it go off so low?"

"I managed that. It ain't every one that understands how to do these things."

"But how did you manage it dear, I should like to know."

"Why, you see, there were a great many other things there, and among the rest some dirty carpets. Before the sale, I pulled over these carpets and threw them upon the sofa; a good deal of dust fell from them, and made the sofa look fifty per cent. worse than it really was. When the sale commenced there happened to be but few persons there; and I asked the auctioneer to sell the sofa first, as I wanted to go, and would bid for it if it were sold then. Few persons bid freely at the opening of a sale."

"What's bid for this splendid sofa?" he began.

"I'll give you fifteen dollars for it," said I; "It's not worth more than that, for it's dreadfully abused."

"Fifteen dollars! fifteen dollars! only fifteen dollars for this beautiful sofa!" he went on; and a man next to me bid seventeen dollars. I let the auctioneer cry the last bid for a few minutes, until I saw he was likely to knock it down.

"Twenty dollars!" said I, "and that's as much as I'll go for it."

"The other bidder was deceived by this as to the real value of the sofa, for it did look dreadfully disfigured by the dust and dirt, and consequently the sofa was knocked off to me."

"That was admirably done, indeed!" said Mrs. Courtland, with a bland smile of satisfaction at having obtained the elegant piece of furniture at so cheap a

rate. And it's so near a match too, for the sofa in our front parlor."

This scene occurred at the residence of a merchant in this city, who was beginning to count his fifty thousands. Let us look at the other side of the picture.

On the day previous to this sale, a widow lady with one daughter, a beautiful and interesting girl about seventeen, were seated on a sofa in a neatly furnished parlor in Hudson-street. The mother held in her hand a small piece of paper, on which her eyes were intently fixed; but it could readily be perceived that she saw not the characters that were written upon it.

"What is to be done, Ma?" at length asked the daughter.

"Indeed, my child, I can not tell. The bill is fifty dollars, and has been due, you know, for several days. I haven't got five dollars, and your bill for teaching the Miss Leonards can not be presented for two weeks, and then it will not amount to this sum."

"Can't we sell something more, ma?" suggested the daughter.

"We have sold all our plate and jewelry, and I'm sure I don't know what we can dispose of, unless it be something that we really want."

"What do you say to selling the sofa, ma?"

"Well, I don't know Florence, it don't seem right to part with it. But, perhaps, we can do without it."

"It will readily bring fifty dollars I suppose."

"Certainly. It is of the best wood and workmanship, and cost one hundred and forty dollars. Your father bought it a short time before he died, and that is less than two years past you know."

"I should think it would bring nearly a hundred dollars," said Florence, who knew nothing of auction sacrifices; "and that would give us enough, besides paying the quarter's rent, to keep us comfortably until some of my bills come due."

That afternoon the sofa was sent, and on the next afternoon Florence went to the auctioneer's to receive the money for it.

"Have you sold that sofa, yet Sir?" asked the timid girl, in a low, hesitating voice.

"What sofa, miss?" asked the clerk, looking steadily in her face with a bold stare.

"The sofa sent by Mrs. —, Sir."

"When was it to have been sold?"

"Yesterday, Sir."

"Oh! we haven't got the bill made out yet. You can call day after to-morrow, and we'll settle it for you."

"Can't you settle it to-day, Sir? We want the money particularly."

Without replying to the timid girl's request, the clerk commenced throwing over the leaves of a large account book, and in a few minutes had taken off the bill of the sofa.

"Here it is—eighteen dollars and sixty cents. See if it is right, and then sign this receipt."

"Ain't you mistaken, Sir? It was a beautiful sofa, and cost one hundred and forty dollars."

"That's all it brought, miss, I assure you. Furniture sells very badly now."

Florence rolled up the bills that were given her, and returned home with a heavy heart.

"It only brought eighteen dollars and sixty cents, ma," she said, throwing the notes into her mother's lap, and bursting into tears.

"Heaven only knows, then, what we shall do," said the widow clasping her hands together, and looking upwards.

There are always two parties in the case of bargains. The gainer and the loser. And while the one is delighted with the advantage he has obtained, he thinks nothing of the necessities which have forced the other party to accept the highest offer. But few buyers of bargains think or care about taking this view of the subject.

UNIVERSAL PILLS.—What virtuous things are pills and panaceas, and how astonishing it is that disease can exist in the world while we have so many universal and infallible remedies! One great public benefactor proves the virtue of his medicine by offering "five hundred dollars if it fails." Another advertises a list of modern miracles wrought by his wonderful discovery. Every pill manufacturer keeps a poet laureate, paid by the year, half salary in pills; and the virtues of potent pills are sung to the world through newspapers in most melodious verse. But we hear of one pious medical lady who could find no virtue in universal pills. Feeling unwell, she sent one of her children to the apothecary's for a box of pills—the latest infallible. The child returned with a box of "Universal pills." "Universal!" exclaimed the horrified matron, "I'll have nothing to do with Universalists. Take them back; never go to that shop again; go to brother Jenkin's shop; he keeps no such nasty medicine, I'll be bound!"

Dr. Franklin said, "where I see a house well furnished with books and newspapers, there I see intelligent and well informed children; but if there are no books or newspapers the children are ignorant if not profligate."

Just so. The doctor was a sensible man. A newspaper in every family—a Bible in every family—and a school in every district—all valued and studied as they deserve to be—are the principal supports of sound and civil liberty.

"Nothing is more nauseous than apparent self-sufficiency; for it shows the company two things which are extremely disagreeable: that you have a high opinion of yourself, and that you have a comparatively mean opinion of them."

"There is an affected humility more unsufferable, than downright pride, as hypocrisy is more abominable than liberalism."

## MARRIAGES.

In Hamilton, October 18th, by Rev. D. Ackley, Mr. PASCAL WEBSTER, to Miss CAROLINE MUZZY.

In same place, by the same, October 21st, Mr. ALFRED WELLS, of Michigan, to Miss LYDIA M. HUNT, of Poolville, N. Y.

## DEATHS.

Departed this life, in Xenia, Green county, Ohio, on the 30th day of October last, THOMAS BARLOW, Sen., aged 68 years. He was born in Massachusetts, at Sandwich, in 1772; (was raised a Calvinist.) He removed in his childhood to Dutchess county, New-York; in 1809, to Schenectada county; in 1831, to Herkimer county; thence to Xenia, Ohio, in 1834, where he died; having at twenty years of age, embraced the doctrine of a universal resurrection of mankind to glory and immortality. This faith he never deviated from to the hour of his death, which he found not only good to live by, but better to depart this life with; myself and others are living witnesses of his testimony in a dying hour. And how applicable the language of the poet in this case, where he says, "How blest the place where the good man meets his fate! 'Tis highly privileged beyond the common walks of life, quite on the verge of Heaven!" Xenia, November 2, 1840. N. C.

In Springwater Valley, October 3d, Mr. MARTIN, son of Josiah Mack, late of Burlington, Otsego county, in the 18th year of his age. The circumstance of his death was peculiarly distressing to his family. He accidentally thrust a small gimblet through the principal artery in his thigh, which bled internally, and after a week of pain and anguish terminated the earthly existence of the sufferer. To his numerous friends, his loss is a source of unutterable grief. May the richest blessings of our Father and God rest and abide upon the remaining relatives, may they be prepared by his grace for every event of life; supported in the hour of their dissolution; and eventually be raised to life unending, in the celestial city of God. WM. QUEAL.

In Hamilton, November 2d, Mr. WILLIAM PIERCE, aged 44 years.

In Lebanon, November 9th, Miss LUSINA, youngest daughter of Mr. Samuel Stetson.

In Litchfield, Herkimer county, on November 2d, after a lingering illness, Mrs. M. GAGE, consort of James Gage, Esq., aged 64 years. In the various relations of life she well performed her duty, and through a useful life secured the respect and affection of all who knew her. She was a devoted believer in the restitution of all things, and the herald of glad tidings found under the roof of her and her partner, that hospitality which cometh from the heart.

Her funeral was attended on the 4th, at the Universalist meeting house in the vicinity, and the consolations of the Gospel she believed in life and in death were tendered to the bereaved mourners present, and a large concourse of sympathizing neighbors by the writer. A. B. G.

N. B. A notice previously prepared, was omitted through a mistake by the printer, which is my apology for the late appearance of the foregoing. Ed.

## THE MAGAZINE AND ADVOCATE.

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# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL,"..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, DECEMBER 18, 1840.

NO. 51.

For the Magazine and Advocate.

## THE ASSEMBLY'S CATECHISM.

"People at the present day do not like the Assembly of Divine's Catechism; but there is this sentiment which must be true and which all must admit—'All mankind by the fall lost communion with God; fell under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever.'"

The substance of the above was uttered and strongly inculcated in the Presbyterian desk in this place, by a minister of that school, from Skaneateles, last Sabbath. Let us examine it and see if it will bear the test of investigation. Here, then, it is said, is a truth in the Catechism. I know the Catechism is antiquated and is thought to be of high authority. I have been taught it from my infancy—week after week for years—by my good parents; which, no doubt, they did from the purest motives, that the sentiment might be thoroughly instilled into the mind and become a permanent part of a useful education. Well, perhaps on the whole, it has been no material injury. But we may be allowed to inquire, Is it agreeable with fact? Let us inquire. The sentiment is an answer to the following question—Into what estate did the fall bring mankind?—meaning by the *fall*, the transgression of Adam. Answer. "All mankind by the fall lost communion with God." Is this part of the answer agreeable with fact? Did *all mankind* by the fall lose communion with God? Did *Adam* lose communion with God? We are informed that the Lord communed or talked with Adam after his transgression. We are informed of what the Lord said to him and what should be the consequences of his transgression. We are also informed of Abraham's communing with the Lord, Gen. xviii: 33. Also of Moses—"When he had made an end of communing with him upon Mount Sinai," etc., Exodus xxxi: 18. From this it does not appear that *all mankind* by the fall lost communion with God. Furthermore, has not God communicated to the sons of men in a variety of ways, bestowing upon them favors innumerable—commending His love toward them while they were yet sinners, in every period of the world? This is certainly the scriptural representation.

Well, let us pursue it a little further. "Are under His wrath and curse." What idea does this sentiment convey? Does it not convey the idea that prior to Adam's transgression the nature and feelings of God were good and benevolent, but that now he becomes very much enraged against him; and that now, instead of communing with him in love, and commending that love, he has become changed from love to hatred toward the same being? If this be so, can it be said that He is without variableness or shadow of turning? If God be omniscient and knew perfectly well that Adam would fall; and if he loved him before he fell and hated him afterward, is there not a change in the divine Being? But the fact is, Adam is the being who had become changed. He felt his shame, his guilt and remorse. But God towards him remains the same unchangeably good Being. If all mankind fell under the wrath and curse of God, it certainly was that kind of wrath and curse which is governed by his own unchangeable goodness, and it is no less true, that mankind fell under, or were the subjects of the love and compassion of God. They have been ever since the first transgression the objects of His unchanging love, mercy and tender compassion. Hence the apostle sums up the nature of God in these emphatic words—"God is love." And

"herein is love, not that we loved God, but that he loved us." 1 John iv: 8, 10. But let us pursue the answer a little further. "And so made liable to all the miseries of this life—to death itself." Is it true that all mankind by the fall were made liable to death itself? That is to natural death, as I suppose the divines meant by the word death? I shall contend that they were not. I know it is said to Adam, "The day thou eatest thereof thou shalt surely die," but this I understand to be not a natural but a moral death, as Adam did not die the death of the body on the day of transgression.

But in objection it is said, "He became mortal." But what was he before he became mortal? Was he immortal? If he was immortal, how could he become mortal? What is the meaning of the word immortal? It means exemption from death—indissoluble. If he was immortal, that is, never to die—not liable to die—will it be maintained that he became liable to die? What! not liable to die and still liable to die! What confusion! Are we to draw an inference from the words, "Thou shalt die," involving so much confusion and contradiction—and that, too, regardless of the context immediately following? Certainly not. Adam was not informed that he should return to the ground because he had sinned—but the reason assigned was—"For out of it (the ground) thou wast taken—*dust thou art* and unto dust shalt thou return." Mankind were not made liable to "death itself"—that is, the dissolution of the body, by the transgression, but in consequence of the nature and material of which he was composed and constructed.

Now for the latter part of this answer. "And to the pains of hell forever." Is it true that all mankind by the fall were made liable to the pains of hell forever? Where did our Assembly of Divines learn all this? Is here another inference from the phrase, Thou shalt die? Is such an inference compatible with the plan and perfections of the divine Being? Would He create man in his own image, pronounce him good, and then subject him to a law which He knew would render him liable to the pains of hell forever? Is this consistent? But again. Is this theory of these divines consistent with itself? Let us see. After declaring that "all mankind by the fall.... were made liable to the pains of hell forever," they say (in answering the next question,) "God out of his mere good pleasure from all eternity elected some to everlasting life!" What! Are those whom God from ALL ETERNITY ELECTED TO EVERLASTING LIFE, made liable to the pains of hell forever!! So these divines have said.—Well, how liable to the pains of hell forever were those made, whom God from all eternity elected to everlasting life? Why just as liable as Jehovah's decree is to fail and no more. It is unnecessary to deny that all mankind by the fall were made liable to the pains of hell forever, for our divines have exploded the idea themselves, and that too, by the eternal decree of Jehovah.

Elbridge, 1840.

A. C.

For the Magazine and Advocate.

## LA MARGUERITE.....NO. VI.

To the Young Ladies of the Clinton Liberal Institute.

DEAR GIRLS—Of what use will it be to me?—is a very common question for scholars to ask, and a very pleasant one for teachers to hear; if the inquiry is made in a becoming spirit. The use of it, ought certainly to make the motive of every undertaking.

I have endeavored in preceding papers, to convince you of the impropriety of neglecting the cultivation of your minds. I shall ask you in this, to listen to a few remarks upon the worth of knowledge; the best method to render its acquisition easy, and the use you should make of it. I know that these are subjects for volumes, rather than a few manuscript pages. And though in their brevity and imperfectness, the suggestions which I shall make may be wholly unworthy the importance of the subject, as incitements to further reflection, yet they may not be all unworthy of your attention.

What is it that has made the difference between the New-Englander, treading with buoyant steps his rocky soil; and the Islander of the Pacific, reposing listlessly upon the flower covered turf, before his wretched dwelling? What power has been propitiated by those who have sent their names with trumpet tones, to the millions of the wide earth, who have never waked an echo to their own? By what is it permitted to others, to seat themselves; scorning even fame, "above the clouds and fogs of sense upon a mount serene!" And by what cause do we see among the earth-soiled multitudes on all sides, many whose garments are white from pollution, and whose eyes are even now radiant with the glories of the life to come? There is but one answer to all these—it is *knowledge*.

You may be inclined to doubt this. You may think that success in life, the goodness that we practice, and the happiness that we enjoy, are not wholly dependent upon knowledge. Perhaps you will say that circumstance is too mighty an agent in human affairs to be overlooked. Circumstance is a magician in the dreams of the young. The genius of Aladin's lamp was not more powerful. But the best and greatest of earth, have made themselves such by despising the power of this necromancer. The lessons which they have given to the world, will be fully explained to you, by the realities of life. There is even now something mingled with all your anticipations of the future, wild as they may be, which is able to teach you the little worth of circumstance alone. Could you, merely, by wishing for it, obtain the coronet of Victoria, would you not ask as a dearer gift, the ability to honor the sceptre of the kings of England?—Should circumstance place you in a home surrounded by all the fabled delights of Calypso's isle, would it not occur to you, that the taste of the artist, the poet's refinement of soul, and the devotion of the Christian were all necessary to the full appreciation and enjoyment of its beauties. What were either condition worth, without mental gifts and mental attainments? And with them, how powerless is circumstance. They can of themselves make place, influence, and honor; and what is better, they can make us happy without them.

You will tell me, perhaps, that among those who, in various ways have risen to distinction, are some who may be ridiculed for their ignorance; and others who are even detested for their vices. This is all very true. It is possible to become even brilliant in some particular science, and yet suffer for our ignorance of others. And there are many, who in their eagerness to obtain "the wisdom of this world," have neglected to study "the wisdom which is from above." Innumerable, almost, are the varieties of character which different degrees and modifications of knowledge contribute to form. In the free, outgushing thought of childhood, and in that grace-



ful perception of truth which distinguishes native simplicity of character, we discover the beauty and richness of our mental nature, and all the differences in intellect and morals, are mostly to be traced to the different use made of this inestimable gift. Look around upon the world as it has appeared to you. Is there any difficulty in perceiving, that what you respect, admire, and love, in human character, is in some manner the effect of knowledge? And is not the erring, the graceless, and the sinful, in the behavior of others, always associated in your minds, with the want of that which would correct, improve, and restrain?

And what will you do then? Will you, while you admit the worth of knowledge, resolve to possess it; or do you shrink from the immensity of the task which you think it would impose upon you; or have you resigned yourselves to be contented with an humbler portion, than may fall to the share of those, whom you suppose more favored by nature or fortune? I know that such feelings are frequently indulged, or I would not ask the question. I know, too, that there would be little occasion for them if, in the pursuit of knowledge, we were not so apt to mistake the nature and object of our search. Let me persuade you to allow them no influence over you. Think of yourselves as you really are, individuals of an innumerable race of beings, placed by creative Godness, during the commencement of an unending and progressive existence, in a world where blessings are to be obtained as the reward of labor. That exertion is necessary even to life—that it can purchase luxuries and refinements, convert the desert into a paradise, and change the rude and discordant into the beautiful and the harmonious—is sufficient evidence, that we were not sent here to dream away an idle existence. That there is attached to our earthly nature an immaterial part, which is destined to live on, when this world is no longer our abode, is most conclusive proof that we ought not to neglect the immortal mind. How easy of comprehension, then, are the objects of knowledge. We are to beautify the life that we now possess, by perfecting, as far as possible, the nature of our enjoyments here; and fit ourselves, at the same time, for the life that is promised us, by a preparatory improvement of that higher nature which is to constitute our felicity there. Nor less easy of comprehension are the lessons which teach us to accomplish these glorious objects, than the objects themselves. They come to us every hour of existence, traced in lines clear as the sunlight; but we look beyond the simple loveliness of truth, and sigh at the difficulties in the pathway to wisdom. We regard those who by successful efforts have become learned, as the plebeian may look upon the titled nobleman; with bitter feelings of envy, that he was not born to the same destiny. I do not say that there may not be differences in the ability and means of different persons to acquire knowledge, but these differences are not as injurious to the less favored party, as ignorance of its object, and carelessness in its application. Let any one of you become fully and feelingly convinced, that it is necessary for you to learn; that you may pass a lovelier life in this world, and be more worthy the immortal gift of intellect—remembering to value every acquisition you make, however important or however trifling it may be, and from whatever source derived—for these things alone; and you will soon learn that though truth has but few objects, it has many voices; and that they are all eloquent. What teachings would come to you in every sound that greets the now attentive ear! What pages of instruction, in every scene that is pictured upon the sense of vision! What power would there be in words, what strength in expression; what light and beauty every where in the universe! How would the same lesson received in all its varied repetitions, blend with the thought, and influence the will; till to act upon it would be performed as involuntarily as to breathe the blessed

air of heaven! You have this day, perhaps, alone with your books, admired the order and arrangement in some one of the departments of nature. Perhaps in accomplishing a mental process, required of you in some school exercise, you have learned that even the ungovernable thought may be disciplined into method. Perhaps some serious inconvenience which you have suffered, has taught you the necessity of a regular division of your time, for the performance of all your duties. Do you not perceive the unity of design in this, and all the similar communications that might be mentioned? Every one of them teaches, what they all teach—that mind, whether existing as mind in the infinite, or in that emanation from it which we boast; whether directing the mighty operations of his works, or employed in the labors given to us to perform; is as much the opposite of confusion, as light is of darkness. This single instance will be sufficient to show you, how often, and without any direct effort on your part, the same truth may be repeated to you in the course of a few hours. It will be all in vain unless received and applied to the improvement of the mind and the regulation of the conduct. What countless myriads of beams are radiated from every point of the great centre of our planetary system. Yet how few of them are necessary to convey to us a sense of its effulgence. And what millions of beings in this and other worlds, drink from the same unexhausted flood of splendor. So the light of knowledge is shining upon us; and if but few of the rays fall upon the mental vision, it is our own fault, if the impression be not distinct and enduring.

It has been my purpose to close this communication, the last in the present volume of "LA MARGUERITE," with some advice relative to the use to be made of what you learn. But having anticipated this subject in mentioning the objects of knowledge, I will be more brief than I at first intended.

One very important use of what you have already acquired, is to aid you in gaining more. Nothing can be more absurd than the idea, that the labor of education is to be confined to the first years of life; yet nothing is more frequently carried out in practice, in the female world.—Removed from many things which keep alive an enquiring spirit, and mental energy in the other sex; young ladies in too many instances, after they leave school, suffer their former love of study to be superseded by their interest in other things. Such individuals, left behind in the intellectual enterprise of the age to which they belong, must feel in a few years their inability to answer the call of society for their aid in the great social interests of human existence. To them the meridian of life, the period which ought to be the glory of womanhood, passes away without its proper influence and without its due honors, and "age is dark and unlovely," not for the blanching of the cheek, the sinking of the voice, and the silvering of the hair; but because we see rather the wrecks of what is soon to pass away forever, than the undying spirit, rising from the ruins of its earthly tenement, to assume its new and angel form. It is wrong—utterly wrong. I am aware of all that is said in extenuation, about more engrossing cares, want of time, duties to others: but I know of nothing that can constitute in general a reasonable excuse. If the individual herself be not at fault, there is fault somewhere. We acknowledge the superiority of the intellectual nature; we rejoice in the promise that it is to exist immeasurably beyond the duration of the other; yet for the improvement of the immortal, we have no time to spare from our cares for the mortal being.

Another use for knowledge is to make beautiful the life that we now enjoy. There is a very great difference between being so engrossed with our condition in this world, as to leave ourselves no time for mental culture; and exerting for the improvement of that condition the advantages of a well instructed mind and a refined taste. It is

a beautiful arrangement of the divine care which is exercised over us, that we can employ our intellectual wealth, for the benefit of ourselves and others, in a state of being where it is so much needed. What we have learned then, is to be applied. And there is scarcely less diversity in the means of application, than in the sources of knowledge themselves. Let a truth be fully understood and deeply felt, and unless counteracted by ignorance and carelessness in other things, it is certain, in one way or other, to find its employment. One illustration among the many that crowd at once upon the thought, will be sufficient. We will take, if you please, the truth which we have so often learned, and which we are generally so ready to feel, that beauty, grace, and refinement, produce a more pleasing effect than their opposites. It is desirable to apply this truth to the improvement of social intercourse. With one it may be effected by training every motion, according to prescribed rules, or a mere copying of the behaviour of the polite. Another under the influence of this truth, has studied so intently the beauties and excellencies of nature and art, has been so accustomed to compare and discriminate, that the outward act, like the mind which directs it, comes insensibly under the dominion of taste. The whole being has learned "to feel the graceful and reject the rest." To another, nothing more may be necessary, than a love of those ministering angels of the soul; the emotions that come unbidden, and work their pleasures upon our feelings. Else why should the poet tell us, that

"Beauty born of murmuring sounds,  
Shall pass into her face."

Nor shall she fail to see,  
Even in the motions of the storm,  
Grace that shall mould the maiden's form,  
By silent sympathy."

And once again; if hating the source of all unloveliness, we receive in its fulness of power, the religion that was brought to us, from the regions of perfect beauty and sinless life, shall we not become assimilated to the divine spirit, not in thought and motive only; but in word and deed? The ungenerous in purpose, the coarse in language, and the uncourteous in manner, can have no association with the purity and gentleness of Christian feeling. Be sure, dear girls, that you learn; be sure you feel that what you learn is to do you good, and then, "though there be diversities of gifts, there is the same spirit."

Another use for knowledge is, to impart it to others. There is no truth which will be repeated to you more frequently, in all your studies, than the moral one that there is neither enjoyment nor wisdom in selfishness. You can not live for yourselves alone. You are ever associated with those to whom you must look for kindness; and those who ask it of you. I speak of kindness in general, but among all its favors, what is there which can impart such blessedness to the giver, and awaken such gratitude in the recipient, as the gift, that shall remove ignorance from the mind, and evil from the heart. If benevolence be the most godlike principle in human nature, and if there be a reward attached even to the giving a cup of water, we can well understand, why the good of the present day are making such active exertions, for the benefit of the poor in knowledge and virtue; or why genius has uttered the noble sentiment, "What matter is it that we shall sleep in the dust, if our work is done, and well done; if we have helped to raise up in those that come after us, a mighty host of the intelligent, the virtuous, the happy, and the free?" It may never be your employment to teach in the usual acceptance of the word; but it will be greatly in your power to aid the cause of education. As a general thing, too much is left for teachers to do; then the time and means usually afforded are insufficient to accomplish all that is expected. Growing out of these, or from the want of a due consideration of all the difficulties, come the opinions formed, the judgments passed,



and the thousand speculations of those who know better how to censure than to assist. The last mentioned evils might be removed, if the women of our country universally would mingle with the love of their domestic duties, a love of literary pursuits; and feel that society has claims upon them, as well as their households. This would produce more uniformity of feeling in relation to the right and wrong, and perhaps a more generous sympathy for teachers. For the first difficulty there is but one remedy; an early and judicious mental and moral education at home. To this field of labor you are most earnestly invited for all your future years.

Look abroad in imagination over the fair face of our far extended country. What is it among all its features, that fixes the thought with the deepest, and most varied interest? Is it that all forms of the wild, the magnificent, and the beautiful are mingled with its scenery? Or is it that every where, up and down, on the mountain side, and in the valley; on the ocean shore, and in the depth of woods; on the wide plain, or by the river; congregated with many and with few, and alone in green solitudes stand the dwellings of earth? To some of these habitations, the thoughts of each of you are wandering as to the scene of future joys. And what a land were ours, if that, and every other within its wide extent, were the constant abode of virtue and peace!

How often in every heart rises the ambitious wish to do good. Check not the holy aspiration, when its blessings are implored for the home of your love. Go, when your school days are over, to that cherished spot; and if there be grief there, which human solace can search; if there be one there whom vice has led into forbidden paths; if those are there whose inexperienced steps require the leading hand and the admonitory voice; if peace be not a perpetual dweller in that habitation; if hospitality preside not at the board; if all the virtues mingle not in the fireside gathering; if even the rose tree be not planted at the path side, and if the porch want its shadowing vine, there is good to be done, and abundant use for all your knowledge.

I might say much to you upon the use of knowledge in the formation of your individual characters. But I have already asked your attention too long, and will close with but one injunction in regard to yourselves. Let what you learn teach you to be happy. Happiness is a moral principle, and one of the highest order. The Being who gave you existence had a beneficent motive in the bestowment of the gift; and the thought that you are worthy to be, in his hands, an instrument of wisdom and goodness, should teach you to adore his forming power. He has dressed the earth in beauty, and spread out the sky; He has filled the flowers with perfume and drawn from a thousand chords, the harmonies of nature; and to you it is given, to see, to inhale, and to listen. He has given you power to appropriate to yourselves some portion of his own infinite wisdom. He has imparted to you moral sensibilities, a quick and vivid perception of right and wrong; and tuned the harp-strings of your hearts to thrill to the softest touch of the hand of affection. It is true that these things may prove to you sources of wretchedness, but it is equally true that, regulated by knowledge and virtue, they can give you, what it is my sincere wish that you may all possess, *a cheerful manner and a happy heart.*

L. M. BARKER.

For the Magazine and Advocate.

## NOTES ON THE RESURRECTION.....NO. XVII.

BY A RURAL EVANGELIST.

"Knowing that shortly I must put off this my tabernacle."  
 "The body without the spirit is dead."  
 "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."  
 "We know that if our earthly house of this tabernacle were dissolved, we have a building of God."  
 "This corruptible must put on incorruption, and this mortal must put on immortality."

"Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

In this number we propose to show from the Scriptures what the resurrection in the after death sense, specifically is. "What is the resurrection?" is surely an important question. And in order that our answer to this question may not be misunderstood, we deem it requisite, in addition to the preparatory remarks heretofore offered, to first consider and answer certain other questions, which will be presented as we proceed.

The word man sometimes includes in its meaning both body and mind; and sometimes, indeed, has reference merely to the body; but, in philosophical strictness, the *mind* is the man, and a man's body is merely the medium through which he holds intercourse with the external world. The question now arises whether man, as above described, is really a simple or a compound being. Does he exist in simple unity? or in binity? (to coin a word) or in trinity? or does the motto of the United States describe the nature of each individual? \*

Some consider man to be a compound being, because, as they inform us, there are two distinct and opposite principles in man, the one good, the other evil. But suppose we admit the existence of these principles, so called, what then? These principles are mere attributes of the mind; and their existence no more proves the mind to be a compound, than the existence of various and conflicting passions in the mind, shows an individual to have just so many different souls; a doctrine which, if I mistake not, has had its advocates. Note. Some think they discover three such "principles" in the mind, and therefore refer to man's nature to prove the doctrine of "the adorable trinity," so called.

The word mind, like the words soul and spirit, is used in a variety of senses, both in the Scriptures and elsewhere. Sometimes it signifies opinion or determination, as where the apostle James tells of "a double minded man." In this sense a man may have a half a dozen minds in a short space of time. Paul exhorts, "Let this mind be in you, which was also in Christ Jesus," etc. Phil. ii: 5. Here mind manifestly signifies mental disposition. In certain passages the mind, as also the spirit, is set in opposition to another principle denominated the flesh, as where Paul says, "With the mind I myself serve the law of God, but with the flesh the law of sin." Rom. vii: 25. Again, in Gal. v: 17, "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would." Here, by the mind, and the spirit, I understand man's moral sentiments; and by the flesh, his animal passions and propensities; all which are attributes of that which is literally the mind or spirit. For immediately after this text, the apostle gives a lengthy catalogue of vices as "the works of the flesh;" and specifies various virtues and enjoyments as the "fruit of the spirit." Other scriptures are cited to show that man is a compound being; and they are in general similar to the foregoing.

I take the ground, then, that man, considered apart from his body, is an uncompounded or simple being. For in the first place, I find nothing in the Scriptures to prove the opposite position; second, I consider the doctrine of the compound nature of man to be palpably unphilosophical; third, the evidence of my own consciousness goes to establish the fact that I myself am but one; and I somehow happen to think that at least in this respect I am constituted like my fellow men.

Man, then, is a simple unit. He inhabits a mass of organized matter denominated a *body*, which body is said to possess *life*, for the mere reason that it presents various phenomena which are not even witnessed except in connection with mind. The next question is, What is *death*, as experienced by man? By man's dying is usually

\* "Motto of the U. S."—E pluribus unum, Of many one—One composed of many.

meant that the body becomes devoid of life; and by this is meant that it ceases to be the organ of the mind. The dissolution or disorganization of the body, which commonly follows death, may be regarded as the result of the severing of that mysterious connection which exists between the living body and the mind inhabiting it. Death, then, is the severing of the connection between the mind and body, by which means the latter is surrendered to the operation of those laws, so called, which govern the physical world. This is the popular opinion, and nature seems to pronounce it correct; but the point must be established by the testimony of Scripture.

The apostle James remarks incidentally, chap. ii: 26, that "the body without the spirit is dead." This is positive proof of the separation of the body and spirit at death. To the same purport are the words of Peter, 2 Ep. i: 14. "Knowing that shortly I must put off this my tabernacle;" that is, must die. The words of James also show that when the body dies the spirit does not die with it, as the body when dead is said to be *without* the spirit. And as it is nowhere said in Scripture that the spirit without the body is dead, it follows that if life is at any time an attribute of the spirit, there is no scriptural proof that on the dying of the body the spirit suffers death, either with the body or separate from it. The common opinion, then, that the soul or spirit never literally dies, is strictly and perfectly true, provided it is also true that the soul or spirit does at any time live. Does, then, the spirit of man possess life? Answer, "God is a spirit;" and he is "the living God;" and he is "the Father of spirits;" and man is the offspring of God;—so saith the Scripture—ergo, therefore, the spirit of man is alive. It doubtless is not alive in the same sense that a living body is; but in some sense it lives; and notwithstanding the death of the body, it still continues to live, for aught that appears to the contrary.

After the body is deprived of life, and is dead to all intents and purposes, it *may* still have an existence, because the body possesses a certain configuration, which may for a time remain, and so long as that remains, the mass will be a body, though but a dead one. But if the *spirit* were deprived of life, it would be impossible to prove that it still had an existence, seeing that it could not be proved that mind or spirit possesses figure, or any other of the properties of matter.

[Concluded next week.]

Br. Tompkins.—Send No. 1, current volume, to Rollin White, Uica. Credit Miss P. M. Gibson, Norwich, Chenango county, \$2.50. Send Repository to Br. H. B. Soule, Fort Plain, Montgomery county.

Br. Price.—Send Union to Miss Jane Parkinson, Brownville, Jefferson county, and credit \$2.50. Credit Seymour Murray, and David Forster, Lowville, Lewis county, each \$2.50. Br. Morse requests the Union sent to Willard Alverson, Henderson, Jefferson county.

Br. Bazin.—Send Mead Merrills, Cortland, Nos. 2 and 6, of Expositor. He never received them. Also, November number to Br. P. Morse, Henderson, Jefferson county.

## RELIGIOUS NOTICES.

There will be preaching, on the fourth Sunday inst., by Br. GROSH in this city—by Br. HAYWARD in Brownville.

CHRISTMAS EVE will be celebrated by appropriate services in this city; sermon by Br. GROSH—in Fort Plain; sermon by Br. H. B. SOULE. A collection will be taken for the benefit of the Sabbath School.—At the Universalist Church in Hamilton Centre; services to commence at 6 o'clock; sermon by Br. D. ACKLEY—in Denmark, sermon by Br. WILCOX.

THE EUCCHARIST will be administered in the Universalist Church in Fort Plain, on the first Sunday in January.

A Conference of the Black River Association will be attended in Carthage, on the second Wednesday and Thursday in January next. Societies are requested to send delegates. Ministerial purity in attendance is expected. P. MORSE, Standing Clerk.



For the Magazine and Advocate.

## REMEMBERED MUSIC.

There is something in music, whether vocal or instrumental, that seems to affect alike the infant and the sage. We may look back upon the scenes of early youth, and who is there that can not bring to mind some lovely strains of melody that would fill our hearts with love? Let the most depraved wretch upon earth, (who it is contended, is void of every feeling of moral virtue that should fill the breast of man,) enter the sanctuary where the God of love is worshipped in spirit and in truth, and if the singing of praise to God in such lovely strains as I have heard, will not melt that hardened heart to love his God, then will I consider that I have one argument in favor of total depravity. I can call to mind many instances in my life, where I have been completely overpowered by music. The first vocal music which I can recollect was from the lips of my sister. I can distinctly recollect the effect it had upon me when she sang, "*Loving kindness oh, how great.*" The words, the tune, and the singing were so sweet, that memory holds the impression still. I was then too young to comprehend the Being whose "*Loving kindness was so great.*" But years have rolled on, and I have had a greater opportunity to hear music of nearly every variety, in my short journey through life, and it does not lose its interest in the least, but rather increases as I learn to appreciate its worth—though the effect, I am aware, is in many instances, owing to the circumstances or feelings of the hearer.

I recollect one instance when I was just entering my teens, that I had gone on board a schooner, at Buffalo, which was bound for the "*Lake of the Woods,*" or the head of lake Superior, and was laden with stores for the fur traders in that section. We had cast off and were leaving the harbor with a fine breeze from the East, when a band upon one of the steamboats, struck up the air of "*The Bonny Boat.*" The music was so adapted to my feelings that I was no longer downhearted, though almost a total stranger to all on board of the vessel. It was new business to me, a stranger in a strange place. The voyage was as pleasant as could be expected in so complete a wilderness, with no white inhabitants within three or four hundred miles, save some few fur traders and our own ship's crew. It is true, there was some most splendid and romantic scenery, but it had but little attraction for me.

On our return, I enjoyed another feast of music. We were laying near one of the forts; (I think fort Gratiot,) the sun was just setting in the West, and the wind had died away to a calm—so much so that every heart seemed to upbraid the air for its stillness. Our crew was in different parts of the vessel, some whistling and singing, and others viewing the fort and a small group of soldiers near the beach. Suddenly there came a sound upon the breeze. It was from the band belonging to the fort. Its effect was like a shock of joy thrilling every fibre of the human frame. Not a voice could be heard on our decks, as those soft and mellow notes came floating on the breeze, for that music seemed too sweet to be earthly. The scenery, the fading light of the departing day, and our long absence from our friends, combined to add to that melody a charm which can not be forgotten.

Long after this, upon another occasion, there was quite a fleet of vessels becalmed near the Three Sister's Islands, at the head of lake Erie. There were several vessels in our sight and three or four within hailing distance. The sun had gone down behind the Western waters and left the lake as smooth as one vast sheet of glass, save the almost imperceptible roll of the dead swell. Our crew was lounging about upon the quarter deck, some spinning tough yarns; some singing, and some conversing with the crews of other vessels near by. In a moment again, the scene was changed. A flute was heard on board

of one of the nearest vessels, and three or four excellent voices joined in the favorite song, "*The Star Spangled Banner.*" They sang a number of national airs, and then every ship's crew in our hearing joined to sing "*Hail Columbia;*" and those voices betrayed the feelings of the hearts that guided them, for if there is a soul that loves his country it is in the breast of an American sailor. And though this was melody from the coarse voice of sailors, it inspired me with a deeper love for my country.

But what sound can be more pleasing to the ear than to hear a choir of rich mellow voices singing the praises of their God, when the words made use of correspond with the true character of a God of love. I have often attended church more to hear the singing than to hear what the speaker would say; but when the words were analyzed which accompanied the music, it made of God a fallible being which would rob celestial music of its melody. But why, or how I ever could be so blinded as to be made to believe all that these words expressed is more than I can tell, if it was not that I trusted more to tradition than to reason; for though a member of a Partialist society, there was no music that had half the melody for me that there was in the "*Resurrection Hymn.*" Though a Partialist, I might often have heard humming over some lines of that hymn—it was "*Remembered music.*" Nor could I keep it from my mind—it expressed so much of the most sincere desire of my soul.

Sometime in the Fall of 1838, I attended an Association in Le Ray's Ville, Bradford county, Pa. I was still a Partialist. The first discourse I heard, I thought was the most excellent that I had ever listened to, but my feelings were first touched by the singing. Oh! my soul, how shall I express the melody of those voices, or the loveliness of that music! It touched the deepest recesses of my heart; it melted my selfish heart to love my brother man, and to feel a deeper love to my God, who I began to see was a God of love indeed. And now I contemplate the day when I shall hear the melody of those kindred voices now hushed by death, and join my voice with theirs to sing "*the song of Moses and the Lamb.*" Then, O cultivate the voice, for in it there is a sacred loveliness—a foretaste of heaven.

J. A. M'N.

For the Magazine and Advocate.

## THOMAS BARLOW.

This aged man, whose obituary notice is alluded to in the present paper, was a person noted for his strength of intellect through life. Truth will be borne out in the suggestion, that a greater mathematical mind did not exist in his day, than that he possessed. Shut out from the light of this world for the last twenty-five years, by loss of his eye sight, not a single mathematical problem was ever presented him to be solved, but what found a ready solution to the greatest accuracy, without the aid of pen, pencil or slate.

A few years since, he caused a small mathematical work to be published called, "*The Blind Man's Key,*" embracing several of his original arithmetical rules. He was sanguine in the belief that no problem could be solved by any Algebraic process, but what he could readily solve in his head, by arithmetical arrangements of figures only; and although he challenged the world through the public press, a few years since, to test his position and powers; and had the most intricate problems presented him from various persons, institutions and mathematical professors, they were reduced to their simple and elementary parts by the power of his genius, with the greatest ease, and solutions readily given. "I have many valuable original arithmetical rules in my head which should be written down by some one who can see to write, before I die, that they may not be lost to the world at my death," said he, a short time before he died. But whether written or not, the writer can not tell. But his power of

demonstration was not confined to mathematics alone. The system of moral principles seemed also to be completely at his command of demonstration. The manner in which he would illustrate moral responsibilities, bearings, pains and rewards, addressed itself with astonishing simplicity and power to the mind. Firmly believing that all nature was established in harmony and order, and governed by systematic laws disclosing themselves to the human understanding through a knowledge of the things operated upon by those laws, he conceived that imagination should have but little or no part in arranging evidences of our moral or religious sentiments; but that from the "*handy work*" of God, and the applications and operations of them, with the aid of the Scriptures, we should "*prove all things and hold fast that which is good.*" His inquiring mind would not allow him to abandon proof in any case, and substitute mere imagination.

After these remarks, to an intelligent and unprejudiced mind it is unnecessary to add, he died in the full faith of the final holiness and happiness of all mankind. Although he was brought up under all the prejudices and partialities of Limitarianism, and at an early day received the ordinance of baptism after the Presbyterian ritual, the strength of years burst the bands of regularly schooled prejudices, and when about twenty-two or three years of age, he found that the kind of religion cherished by his parents and friends was destitute of that proof entitling it, in his opinion, to the claims of truth. Notwithstanding the popularity at that day of partialism, and the unpopularity of Universalism; and notwithstanding he had parents moving in the first circles of society, influential, wealthy, and then devoted to popular orthodoxy, (Presbyterianism,) he conceived that as a being created by his God, endowed with rational and moral faculties, he was possessed of the ennobling privilege of exercising those powers independently of the peculiar views and opinions of his fellow beings, and to seek for truth, and truth only, wherever it could be found. Almost solitary and alone, he embarked in this mental pursuit; yet with that prudence and charity in his course, which secured him against censure or opposition from his parents, to whom he was greatly and affectionately attached. With an astonishing equanimity of temper he would argue in defence of his own sentiments against those of partialists; and to the earliest recollection of the writer, he never knew him to become irritated at the uncharitable and abusive attacks of his opponent. "Even if Universalism is untrue," would he say to the bigoted, professor of Limitarianism who had made an uncharitable attack, "I shall stand a better chance for salvation than you do; for the purity of motives, the eternal principles of love, gratitude and parental affection prove it." And he would ask this all subduing question, "Will God, our heavenly Father, punish a child of his own creating for believing its Father to be infinitely better than he is?"

But he is gone! And he passed away with that hope which is an assurance that he will meet the endeared spirits of his parents, brothers, sisters, wife, children and friends, and all those of the whole human family, in a happier and a better world! Amen!

B.

From the Star in the West.

## NEW WORK—NEW GROUND.

Review of Rev. Asa Shinn's work "*on the Benevolence and Rectitude of the Supreme Being.*"

BY REV. E. M. PINGREE.

"The duration of this punishment, it is said, may be shortened by the prayers of the clergy, provided the friends and relatives of the deceased will pay them money enough to compensate them for these prayers. Now the design of this invention evidently was, to enrich the clergy, and to establish and perpetuate ecclesiastical dominion. Their invention of a hell of absolute and boundless misery was a part of the same clerical policy. By this



latter doctrine they hoped to frighten heathens and heretics into the bosom of the church, out of whose pale there is no salvation; by the former, they could control them after being brought into the church; and thus a fair prospect presented itself, of gradually subduing the whole world under their *despotic sway*, and securing for themselves a temporal dominion, affording every kind of gratification to the corrupt propensities of the human heart! Surely this was the master piece, and the most potent engine that ever was devised by the *profoundest policy of hell*. All anticipations of future punishment were so shaped and moulded, as to build up an earthly kingdom, in which the love of *power, of ease, of wealth, of veneration*, and of *pleasure*, should be gratified to the full! Did those men really believe in the truth of man's responsibility for eternity? No; a *secret infidelity* was evidently at the bottom of the whole contrivance."

[The above extract shows Mr. Shinn's view of the *origin* of the notion of boundless misery; the following shows that the same spirit is the foundation of the labor of promulgating and perpetuating it; to wit, *selfishness and love of dominion*. In relation to this matter, it appears to me that there need be no mistake; it is evident to any one of the slightest observation. Mr. S. is answering an objection to his views of the abatement of human sufferings in eternity, as moral character shall be improved, expressed in the following words:]

"Men are influenced to modify and lower down the common view of future punishment by a secret love of sin. They indulge some secret vice which they are unwilling to relinquish; and hence their desire to establish moderate anticipations of future misery, in their own defence."—p. 329.

[On this, he remarks:]

"There is a great propensity in our nature to invent excuses for our sins, and to remove restraints from our indulgences, must be admitted; but the above objection is based upon a false assumption. It assumes that a good man, who has no longer any love of sin, will have no concern about future misery, however tremendous it may be supposed to be, because of his own individual security from danger; which supposes a holy Christian to be one of the most selfish beings in existence. Will he have no concern for the honor and glory of his Creator's character? Will he have no concern about his neighbors, his parents, his brothers and sisters, and his wife and children, provided his own dear *self* shall be secure from the danger? Should a Christian find evidence to support a strong probable conclusion, that there will be a less amount of misery through a coming eternity than he had apprehended, will he be *grieved* at the discovery, and feel unwilling to give such evidence a candid consideration? To answer in the affirmative, is manifestly to suppose that *benevolence is not an essential attribute of the Christian character*."

"Besides: there are more ways of gratifying a selfish principle, than removing restraints from our sensuality. *Sectarian partiality* and the desire for *ecclesiastical dominion*, are equally selfish, and equally strong; and if I mistake not, these last have generated the desire to fill the world with frightful images of a tremendous hell, more than all other causes put together. This is the precise reason why the different *degrees* of punishment in a future state, and all other considerations of this sort, have been so commonly left out of sight. Mr. Saurin need not to have often observed with astonishment the little use, that Christians in general make of this article, since the doctrine itself is taught in Scripture in the clearest manner? This fact is easily accounted for, and the mystery easily solved, by the general desire to hold forth a most terrifying image of hell, with which to lengthen the cords, and strengthen the stakes, of *sectarian influence and ecclesiastical power*. Take from them this engine or weaken its influence over vulgar minds, and they will become as eloquent against *heresy*, as

was Demetrius the silversmith in the days of the Apostle Paul."—pp. 329—30.

[While on this subject, I will give another extract, showing what Mr. S. thinks of the tendency of this doctrine, and what feeling of the heart it gratifies; whether man's love of holiness, or his passion of hatred and revenge, or love of self. Hear what he says in relation to this matter. Let it be remembered, too, that there is more truth expressed here, than, at first view, might appear evident.]

"Human nature is a great deep; and is very acute in turning away the force of motives, however influential they may appear to be. The objection before us gratuitously assumes that when men are firm believers in the doctrine of infinite punishment, this faith will of course restrain them from sin; but facts have too abundantly contradicted this theory, to allow it to have any weight with reflecting minds. Men who heartily believe this doctrine, and especially those who are *fond* of it, commonly take for granted with great assurance, that they themselves will certainly be of the number who will be saved from the tremendous punishment. Hence it has little or no influence upon their fears, but excites and gratifies other and very different passions of the heart. The pleasure they will have in viewing the immense contrast between their future condition and that of outcast reprobates in hell; the satisfaction of seeing their enemies and antagonists, and especially *heretics*, receive a full cup of torment for their opposition to them and the creed of their party;—these and such like anticipations may possibly find admittance, sometimes, in 'that hideous sight, a naked human heart.' How it is possible for the soul of man to have a *fondness* for such a doctrine, (which is proved by a great *eagerness* in its defence) except by some such secret influences, is perfectly incomprehensible."—p. 339.

[To the same effect, he also remarks on p. 354:] "If any people imagine that true holiness causes them to love the doctrine of infinite sin and misery, as brought about by the judicial vengeance of the Almighty, they are very much mistaken; and they need a rebuke from Jesus, such as the disciples received, when they requested that they might have power to call down fire from heaven upon the Samaritans: *Ye know not what manner of spirit ye are of*. A fondness for this system of wrath arises from a source very different from that of *holiness*; and it would be well for men, not only to inquire into the foundation of their opinions, but also to scrutinize the cause of their *attachment* to those views of future misery, which are so reproachful to God, and so revolting to the feelings of justice and humanity."

[Believers in a hell of boundless and endless torment too frequently think their zeal for the promulgation of this sentiment arises from their love of holiness, regard for God's glory, the good of man, etc.; but alas! they are greatly mistaken. One who is among them, and knows their spirit, ascribes it to a far different motive—selfishness and love of ecclesiastical power, together with the spirit that says, "I thank thee, Lord, that I am not as other men," or even as this sinner, who will go to hell, while I shall go to heaven. Let this be remembered.]

This being the spirit of man while "subject to vanity," how thankful ought we to be for the knowledge of the truth expressed in the following language of Mr. Shinn:]

"Alas, for poor sectarian, bigoted man! if he had the prerogative to wield the thunders of eternity, what millions would by wholesale be hurried quickly into unavoidable and eternal ruin! What a spectacle, to see Jews damn all Gentiles—Gentiles damn all Jews—Roman Catholics damn all Protestants—and Protestants damn all Roman Catholics! Let heaven and earth be glad, and shout for joy, that 'The Lord is Judge himself.' Let the redeemed millions of heaven say, Alleluia, and let them repeat the triumphant exclamation, Alleluia! that the Lord God omnipotent reigneth! and that he has not committed the eternal

destiny of any creature to the sovereign decision of human selfishness and sectarian bigotry."—pp. 193—4.

Keep in mind, then, the origin, the motive for perpetuating, the tendency, and the spirit of this doctrine, and reject it at once, as unworthy of God, of Christ, and of the Gospel!

## MAGAZINE AND ADVOCATE

A. B. CROSBY, Editor; A. R. BARTLETT, Assistant Editor.  
G. W. MONTGOMERY, { Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, DECEMBER 18, 1840.

### REMEMBER THE POOR.

The season calls with imperative voice for obedience to this injunction. When every family is fencing itself against the increasing inclemency of Winter, stopping up every crevice and cranny by which heat escapes from the comfortable sitting room, and heaping clothing on the frame, and guarding the stores of provision for the wants of the season, and piling high the blazing wood on the hearth—when the beloved inmates of home are seated comfortably around the well spread board, or in the cheerful family circle—then, *then* is the time to think of those in comfortless, terrible poverty. Their looped and windowed raggedness lets in the piercing blast and drifting snow—their scanty garb makes the want of clothing the more felt, as a dim light renders darkness visible—no stores of provision for even the morrow, and perhaps hungry famine gnawing at their vitals even now—a few faintly glowing embers on the hearth, or so small a store of fuel, that every stick laid on the fire, excites a terrible sense of the want that already stares them in the face—oh, "remember the poor"! God has not allowed such inequality of condition, such destitution among his children, for nought. It matters not to *you*, what he purposes to accomplish by it with respect to those who suffer, but what he proposes to effect by it in *your* heart and soul. He furnishes you with cases calculated to excite your sympathies, develop your benevolence, and draw forth your exertions to relieve suffering. Will you neglect the opportunity—will you cast it from you, all laden as it is with blessings and happiness to you and to them? Oh, beware of this injury yourself, despising the voice and providence of God, and aggravating the miseries of the miserable! "Remember the poor;" for in so doing, will you remember yourself, your highest interests and your purest and most lasting pleasures. I can conceive of no more enviable station in this life, than the possession of means to relieve want, and suffering, and wretchedness, with a will to do it—and none more to be despised, abhorred and dreaded, than the possession of the same means, without a will to use them in the cause of benevolence.

But some may fear to encourage idleness and vice by their benefactions. The husband and father—or the widow and mother, is an idle and vicious person—addicted to vice, and bringing up the children in the same ruinous practices. Admit it—and shall those miseducated and unprovided for children freeze, and starve, for their parent's vices? Shall your indifference to their sufferings and your neglect of their wants, aid the unnatural precepts and examples of their parents, in steeling their young hearts with selfishness—with a bad opinion of and hatred to mankind, especially toward their more wealthy fellow beings? Forbid it, every principle of virtue and human kindness, that you should thus aid in their deprivation—in closing the nearly sealed avenues to their better feelings, by reaching which, they may at least be saved from their parents' evil teachings; or, in later life, be reformed! Surely, they need not perish utterly because they are vicious—nor their parents either. Relieve their pressing wants, then search out the *causes*, and tender them the advice and the aid they need for the removal of the *causes* themselves; and you will find patient hearers. Go not



to them with reproaches to irritate, when they need soothing—with officious intermeddling, when their ignorant jealousy needs removing—with tracts, when they need bread—or with advice when they need fuel and clothing. But reverse the case—feed, clothe, supply with fuel, administer medicine, and manifest sympathy; and then you may hope for some success to attend your instructions—then you may hope that the saving of the body, may lead to the saving of the soul.

Thus much for those blessed with this world's goods. But there are others who are not able to bestow much, for they have but little themselves. Let such seek out objects of distress, and make known their wants to such as can relieve. Let them devise modes of assistance, and communicate them to those who have means to execute them. There are few able persons who will not give to the poor, if solicited by a worthy individual to do so. And there are few so poor, that can not exert this influence if they try. Yes—there are few so poor, that they can not even set an example to their wealthier neighbors. It has several times come to my knowledge, that poor people who had scarcely sufficient to last them from day to day, have often imparted a few potatoes, or divided their solitary loaf, or shared their scanty pile of wood, with their poorer neighbors! Is there a heart that does not rise up with choking emotion at such evidences of the goodness of human nature, and involuntarily exclaim, "God bless them!" Oh! imitate, as well as *admire* their example.

A. B. G.

#### "WHAT WILL PARTIALISTS SAY?"

It has been remarked by Phenologists, that approbateness is pretty largely developed in the heads of Americans—disproportionately so, in comparison with self-esteem and conscientiousness; but probably not as greatly as in the French nation. It is probably this organization that renders us so peculiarly sensitive to the ridicule and censures, and critical remarks, of the Trollopes, Filders, and Halls, who have written respecting our country, people, manners, and customs; and elates us so much when a mustachioed baron or count condescends to visit our shores, and deigns to accept our hospitality, and smiles his approbation of our ridiculous apings of foreign extravagance and folly to entertain him. This, also, may account for some of our empty boasting of superiority over other nations, not in regard to things wherein we are really superior, but to those in which we expect to be so. And it is this undoubtedly, that frequently hinders the open avowal of sentiments believed to be correct and salutary, in populous places where a large majority openly profess and support a contrary system. I say *profess*, for there can be no evidence in such cases that they really *believe* what they support—the very fact that many *do* believe differently from what they profess, is sufficient to excite a suspicion that others, more cautious still, do the same; and hence, what is set down as unpopular, may in truth be the *popular belief*, though it is the *unpopular profession*.

But this feeling is not confined to popular professors only. There are many who have mustered courage sufficient to come out openly and support Universalism, in despite of all opposition: who, nevertheless, are *ridiculously* under the influence of approbateness in other respects—and even in the minutia of their faith, and religious practice. The doctrine of the great salvation is deservedly dear to their hearts, and they can not conceal their convictions of its truth from the world.—But they are surrounded by lynx and Argus eyed opposers, whose censures and criticisms they dread with almost as much sensitiveness as they do the condemnations of conscience and of God. The good opinion of these opposers is therefore very dear to them, and they will make almost any sacrifice to obtain it. Let us state a few cases in which such sacrifices are sometimes made.

Universalist preaching is commenced in a school-

house, or a public hall, or a court house, because no meeting-house can be obtained in the place for the purpose. Our approbative friend attends very reluctantly, (or stays away, perhaps, entirely,) with his family; and "throws cold water" on every attempt to keep up the meetings, or increase their frequency. Why? Because "what will the Partialists say?" is uppermost in his mind. "They will ridicule the idea of 'respectable' people going into such a dim, dark, smoky hole; and of 'well-dressed ladies' sitting in the jury box, or at the witness stand!" And these, and similar reflections continually floating in his mind, will prevent his enjoying the services, or hearing the language of his own better sense or the dictates of his conscience. In a short time, he will say, "If you build a meeting house I will go with you—if not, I and my family must cease attending where we can have no regular pew, and none of the conveniences of meetings." This being impossible in the circumstances of the society, and he having no enjoyment because of the continual question, "What will the Partialists say?" he at last withdraws altogether, and reads prayers in an Episcopal church, or attends and supports some other Partialist meeting, because he and his family "want some place where they can attend meeting *regularly*."

Take another case. A young man of good talents and improving mind, but considerable modesty and diffidence, is employed by the friends of the restitution to preach with them. Mr. Approbateness comes in to hear him—looks very keenly at him, and finding him somewhat embarrassed, is unable to hold up his head, or listen any longer to the preacher—for, "What will the Partialists say?" The young preacher having heard Mr. Approbateness spoken of as the first man in the society and the best judge of preaching, feels his approbateness asking "What will Mr. Approbateness say?" He consequently becomes more and more embarrassed by seeing his distinguished hearer hang down his head, or reading his Hymn book, and a pitiable stammering and confusion succeeds, which ends perhaps in a full stop before the services are completed. A few Partialists present rejoice greatly that "the pious Mrs. A's. prayers have been heard, and that God has stopped the mouth of the devil's emissary," and Mr. Approbateness sneaks home looking as vexed as if he had been grossly insulted, and as ashamed as if he had been caught stealing a sheep. He can not remember the dozens of Partialist preachers who have repeatedly failed more signally than did this modest and worthy young man; but resolves at once, that if the society will not (and not having the means, they can not) procure "a first rate preacher," he will not aid them either by money, or attendance, or influence. "They are down—down flat—the fellow is a miserable bungler, and the cause is disgraced! My God, what will our opposers say?" But hear the sequel. Mr. Approbateness having ceased his attendance, and the young preacher having been encouraged by the faithful few, the meetings go on—the preacher acquires confidence and experience—and in a few years, the Partialists, pleased with his worth, talents and perseverance, say, "Those men deserve credit for sustaining their young preacher in his trials, and are now reaping the reward of their Christian charity, zeal and fidelity!"

One case more. A relative dies—one always known as an active Universalist—and the family resolve to have a Universalist preacher. But who shall they get? The approbative friends are afraid the nearest preacher is not "smart" enough for such an occasion—"there will be a great many Partialists present, and what a fuss they will make if we have not an able and eloquent preacher." So a messenger is sent off some twenty or thirty miles for Br. A. He can not go; but there is a young man of good talents who has preached for a few months, that can be sent. The messenger declares he won't do. Off he posts to Br. B. But Br. B. is unwell and can not bear the journey. However, there is Br. C., a good man who can be had. The messenger knows

he will not do, and returns home at the last hour, without a preacher. It will not do now to get their neighbor, whom, in the first place they had rejected. So a Partialist preacher is called in to *insinuate* that the deceased is in hell, and that the whole family who hold to the same damnable heresies will go there also, unless they embrace the saving doctrine of endless damnation. The mourners, already stricken to the heart, feel deeply wounded at such *consolations*, and complain bitterly of the preacher for faithfully declaring what he honestly believes is his duty to preach! And now what do the Partialists say? One and all are agreed that the Universalists have displayed neither honesty nor consistency in their conduct—that it would have been far more honorable for the friends, if they really believed *Universalism*, to have employed any Universalist preacher they could get, than to take one of a faith they were unwilling to hear preached to them. As to the complaints about the preacher's cruelty to the mourners, both Universalists and Partialists would agree in the old verdict—"Served them right!"

I might go on and fill sheet after sheet with *supposed* cases of this kind—yet so much like those daily occurring, that I should not wonder at being charged with dealing in personalities—all the results of too much regard to what our opposers may say. And in every case, I doubt not that the consequences would prove that the desired approbation of Partialists has been *lost* by the very course taken to *win* it. And thus will—thus *must* it ever be in the very nature of things. For the only opposers whose good opinions are *worth* having, are honest, sincere, conscientious and consistent men and women, and will reverence and esteem the same virtues in others, whatever the faith professed. Every Universalist, therefore, who swerves from conscientiousness must lose their good opinion, as well as *his own*. They may laugh for a time at the fewness of our numbers, the poverty of our means, the low estate of our members, the mean hall or school house in which we are compelled to assemble, and the youth, inexperience, or moderate talents of our preachers; but depend upon it, if we are true to the cause we have espoused—if firm in the faith we have professed—if zealous in the practice of our principles—if faithful to improve the means we enjoy, and affectionate to each other as brethren and sisters, it will not be long before they will give us all the credit we can ask from them—all we deserve—and thus, after gratifying every moral sentiment, will approbateness also receive its "rich and large reward."

A. B. G.

#### THE UNIVERSALIST AND LADIES' REPOSITORY.

Oh how I wish for a blanket sized sheet about these days, that we might find room to copy some of the numerous excellent articles which we are daily finding in our various exchanges! The Ladies Repository would be duly cabbaged from—no, I don't mean that, for I love to give *credit* for a good thing—and our readers, male and female who are not among its regular readers, would rejoice with us. But it may not be. We therefore commend—yea, re-commend the publication to the patronage of our brethren and sisters—to the reading public at large—as well worthy their support and perusal. The December number reminds us, what an acceptable Christmas or New Years gift a paid subscription to the present volume, would be to many a fond wife, or mother, fair sister, cousin, or friend, from a gentleman who not only knew the value of such a gift, but also how to present it! Let such an one enclose two dollars, with the *directions*, to the Publisher, Br. "A. Tompkins, 33 Cornhill, Boston, Mass.," and see how it will work.

A. B. G.

#### "HOW FORTUNATE!"

Last week we addressed Correspondents, soliciting favors from them, and expressing a particular desire to hear from a designated few—the ladies. Hardly had



the paper gone to press, before a letter containing a poetic and a prose article from Mrs. J. H. S. came to hand—and most thankfully was it received—and a few days after another letter containing similar favors, came to hand from Mrs. Broughton. We hope now to hear from the others very soon—we find ourselves not forgotten by these, and begin to feel “*ourselves*” of more consequence than to believe that the others could have done more than merely delay their favors to enhance their value a little!

Sister Broughton will find us disobedient, should she even give the order—so we hope she will not think of it—we are the debtors. A. F., T. J. T. and H. H. W., have been received, and will appear. We thank them fervently. A Rural Evangelist's last number came to hand so late that we could not get it all in the present number; and the next number containing the Index, allows too little room to contain it in full. We had no alternative therefore, but to divide it, or defer it till next year. We have preferred the former.

N. B. It takes many articles each week to fill out our paper—and we like a great and good variety to select from—we hope therefore that our correspondents will not “*weary in well doing*—especially those who do not write often.” A. B. G.

#### STAR OF BETHLEHEM.

This is the title of another new Universalist periodical. It is a small sheet, folio, published weekly in Lowell, Mass., at one dollar per annum in advance.—A. G. Bagley, Agent—Brs. A. C. Thomas and T. B. Thayer, Editors—two capital yokefellows, even in Bachelorism! The specimen number is full of good things, well told and handsomely printed. God grant they may have their due effect, and that the Star of Bethlehem may guide many to the Saviour of the world! A. B. G.

“*LA MARGUERITE*.”—We this week give the closing number of the brief series of excellent articles under this caption. They were originally written for a manuscript periodical, prepared by the young Ladies of the Clinton Liberal Institute, to improve themselves in composition. Their teacher having been solicited to furnish occasional contributions to “*La Marguerite*,” furnished the articles we have published; without the intention, however, of publishing them. Those who have read them—and we hope there are none among our female readers that have not read them—must have been interested and probably instructed by the perusal, and made to rejoice that they have been given to the public. For ourselves, we unfeignedly thank Miss Barker, for making our humble sheet the medium for their publication, and hope that she will not deem us so over-much honored as to withhold any similar favors that it may be in her power to grant hereafter. Could not a few other leaves of “*La Marguerite*” be spared to us occasionally? We are credibly informed that they would be highly interesting. A. B. G.

HOLIDAY PRESENTS.—Few things give more delight than the making of a suitable present to a deservedly beloved object, on a holiday. It is far “*more blessed to give than to receive*,” though the receiver is deeply blessed also. The young readers should be remembered, therefore, at Christmas and New Years, in the presents of books that will instruct while they interest and amuse—that will aid in laying deep the foundation of life—enduring moral and religious principle, while they aid in delighting the fancy and pleasing the affections. Such books as “*Spring Flowers*,” “*Ellen Clifford*,” and “*The Palfreys*,” by Miss Edgerton—“*Hope on, hope ever*,” “*Riches without wings*,” “*Home*,” “*Means and Ends*,” etc., are all of this class. Br. Hutchinson has these, and many more suited to every sex and age, at his Book store.

For older readers his collection is also well stored. I would recommend as among the very best and cheapest Annuals, the *Rose of Sharon*, Edited by Miss Edgerton

—a work of which our denomination may well be proud, and the circulation of which they should encourage, not because of its inculcation of doctrine, but because presents the beauty and spirit of our faith, and will tend greatly to remove prejudices from the public mind, so far as our people are concerned. But for those who prefer other Annuals, Br. Hutchinson has a good assortment—and though too poor to enjoy the luxury of giving presents, we can enjoy that of telling others where they can accommodate themselves with the presents which they can give to others—or, we can enjoy receiving presents! Hem! A week from to day is Christmas—a week after, follows New Years day—capital holidays on which to give or receive gifts from those who love us, or whom we love—and good Universalists love all mankind. A. B. G.

For the Magazine and Advocate.

#### POPULAR REVIVALS.

“*Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.*”

It is obvious that a belief in the doctrine of endless misery has driven many persons into the most horrid and ruinous insanity, and all believers in it, who still retain their senses, are calculating, either by hook or by crook, to escape it themselves. Some are modest enough to pacify themselves with the notion that the all-searching eye, had, from all eternity, seen something so exquisitely good in them, as to consign them to the heaven of eternal rest. Still many of these live under a heavy, galling yoke which they would not, but for the fear of jeopardizing all at last; and this we judge from having heard them say, that if they believed the doctrine of universal salvation, they would be no longer troubled with their religion! That is, they would lie, cheat, steal, etc. Others there are, who dare not indulge the vanity that they shall be saved by the charming attribute of partiality, and still are vain enough to think that they shall win heaven and escape hell by some “*grand but deranged efforts*” of their own. Many, no doubt, regardless of the text at the head of this article, have struggled hard to get their poor souls converted, and who, by the aid of their new measure revivalists, have wrought themselves into the belief that the result of a few hours weeping, and agonizing, is that they are so completely metamorphosed that their whole natures are as thoroughly changed from bad to good as Lucifer's was from good to bad, just before he was dislodged from that holy place into which no unclean thing can enter. This point once gained, some believe that eternal safety is the inevitable consequence; others think themselves just as much exposed to an endless hell as they were before they got their souls converted, for they can sin enough in one day to change them right back again just as they were on the start. To prevent their apostatizing, another deranged effort must be made at serving the Lord, as they call it; i. e., believing the Lord to be only in the whirlwind. Some have dashed through thick and thin thirty nights in succession, with a determination to see all that is done. They learn to pray long and loud in the synagogues, they make a great account of those carnal ordinances, those weak and beggarly elements, whereunto they desire to be in bondage. Their heads are full of forms, ceremonies, doxologies, and choruses; but tell one of them that “*the whole law is fulfilled in one word, even in this: thou shalt love thy neighbor as thyself*,” that “*this is the Christian religion in substance*—they will fly—they can not think of such a little thing for a moment; for what is this compared with all the glory of a proselyting foundery?

From experience and observation, I speak the words of truth and soberness, when I say, that those manufactured converts, as well as most of their blowers and strikers, are generally very ignorant of the sacred writings, and for this good reason; their religious exercises are so very warm and enchanting, their heads so full of noise and

clamor, by the clanking of sword and shield, that the Bible is to them as cold and uninteresting as a clod. Ask one of them their views on the subject of the Gospel as preached before unto Abraham—why surely they never thought of such a thing before. Ask one of them whether the covenant that was confirmed before of God in Christ was 430 years before the law, or whether the law was 430 years before the confirmation of the covenant; ask them which is to take place first, the salvation of all Israel, or the bringing in of the fulness of the Gentiles; ask them to say something about the difference between Jerusalem which now is and is in bondage with her children, and Jerusalem which is above, which is free, and is the mother of us all; ask them what the inheritance was which God gave to Abraham by promise; and whether the promise was yea and nay, or yea and amen—they do not seem to know any thing about these things, nor can we enlist their attention on the subject.

Still these champions, some green and some gray, will arise in formidable array against the doctrine of God's all conquering grace. Sometimes they tell us that as a tree falleth there it lieth, and that as death leaves us so judgment will find us; and when we offer them a sermon to read, they frequently look wise, and throwing back the head with an air of pomposity, tell us that they have got a Bible! Yes, they have got a Bible, but I say in candor that I have known several such converts, and Sabbath school pupils too, who could not tell whether the story of Balaam was to be found in the book of Ahab, or of Ezekiah; whether father Abraham lived before the deluge or after; who was first, Moses or the twelve patriarchs; whether the proof of the resurrection by Paul, is to be found in the 4th chapter of Titus, 5th of Jude, or 15th of Corinthians. Ask them if their ears were frequently saluted with what is called our Saviour's golden rule in their great revival meetings; the answer is, O, no! if our ministers did not dwell upon subjects better calculated to arouse the feelings than such things as that, they might preach seven years and never convert a single soul.

But when we reflect that these things call into requisition both the mental and physical energies of many great and learned men, who, with all their greatness are full of craft and cunning, using stratagems like legerdemain to “*beguile unstable souls*,” placing them on their coining bench, where they may proceed to impress their mark in the palms of their hands, and on their foreheads, thus palming them off on themselves, and on the world, for gold without alloy; making them believe that they will pass through eternity at a high premium, as though the Almighty would eternally recognize and own the image and superscription stamped upon them—we are ready to say that all these proselyting engines are but so many Catholic inquisitions in miniature. For the most of their adherents have in a few years become so straight laced, so full of bigotry, self-love, and intolerance, that nothing seems wanting but age and power, in order for them to exchange the “*signs and lying wonders*” of an anxious seat, for the cauldron, the stake, and the screws of the inquisition. And since the anxious seat is a creature of purely human origin, we think that those who bow down to it, or sweat over it, are hardly consistent in condemning the Mormon Bible, merely because its origin is not divine. L. AKIN.

#### LETTERS CONTAINING REMITTANCES.

P M, Meadville, (Pa) for J H A—P M, Hanover, for A F M and S R—P M, Knoxville, (O) for R R—P M, New Portage, (O) for A V—A R, Bath—J B P, Lyons—C D P, No. Marlboro'. (Mass)—P M, Homer, for D B—P M, Howland, (Mich) for C H—S D, Martinsburg—T J W, Cortland, for N S P—J P, Masenna, for A G, W N, and J P d—P M, Foster ville, for self and C A F—P M, Lebanon, (O) for J C H and W C—P M, Hamburg, (Mich) for L W and E C—J H S, Harican, for self and W T—D B jr., Milan—P M, Victor, for J F—P M, Black Creek, for R C—C L, Aulica, for S J, C D F, and R E—P M, Montrose, (Pa) for G K—P M, West Westminster, (Vt) for D G.



## POETRY.

[From the London Weekly Dispatch.]

INADEQUACY OF LANGUAGE.—Words are poor weapons. The most beautiful verses are those which we can not express. The diction of every language is insufficient, and every day the heart of man finds, in the delicacy of his sentiments, and the imagination discovers in the impressions of visible nature, things which the mouth can not embody for want of words. The heart and the thought of man are like a musician driven to play infinitely varied music on an organ which has but few notes. It is more advisable to be silent. Silence is a refined poetry at certain moments. It is felt by the soul and appreciated by God. And that is enough.

## THE TEAR OF PITY.

God smil'd—and all the angels bow'd—  
As through the bright celestial crowd  
Sweet Mercy's mandate ran.  
That Pity, with her pearly tear,  
Should dwell within the earthly sphere  
To soothe the mourner, man.  
Although her birth-place was above,  
Her radiant home a heav'n of love.

And Pity's our immortal guest,  
Her temple is the human breast,  
Where soft compassion's giv'n.  
Her tear's the essence of the soul,  
That pure emotion prompts to roll,  
Like falling dew from Heav'n;  
For fellow-man its sweetly flows,  
The rain-drop to the drooping rose.

It trembles in the brightest eye,  
It gushes with the burthen'd sigh,  
And dews the damask cheek.  
In sympathy it seems to start  
From the full fountain of the heart,  
Some suff'ring heart to seek;  
It flows, too, with the fleeting breath—  
Grief's agent at the house of death.

When round the wretched wails the wind,  
Where man in misery has pin'd  
Within the dungeon's walls;  
Or where the hovel's tenants show  
The bare retreat of want and woe,  
When the rude tempest falls—  
There Pity doth her vigils keep,  
As sent o'er human ills to weep.

But O! her sweetest tear is shed,  
Like sacred incense, to the dead!  
Pour'd forth at mem'ry's shrine;  
For there, from nature's purest source,  
The silent tear pursues its course,  
And man looks half divine,  
As he bedews, in gleam or gloom,  
The child of sorrow's lonely tomb!

JESSE HAMMOND.

## INTERESTING EXTRACT.

"And this is the Dead Sea, and below these dark waters are the sites, perhaps the ruins of Sodom and Gomorrah, such as when the smoke of the country went up, as the smoke of a furnace." There is a tale, that nothing living, not even a bird, can ever cross this sea. But there is no need of imaginary stories to heighten the desolation of the scene, and we, as well as other travellers, can testify to its inaccuracy, by our own observations. We believe, however, that its waters are unfavorable to animal life; and though a shell or two may be occasionally picked up upon the shore, yet these have probably been brought down by the Jordan. The water is excessively bitter and nauseous; and, if additional evidence were wanting, we also could testify to its great gravity, when immersed in it. It is only by much exertion, and for a very short time, that any one can get and remain below the surface.

We went from here to the Jordan, and struck the river, where tradition says, the children of Israel passed over, when they first entered the land of promise. On the west side is a low bottom, and on the east a high sandy bluff, and the shores of the river are covered with aquatic bushes. The water was thick and turbid, and the current rapid, and too deep to be sounded, 'for Jordan overflowed all his banks, all the time of leaves.' And here crossed the Jewish nation over this turbulent stream, 'on dry ground, until all the people were passed clean over Jordan.' And we followed their route to

Jericho, the frontier city of the Canaanites, 'where the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.' There is no city now to take, nor are there any walls to fall. There are a few miserable hovels, made of rude stones and mud, and the ruined walls of a building of the middle ages, where the wretched Arabs burrow, rather than live. Jericho has disappeared as completely as her rival cities, which sunk before the wrath of the Almighty. And it requires an effort to be satisfied, that here the great miracle, which attended the entrance of the Jews into Canaan, was performed through the truth of the denunciation is before the eyes of the traveller; "Cursed be the man before the Lord that raiseth up and buildeth this city Jericho."

Thus speaks L. Cass, American minister at Paris, who, in August, 1838, stood upon the shore of the Dead Sea, traversed the track-way of the Israelites through the wilderness, had noted the place of their passage across the Red Sea.

## THE DEATH BED.

"The tongues of dying men  
Enforce attention like deep harmony."

It is sad, but yet instructive, to linger around the couches of the dying and the dead. There we catch a pang of that sorrow which all are doomed to feel; and there remember that all the hopes and fears of life must be crowded into one short hour! Appalling reflection! and must we die?—must this eye glance feeble and be veiled in death's noiseless slumbers? Must this warm blood seek the heart for the last time, and must this eloquent glow on my cheek fade away in the dimness of the tomb?—And what shall I receive as a recompense for the pang of death?—Are there no pleasant landscapes nor green islands upon which to recline the spirit fainting on Jordan's dark billows? Oh! shall the worm the death sheet, and the senseless earth alone meet me in life to come? Who shall answer? The tomb may not. Six thousand years have borne witness to its silence. But list, O man, "to that divinity which stirs within thee!" Does it tell thee nothing of joys to come? Does it reveal no gleaming of a reviver of life, no echo of angelic song, no harping of redeemed spirits in untroubled realms? Or, rather, does it not tell thee of golden landscapes, elevated and expansive; of lovely temples and burning spirits; of unflaming diamonds, and of a pleasant realm, where no sorrows may come over us like the coldness of Alpine streams?

A WARM CORPSE.—A couple of resurrectionists started for a subject one cold night, in a small covered wagon, and succeeded in finding one—when they had disinterred the body they dressed it up in a frock coat, hat, etc., placed it between them in their wagon, and started for home. The weather being very cold, and coming in sight of a tavern, they concluded to stop and 'take a drink,' which they did, leaving the inanimate companion sitting erect upon his seat, with the horse's reins lying in his lap. The ostler observing three individuals in the wagon when it was driven up, and noticing that but two went into the house, thought he would inquire of the third why he did not follow his companions. So he walked up to the wagon and asked the reason for his remaining behind.

No answer was returned.—After questioning the dumb gentleman some time, he took hold of him, and found that his hand was upon a DEAD MAN! Although terrified at first, his mind soon solved the mystery, he recollected that one of the individuals who was sipping toddy at the bar, was a medical student. 'So,' said the ostler, 'I'll have some fun with these larks.' He hoisted the body from the wagon and carried it into the stable, where he took off his clothes, put them on himself, and then placed himself in the wagon; after a short time the students returned—one of them jumped up beside, as he supposed, his dead man, and in merriment struck him upon his knee, exclaiming 'how would you like some flip, old fellow?' The moment the words had passed his lips, he observed to his companion, in a low and trembling voice, 'Ben, he's warm!' This started Ben, but he recovered his self-possession in a moment, and after reproving his friend for frightening him unnecessarily, stepped up and touched the ostler himself: in an instant, choked with fear, he repeated what his companion had just said, 'He is warm, by Heaven.' 'And so would you be,' replied the ostler, in a measured and ghostly tone 'if you had just been stolen from him, as I have!' The students took to their heels, and never returned to claim their horse or wagon.

NATIONAL CHARACTERISTICS.—The London Morning Post gives three anecdotes in illustration of English, Scotch, and Irish character, as follows:

1. In a crowd, two young women were frightened, and not knowing what they did, save that they sought protection, rushed into the arms of the first two men

that were nearest them. The first, an Irishman, clasped the *refugee* in his arms, and embraced her cordially. The second who was an Englishman, instantly clasped his hands on his pockets to secure their contents.

II. An Irishman and a Scotchman walking in the street, descried behind the counter in a milliner's shop a young woman of singularly attractive appearance. The Irishman proposed to go in and buy a watch riband, in order to have a nearer view of the pretty milliner. The Scotchman said, "Hoot awa' mon, let us gang in and ask two sixpences for a shilling."

III. An Irish and a Scotch regiment advanced together to charge the enemy with the bayonet. The Irish flung away their knapsacks and dashed on pell-mell, shouting like wild Indians as they rushed upon the foe. The Scots quickly and steadily followed on, but as they passed, picked up the knapsacks the Irish had flung away, and fought unflinchingly, while they carried the Irishmen's knapsacks and their own too.

## AN EXTRACT.

Go out beneath the arched heavens in night's profound gloom, and say if you can, "There is no God!" Pronounce that dread blasphemy, and each star above you will reproach you for your unbroken darkness of intellect—every voice that floats upon the night winds will bewail your utter hopelessness and despair! Is there no God? Who then, unrolled that blue scroll, and threw upon its high frontispiece the legible gleamings of immortality? Who fashioned this green earth—with its perpetual rolling waters and its wide expanse of island and main? Who settled the foundations of the mountains? Who paved the heavens with clouds, and attuned amid the banners of storms the voice of thunders, and unchained the lightnings that linger and lurk, and flash in their gloom? Who gave to the eagle a safe eyrie where the tempests dwell and beat strongest, and to the dove a tranquil abode amid the forests that ever echo to the minstrelsy of her moan? Who made thee, oh Man? with the perfected elegance of intellect—and of form? Who gave thee that matchless symmetry of sinew and limb? That regular flowing of blood? Those impressive and daring passions of ambition and of love? No God! And yet the thunders of heaven, and the waters of the earth are calm! Is there no lightning that heaven is not avenged? Are there no floods, that man is not swept under a deluge? They remain—but the bow of reconciliation hangs out above and beneath them. And it were better that the limitless waters and the strong mountains were convulsed and commingled together—it were better that the very stars were conflagrated by fire, or shrouded in gloom, than that one soul should be lost, while Mercy kneels and pleads for it beneath the Altar of intercession!

Washington once called upon an elderly lady, whose little grand daughter, at the close of his call, waited on him to the door, and opened it to let him out. The general, with his customary urbanity, thanked her, and, laying his hand gently upon her head, said:—"My dear, I wish you a better office." "Yes sir—to let you in!" was the prompt and beautiful reply.

## MARRIAGES.

In Royalton, August 2d, by Rev. C. Hammond, Mr. AMOS BARRETT, Jr., of Ridgeway, to Miss CORDELLA JACOBS, of the former place. Also, by the same, October 7th, Mr. CLARK OWEN, to Miss NANCY EMELINE KNOX, both of Royalton. Also, in Ridgeway, by the same, October 11, Mr. JAMES MCQUARTER, to Miss MARY DEMARY. Also, in Lockport, by the same, November 11, Mr. CHRISTOPHER BANNISTER, of Byron, to Miss ANNA WESTOYER, of the former place.

At Sackets Harbor, December 2d, by Rev. Henry L. Hayward, Mr. BERNARD SAGE, of Champaign, to Miss EUNICE HARLOW, of the former place.

## DEATHS.

In Springfield, Erie county, Pa., October 30th, BOURNE, wife of Br. John Tucker, aged 30 years. Amiable and respected, her funeral was attended by a large concourse of friends and neighbors. This is the second bereavement of the kind, sustained by Br. Tucker, within two years and three months. A discourse was delivered at the funeral, in the Methodist meeting house, by Br. Ammi Bond.

[The ink with which the foregoing was written, is so pale as to be scarcely readable—if any error is made in the name, etc., it must be attributed to that cause. PRINTER.]

In Xenia, Ohio, March 22d, 1840, after a lingering illness of several months, ELISHA BARLOW, son of Thomas and Polly Barlow, formerly of Duaneburg, N. Y., aged 45 years and 4 months.

Also, same place, November 30th, THOMAS BARLOW, father of the above, noticed in No. 50 current volume. For an account of his mathematical genius, see another column, present number.

A. B. G.



# EVANGELICAL MAGAZINE AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL,"..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XI. [NEW SERIES.]

UTICA, N. Y., FRIDAY, DECEMBER 25, 1840.

NO. 52.

For the Magazine and Advocate.

## NOTES ON THE RESURRECTION.....NO. XVII.

BY A RURAL EVANGELIST.

[Concluded.]

Now comes our main question, that which in our introductory we described as "the first point in the doctrine of the resurrection; namely, what the resurrection is." What, then, is the resurrection? Answer, as death is the separation of the mind and body, the resurrection is the investing of the mind with another body. This is manifest from many texts of Scripture, as for example, where Paul says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God," etc.; that is, if our present bodily organization were dissolved, we have another. 2 Cor. v: 1. And the manner in which he applies the figure of the resurrection to that "newness of life" for which we should strive in this state of being, shows clearly that the above is a correct definition. "Put off," says he, "the old man—" Put on the new man." Eph. iv: 22, 24. Compare Col. iii: 9, 10, and observe particularly the first words of the chapter, "If then ye be risen," etc.

It may not be amiss to offer some few remarks upon the expressions, "sleep in Jesus," and "the dead in Christ," which expressions occur in 1 Thess. iv: 14, 16. It is plain from 1 Cor. xv: 22, that, without exception, all who die, die in Adam. What then, it may be asked, can be meant by the expressions just quoted? I reply that in the first expression, "in" should be "through," (or "by.") and that the phrase "through Jesus" should be understood as qualifying the verb which follows it, instead of the one that goes before. "If we believe that Jesus died and rose again, even so they also which sleep, [that is to say, who have died,] through Jesus will God bring with him." I deem the passage to be parallel with 2 Cor. iv: 14; "Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus, and shall present us with you." So in relation to the text, "the dead in Christ shall rise first," it may be that by the phrase "in Christ," Paul intended to describe not the condition of some or all of the dead, but the manner in which they should rise; in which view of the text, it, so far as it reaches, is parallel with that which says, "In Christ shall all be made alive."

But it is not very likely that such a construction of the text in question will be deemed correct, especially by critics. Let it then be observed that the writer has not affirmed its correctness. And if the reader's conclusion must be, that Paul was speaking of the dead's being in Christ, instead of being raised in Christ, then let three things be considered and remembered:

1. "The dead," in Scripture, is a phrase which, as applied to the departed, expresses merely the fact that they have experienced the death of the body; and does not import that they are not alive. See Christ's conversation with the Sadducees, Matt. xxii: Mark xii: Luke xx: considered in Nos. 10, 14, of these articles.

2. Paul teaches expressly that all who die, die in Adam; and moreover, that all shall be made alive in Christ Hence,

3. If the dead, or any of the dead, are in Christ, then certainly they have been made alive, which is equivalent to saying that they are raised.

In some remarks of ours upon 1 Cor. xv: 21, in No. 15 of these articles, we advanced the idea, as a doctrine fairly implied in what the apostle there says, that it is as natural for human beings to rise from the dead, as it is for such beings, to die—again, that "the rising of the dead.....is as much the result of the constitution given us by the Creator as dying is." In certain texts now about to be presented, the language of the apostle seems not only to confirm the correctness of this interpretation, but also to reveal the particular circumstance upon which the said naturalness of rising depends. In 2 Cor. v: 2, 4, the apostle twice speaks of being "clothed upon;" and in 1 Cor. xv: 53, he says, "for this corruptible must put on incorruption, and this mortal must put on immortality." (The same thing is taught in the next verse also.) This language of the apostle sounds as though it were his doctrine that our present bodies are to be invested with others, as a man puts on an over-coat in addition to his ordinary clothing. But certainly this can not have been his doctrine—he can not

have meant to teach that man's corruptible and mortal body, *in toto*, is to form the interior or nucleus of his resurrection body. Yet we actually are to be clothed upon or superinvested—something that is really corruptible and mortal is to put on incorruption and immortality—and how is this to be understood? The following is "mine opinion" respecting it.

I deem it to have been Paul's intention to teach that the rudiments of an incorruptible and immortal organization are contained in the organization we at present inhabit, like as the rudiments of a future plant are contained in the germ of a seed. And that this was really his idea, appears also from the context of each of the passages. In the one he says, "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." In the other he says, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'" In the first quotation, the swallowing up of mortality is clearly described as the result of being clothed upon; and in the last, the swallowing up of death is declared to be an event that shall happen when this corruptible and mortal shall have put on incorruption and immortality. To be swallowed up is manifestly equivalent to being enveloped in; and as it is something really corruptible and mortal which is to be thus invested or enveloped at the time when we ourselves shall be clothed upon or superinvested, it seems a fair conclusion that the apostle's doctrine is, as we have observed above, that the rudiments of an incorruptible and immortal organization are really contained in our present bodies, and that when we rise from the dead such organization becomes perfected.

The above may not be the proper interpretation of those passages; but I truly can not think of any other so natural as this; or which even makes good sense of the apostle's language; circumstances which with me, of course, possess considerable weight. And surely the fact supposed in such interpretation will not be deemed incredible, it being known that in the body of the creeping caterpillar exist the rudiments of the winged and beautiful butterfly. And if the above interpretation is the true one, those passages furnish an additional argument for the progressiveness of the resurrection; since if the rudiments of our resurrection bodies are really contained in our present ones, it must be much more probable that our future organization will be perfected pretty soon after death, than it is that it will be delayed for perhaps unnumbered ages.

It may be deemed an objection to this theory, that according to it, that which is properly corruptible and mortal composes the rudiments of an organization incorruptible and immortal. The whole force of this remark, as an objection, depends upon the assumption that the rudiments of any organization must necessarily possess the same properties as such organization itself. But this assumption is false. The embryo of a fowl exists in a new laid egg; yet the egg itself is not fowl's flesh. "Large oaks from little acorns grow," the rudiments of an oak tree being contained in an acorn; yet it is by no means the case that the acorn possesses the qualities of oak timber.

It may also be objected that upon this view of the subject our resurrection bodies must be material, whereas the apostle teaches that we are to have "spiritual" bodies. The force of this objection lies in the assumption that that which is spiritual can not be composed of matter, though this were in ever so refined and sublimated a state. To this I answer, that the word spirit has, as we have seen, a great variety of significations; and we could easily show that the word spiritual is not always used in the same sense: it therefore is not positively certain that a spiritual body must necessarily be immaterial. But to come to the point directly and at once, we observe that the Greek term rendered spirit is the one from which comes the English word *pneumatics*; and, as might easily be conjectured from our use of this word, the Greek *pneuma*, from which it is derived, imports not only spirit, mind, etc., in a number of senses, but sometimes also denotes wind or air. (It is rendered both wind and spirit in John iii: 8.) Now then, where Paul applies the adjective of *pneuma* to our resurrection bodies, it would be a strictly literal rendering of the word to translate it aerial. And I deem it not an unreasonable conclusion that he intended to convey

thereby the idea of extreme rarity and lightness, such as we endeavor to express by the use of the word *ethereal*. There is no knowing how exceedingly fine and subtle matter may be in some of the forms which God is able to give it.

The language of Paul in 1 Cor. xv: 42-44, must now receive some attention: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption;" etc. We remarked in our last number that the apostle does not here say what it is that is sown, or what it is that is raised; the word *it* being an addition by the translators. This is even so. As an English grammarian would say, the verbs have no *nominatives* expressed. It is however known from the inflection of the verbs, that their nominatives must be of the third person singular. The insertion of the neuter pronoun as a nominative, turns the passage into nonsense, as "it" seems to stand for the noun preceeding it, which makes the apostle say that "the resurrection of the dead" is sown and raised thus and so. Some supply the word "body;" as, "The body is sown in corruption; it is raised in incorruption," etc. This I can not receive, because it represents the apostle as teaching that the body which is sown is the same one that is raised; whereas he says expressly, of that with which he compares the unexpressed thing we are in search of, "Thou sowest not that body that shall be." Others think the word "man" should be understood; as "Man is sown.....he is raised," etc. To this I object, because it makes the apostle say what I should think it very unlikely he meant to say, namely, that man is a body; as, "Man is sown a natural [or animal] body; he is raised a spiritual [or ethereal] body."

I conceive that the apostle left those nominatives blank on purpose; and that though we can not now know with what he filled those blanks mentally, we may yet, by due attention to certain circumstances, supply such words as shall give the sense intended. Observe then, he had just been saying to an objector, "That which thou sowest is not quickened except it die." And that which thou sowest, thou sowest not that body that shall be." This he now uses to illustrate his subject saying, "So also is the resurrection," etc. His having been speaking of sowing grain, was obviously the occasion of his using the verb "is sown;" hence the nominatives to this verb I should copy from his expressions in relation to the grain, only varying their form to make them correspond with a passive instead of an active verb; and to the verb "is raised," I should give nominatives of the same form, but not in precisely the same words, since the apostle teaches plainly enough that that which is sown is not that which is raised. I thus offer the following reading as being at least equivalent to that which the apostle had in his mind: "That which is sown is sown in corruption: that which is raised is raised in incorruption;" and so of the rest. That is, we put off, or relinquish, a corruptible, inglorious, weak, animal body; we put on, in its stead, an incorruptible, glorious, energetic, ethereal body.

It is probably worthy of note also, that in the texts where the putting on of incorruption and immortality is mentioned, the apostle omits to name *what* it is that is to put them on, since the adjectives "corruptible" and "mortal" are left without a noun expressed. Now that the body is actually corruptible and mortal, no one will be likely to dispute; and some hold the strange idea that this is also the case with the spirit. But I must say that if Paul designed to teach that this corruptible and mortal body is actually to be invested with incorruption and immortality, like a poor perishable mushroom enclosed in a net work of gold, thickly set with the most costly of precious stones; or if he meant to teach that the spirit of man is really corruptible and mortal, and is to be in this manner invested, it truly is passing strange, to me, that he did not say, "this corruptible body," or "this corruptible spirit," according as his doctrine was, and not frame language so needlessly indeterminate. But suppose the apostle's doctrine to be, that the germ of incorruption and immortality, so to speak, does really exist in our present bodily organization; and that this germ, or whatever else it may be called, is in reality that which is raised when it is said, "the dead rise," like as the body is really that which suffers death when it is said, "Man dies"—in that case, it seems natural enough that he should put forth the imperfect expressions, "This corruptible \* \* \*" and







suffering in the feeling and pathetic prayer, saying, "Father, forgive them, for they know not what they do." Well might the veil be rent, and the sun be darkened! The fatal deed was done, and the prophecies fulfilled. No longer did the glorious intercessor writhe in pain and anguish from the cruelty of his unfeeling enemies. The moral world was shook to its very centre. From this memorable event, arose the spirit of universal love and grace. The first drop of innocent blood which gushed from his bleeding wounds sealed the truth of life and immortality, which he came to establish, and which had long been foretold by all God's holy prophets. All power in heaven and in earth being given him, he burst the bars of death and rose triumphant from the gloomy tomb to consummate the grand and glorious object of his mission; and to his few and humble disciples, he gave the emphatic command, "Go ye into all the world and preach the Gospel to every creature." Oh! what an object of love and admiration is here presented for sinful erring man, in the life and character of Jesus Christ, and his Gospel. In his death he exhibited the perfection of divine love, in his resurrection he robbed death of its sting and the grave of its victory, and in his precepts and examples, we behold a religion and a morality which is alike suited to every station and condition in life. The stately king seated on his throne, and the humble plebeian clad in wretchedness and rags, are alike the objects of his benevolence and love, and will not fail to find a "balm for every wound, and a cordial for every fear."

Hamilton, N. Y.

MARIUS.

## MAGAZINE AND ADVOCATE

A. B. GROSH, Editor; A. R. BARTLETT, Assistant Editor,  
G. W. MONTGOMERY, } Corresponding Editors.  
E. H. CHAPIN, }

UTICA, FRIDAY, DECEMBER 25, 1840.

## "A MERRY CHRISTMAS TO YOU ALL!"

This day closes the present volume—the tenth I have aided in editing and publishing—and custom and inclination combine in urging me to offer a few general remarks on the occasion. Few and brief they must be, for we have but half our usual space this week, and much to crowd into it.

The birth of Jesus of Nazareth—what a seemingly trifling event in itself, yet how wonderfully extensive and increasingly important in its effects and results. But eighteen centuries ago, and in a stable on the outskirts of a crowded city, a Jewish babe was born. Helpless and weak in body and in mind—dependent on a mother's unwearied and all-supplying affection, it lay in its stall-cradle, and closed in sleep the eyes that had just opened on the world around it. A moment of brute force—y'en, a day's neglect, and those eyes would have closed in a sleep that never had known earthly waking. Yet that babe was to become, and in view of its entire mission already is, "the Saviour of the world." That spark, so minute as to be scarcely visible in the all-surrounding darkness of that period—so feeble in its glimmering as to be unseen, except by those who were near around it—has spread, and increased, and risen higher and higher, until it is known and felt to be the Sun of Righteousness, with healing in its every beam. And from the past, we gather confidence in the prophetic declarations which assure us that its beams shall spread and spread, gathering power and influence with every new increase, until all darkness shall be dissipated by its light, all coldness by its warmth—till the radiance-filled heavens reflect back the rays of its glory, and the earth, illumined by its light, repays the reflection with the bursting hallelujahs of its sin-ransomed myriads! Is there a heart that loves human kind, and can not rejoice in such a transporting view as this? Is there a soul that reverences God, and does not more fervently adore its Father's glory thus displayed in the Gospel? Yet, reader, this is UNIVERSALISM, that despised and dreaded doctrine, which is supposed to be so pernicious to the better affections of the soul—so destructive to all piety and religious feeling!

The year is closing—desolated nature around us, speaks of death—the grave—eternity. The sobered mind looks back through the vista of memory, and beholds the past filled with wrecked hopes, blasted pros-

pects, perished pleasures, and memorials of the fondly loved and highly prized who are wandering far from our personal communion, or have gone to their final "home." True, hopes as bright, prospects as cheering, pleasures as gay, and friends as loved and valued are around us now—but even as we write, the bubbles burst as they rise to the surface—the wreaths vanish in to viewless air, the flowers fade and the perfumes fail, and the hectic flush on the cheeks and the dewy fire in the eyes of our fairest friend, tell us that the blessings of earth are brightening for their final flight! Oh, earth—earth—how changeable, how brief are thy joys and blessings! Is it any wonder that we feel the clouds of Autumn and the desolation of Winter enter our souls and hang them around with solemn and weighty drapery?

But, hark! Who talks of darkness and despair? There is the festival, and gay hearts and bright eyes surround the board, and warm wishes roll from every lip as the heart gushes out its affection and good will. The themes are of the season—of the shortness of life, the certainty of death, and the endlessness of eternity. Strange! that joy and cheerfulness can be found where themes like these are discoursed of, and by those who seem to love happiness and shun misery. But mingled with their discourse, are the name of Jesus of Nazareth and the subjects of the Gospel he proclaimed—the Paternity of God, the resurrection of the dead, and the salvation of all the lost! No wonder, then, that joy reigns on the anniversary of Christ's birth—that the season of deepest gloom, and when Winter's desolation seems most dreary by contrast with the glories of just departed Autumn, should also be one of gladness and rejoicing—that hope springs exulting from the grave of the dying year, and man triumphs in approaching immortality as he bends before the stroke of death! No wonder—for Jesus has been born! Reader, dear reader—for our feelings grow tenderly alive to your worthiness of our love as we think of these things—dear reader, "A merry Christmas to you—TO THE WORLD!"

A. B. G.

## A PROPOSAL TO THE MEMBERS OF THE UNIVERSALIST MINISTRY.

It seems by the judgment of many of our ministering brethren, that the Universalist denomination has not a sufficient number of papers in its ranks. We come to this conclusion, from the circumstance, that so many newspapers are continually springing up among us, and as continually dropping out of existence. The history of many of these papers is that of the mushroom—life and death in a night. But this fact, it appears, is of no consequence—we still want more papers; we have not half enough—so say the actions of many preachers—and if we judge the tree by its fruits, we judge righteous judgment. Now, in order to obviate this want of papers in the denomination, the following proposal is offered for the consideration of the members of the Universalist ministry. *Let each preacher, no matter how small his society or how few brethren there may be in his neighborhood; no matter whether there is more than one preacher, or society, or paper in the town in which he labors—let each preacher immediately commence a paper in his society with the determination to carry it on as long as possible.* This plan will give to the denomination about five hundred papers, which, no doubt, will shower blessings upon us. Among those blessings we enumerate the following—

1. You will have the great satisfaction of enfeebling and materially decreasing the support of those veteran papers of the order, who have for years struggled for the common good, through every discouragement—and the satisfaction will be heightened by the fact, that most of their publishers, who have kept along under every difficulty, will have their difficulties increased and their hopes crushed down by debts and a diminished patronage. 2. You will have the satisfaction of getting very deeply into debt in a few years; of debt, which, in most

cases, you can never liquidate. 3. Under such circumstances, you will have the pleasant reflection, of knowing that you have had the use of other men's property and money; that you can never pay them; that they hate you; and that your influence, as a preacher, is materially lessened. 4. Or if you have property and can pay for a few years, for your paper, you will have the satisfaction of losing it all, and discovering that your paper must stop. 5. You will have the consciousness of having given our opposers some apparent reason to harp on the old string, that our cause is running down, because its papers are not supported. These are among the blessings of such a course. More might be pointed out; but these are undoubtedly sufficient to induce you to enter into the proposed plan.

G. W. M.

## ANOTHER CRUMB FOR BR. BEEBEE.

The Conference of the Cayuga Association, which was held in McLean on the 21st and 22d of October, met in the Baptist Meeting House in that village. It was opened to us, with Christian kindness and without a hesitating voice, for which its owners had the warm thanks of the Conference. The object of noticing this fact, is twofold.—1. To show Br. Beebee, that there is another instance, in which his Baptist brethren have been liberal and accommodating, added to that which occurred in Auburn. 2. To make our acknowledgements to the Baptist denomination, for the many and repeated cases of granting the Universalists the use of their Meeting Houses in various parts of the country, on particular occasions. And we have no doubt that they will continue to exercise this neighborly conduct, even though it should grieve the very bigoted and exclusive feelings of Br. Beebee.

G. W. M.

ITEMS.—Br. Sadler's business will be attended to as soon as I can find time—also Br. J. Ackley's in due time.

Br. Barry's request will be attended to after Tuesday next—am very busy now.

Br. Bazin.—Credit Joseph H. Mason, Geddes, and Miss Sarah Phelps, Victory, Cayuga county, each \$2 00, and send each No. 5, which they have not received.

Br. Thomas and Thayer.—Send Star of Bethlehem, to James Lumbard, Utica, and credit him \$1.00.

Br. Price.—Credit Alpheus Britt, Perryville, Madison county, \$2.00, new subscriber. Continue the Union to Miss S. M. Hershey, Williamsville, credit and charge us.

NEW AGENT.—E. Meigs, Waddington, St. Lawrence county, in place of P. T. Ingram.

## RELIGIOUS NOTICES.

The services at Mason's Factory will commence at 6 P. M., instead of 3 P. M., until further notice.

W. I. Goss.

The appointment at Taberg is changed from the fourth to the second Sunday in January. Will the friends circulate the notice?

A. B. Grosh.

Br. Goss, will address the youth at Mason's Factory, on the first Sunday in January, at 6 P. M.

The Eucharist will be administered in this city on the first Sunday in January, by Br. Andrews and Skinner.—Br. W. Andrews will commence his labors with the society on that day.

There will be preaching on the third Sunday in January by Br. Grosh in Lee, and in Delta at 6 P. M.

ST LAWRENCE QUARTERLY CONFERENCE.—The Quarterly Conference appointed to be held at Fowler on the first Saturday and Sunday in January next, is by request altered to the first Wednesday and Thursday of January, to be held at Little York.

Z. N. Ellis.  
Standing Clerk.

## LETTERS CONTAINING REMITTANCES.

J R E, Motts Corners—P M, Hanover, (Mich) for C D—P M, Vermilionville, (Ils) for S N, J M, and E H—A S G, Salisbury, for A Y, P S and N D—P M, Borodina, (Mich) for A B and H F—P M, Middlebury, (O) for A S—P M, Adams Basin, for T W—J H M, Geddes for self and S P—S S, Branch, (Mich) for self J C, and E E—T F, Brimfield, (Mass) for self, and A J—C E, Snooky Hollow—P M, South Onondaga, for T L C—P M, Rhodes, for C C and R N—P M, Cooperstown, for A S, A M, and J K—P M, Chickopee Fall, (Mass) for J B—D L, Middletown, (Vt)—P M, Lawrenceville, for J F S—P M, Champion, for S R, R G, C E, S S, and J F—P M, Penfield, (Pa)—P M, Gerry, for A D—H H, Onondaga, for J H—P M, Navarino, for E C—P M, Pavilion, for A S, T S, H C, and A K—S O, Davenport—P M, Hanover, for D and H—N N, Alabama—A K, Racine, (W T)—P M, Rochester, (Mich) for T F—S W, Preston, for A G—P M, Cambria, for J S—H R, Manchester Centre,



## BRIEF—BUT VERY IMPORTANT!

1. This is the last paper for those who have ordered a discontinuance—and for those owing more than one volume whom we do not know to be responsible. Those last named may be perfectly responsible—we hope they are. If so, will you please pay up and order the paper sent again? Gladly will we obey the order.

2. If any, not included in the above, do not receive the paper, it must be by mistake. Will they please let us know *when* they paid, and *whom*, that we may correct the error, and send them the paper as usual? Our Agent or the Postmaster will send the word.

3. DELINQUENTS! We have trusted to your honor—have you paid? If you, you will pay us soon? We need every cent—we have earned it. Are you just—are you generous? Your deeds will show!

4. DISCONTINUANCE—Farewell—call and subscribe again soon; and, meanwhile, get us a good substitute to take your place, for we want it filled.

5. AGENTS! No words can express our thanks for your many kind offices. Please regulate your lists; enter your new subscribers carefully (giving postoffice, county and State,) collect subscriptions, and send us the results as soon as possible.

6. ONE AND ALL—Give us your aid—speak a good word for us with your neighbors who can take and pay for a paper—and thus increase and extend our means of usefulness in the good cause.

7. CORRESPONDENTS—Do tax your thoughts in your leisure moments for some pithy, pertinent and brief articles—something that will amuse, interest, instruct, and stir up to good works, our readers. Let us try and be more active, more interesting, more useful than we ever yet have been.

8. GOD BLESS YOU ALL, now and for ever! A. B. G.

THANK YOU, BR. BACON!—The Ladies Repository for December thus notices our humble sheet. "It is a weekly, eight pages quarto, neat paper, always printed well, and presenting the reader an interesting variety. We continue to hold it in the high estimation which we have often made known in these pages. The past volume has been an excellent one—and the past is as good a pledge as we could ask for the future. Br. Bartlett is a valuable acquisition to the talent of the editorial department, and has given evidence of a well disciplined and vigorous mind. We have admired many articles from his pen." [Br. Bartlett, you need not blush—it is truth, which I well know—you can make your best bow—there—that will do! "The Magazine and Advocate has a large list of good correspondents." [bless me, some hundred hats and bonnets are waved, or bobbed, in acknowledgment of a compliment that is every word truth!] "and every means of keeping up a lively interest for the reader."

I do not know but our readers owe Br. Bacon a bow a-piece for thus commending their good taste in the choice they have made in selecting our sheet for their perusal. However, we won't insist on it—only let those who can, subscribe and pay for it. A. B. G.

## BOOKS IN FORT PLAIN.

A General assortment of Universalist Books are kept for sale by Br. H. B. Soule. They will be afforded at the Utica prices.

For the Magazine and Advocate.

## LETTER FROM BR. TORREY.

Pittsburg, Nov. 23d, 1840.

BROTHER GROSH.—With reluctance I have taken my pen to write you a melancholy fact. The Universalist Society in the city of Pittsburg, is dead. My forebodings have been realized. Some of the causes which contributed to hasten its downfall, I mentioned in my last letter; in addition to those previously noticed, I will merely state, that, during the suppression of business,

three or four of our most worthy members became involved in the general bankruptcy. And, also, that fifteen or twenty of our most zealous friends had left the city within the past year. These things, together with the hard times, operated against us, and we were necessitated to "hasten unto death." I must say that Brs. Hull, Young, and Frisbee, were zealous in the good cause, and held out to the end, but it is sad to think that they have labored in vain.

I have now been here three months, ardently engaged in the cause of my Master; I have labored with energy and zeal; and like those of old I have cried in all the earnestness of my soul, "Lord, save us, we perish." But, the Lord was not pleased to smile upon us, and the result shows that we could do nothing of ourselves.

It was a long time before I could be convinced that "Ephraim was joined to his idols," and that it was best to "let him alone." But after a deliberate consultation of the friends, we came to the conclusion that all further exertion would prove fruitless and unavailing; and therefore we closed our meetings on last evening. The religion of this city is mostly of a temporal nature. The inhabitants are all business men, and will make hypocritical professions, and sacrifice honest principle, for the supposed promotion of their pecuniary interests. This is a miserable state of society; but such is the case in Pittsburg. We pray that the Lord may not forsake and leave them forever, but that in his own time, he may enlighten their minds, bring them into a knowledge of the truth, that they may be enabled to rejoice with joy unspeakable and full of glory.

Your brother in truth, H. TORREY.

N. B. Br. H. Torrey requests all papers, letters etc., intended for him, directed to Ravenna, Ohio, until further notice is given in this paper.

For the Magazine and Advocate.

## RELIGIOUS PROPRIETY.

Let a religious spirit divested of superstition, be infused into the minds of the people, and Christianity will then exhibit its true position in the world, and it will be seen that from such a spirit virtue and good will must necessarily flow. From the general prevalence of superstition, and intolerance, and religious perversion, most corruptions in conduct have proceeded. There is much true philosophy in the suggestion—"clean fish swim in clear water." So does the reign of a pure spirit give birth to all that is amiable, lovely and good. Wherever it reigns it will render itself visible in a variety of ways, and will be quickly discovered by all around. But take an outline of the opposite, and see the distinct contrast. Jesus says, Not what is taken in but what proceedeth from the mouth, this corrupteth the man. And yet corrupt manners, and ridiculous epithets are of too general usage among most classes of the day. Almost as common, is a concealed way of countenancing vice without openly practicing it. I have known many professors of religion to proceed wholly on this principle. They wish not to be considered friendly to vice, and yet they fear to offend its votaries. So from a divided regard to both they adopt a middle course, by which they appear equally friendly to both vice and virtue; and when in the retreats of their society both will understand them to be their friends. Here is discovered a corrupted taste—an odious spirit—unlike that decided principle of purity, which is ready to condemn whatsoever is evil, and justify whatsoever is good. Religious purity, in its influence over men, will be like the leaven which was put in meal until the whole was leavened. As darkness recedes before the rays of the sun, so will immoral dispositions give way to the reign of heaven in the bosoms of men.

G. S. A.

Affection.—A man with two wooden legs complaining of "cold feet"—or a block-head complaining of the "head ache."

THE SEASONS. In a poem, written by a German who died in 1791.

In fair Spring's fresh budding hours,  
What adorns our garden bowers?  
Little flowers.

When departing Spring we mourn,  
What is shed from summer's corn?  
Hay and corn.

What is Autumn's bounteous sign,  
Mark of Providence divine?  
Fruit and wine.

When old Winter, hobbling slow,  
Comes, what do we gain, d'ye know?  
Ice and snow.

Hay and corn, and little flowers,  
Ice, snow, fruit and wine are ours,  
Given to us every year,  
By Spring, Summer, Autumn, Winter.  
As they each in turn appear.

Spring gives treasure, Summer pleasure,  
Autumn gladdens, Winter saddens,  
Spring revives, Summer thrives,  
Autumn pleases, Winter freezes.  
Therefore friends, we all have reason  
To extol each coming season,  
Spring and Summer, Autumn, Winter.  
Honor, counsel, deeds sublime,  
Are the precious gifts of time.

## MARRIAGES.

In Rochester, December 3d, by Rev. J. Chase, Mr. SCHUYLER MOSES, to Miss BERTHA CALLENDER, all of Rochester.

In Warsaw, October 29th, by Rev. W. E. Manley, Mr. THEODORE WHEELER, of Glynco, to Miss SARAH LURANCEY CONNABLE, of the former place.

In Hume, November 5th, 1840, by Rev. I. B. Sharp, Mr. FRANCIS DODGE, to Miss EMILY SCOTT, all of that town.

## DEATHS.

In Salisbury, November 13th, CLOTILDA daughter of Newman and Mary Smith, aged 5 years lacking 3 days. The deceased came to her death by her clothes accidentally taking fire when her parents were out of the room, and before assistance could be obtained the little sufferer was so seriously burned as to survive but a short time. The day following, the body was conveyed to the tomb, and the tear of affection shed round the same. We trust that her pains are now over, and that her spirit now blooms in eternal youth.

"Dearest sister thou hast left us,  
Here thy loss we deeply feel,  
But 'tis God that hath bereft us,  
He can all our sorrows heal."

A Sermon was delivered on the occasion in the Centre Meeting house, founded on Mark x: 14, by the writer.  
J. D. HICKS.

In Russia, December 10th, of Consumption, Maj. HENRY S. TODD, in the 36th year of his age. The deceased was one of the most worthy and estimable citizens of the town in which he lived; universally respected and beloved by all who knew him. He was a devout and exemplary believer of the final blessedness and happiness of all mankind, a Trustee of the Universalist Society in Russia at the time of his death, and manifested through life, through sickness and in death, the purifying, consoling and happy power of the blessed doctrine in which he believed. He has left a wife, two children, and a numerous circle of relatives and friends to mourn his early departure from his active and useful sphere of life. His funeral was attended at the church in Russia on the Sabbath following by a numerous concourse of sincere mourners—for all who knew him, mourned his loss—and a discourse delivered on the occasion from 2 Samuel xiv; 14.  
D. S.

In West Turin, Mr. JAMES P. SHELL, aged 54 years.

In Leyden, of consumption, on the 23d of November, Mr. HORATIO ALLEN AUGUR, aged 29 years. His many excellences of character had won for him the esteem of all who had the pleasure of knowing him. He died as he had lived, a Universalist. His funeral was attended on the 25th, at the Presbyterian church. Sermon by the writer.  
I. C.

In Hamilton Village, after a short illness, December 11th, Mr. JOHN HAUGHTON, aged 52 years. In this dispensation of divine Providence, the widow is called to mourn the loss of a kind and provident husband, the children a tender and affectionate parent, the other relatives and neighbors an enterprising and worthy citizen. May all who mourn his death find present and abiding consolation and peace in the Gospel of Christ.

In same place, November 19th, JOHN FREEMAN, youngest Son of Mr. John Martin, aged 6 years. "Jesus said, Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven."  
D. A.























